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CAPInv. 437: thiasos of Amandou

I. LOCATION

i. Geographical area	Central Greece
ii. Region	West Lokris
iii. Site	Physkos

II. NAME

i. Full name (original language)	θίασος Ἀμάνδου (IG IX.1 ² .3 670, l. 2)
ii. Full name (transliterated)	<i>thiasos of Amandou</i>

III. DATE

i. Date(s)	m. ii AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Personal:	It probably derives from the name of the founder, Amandos.
iii. Descriptive terms	θίασος, <i>thiasos</i> κοινόν, <i>koinon</i>	
Note	<i>thiasos</i> : IG IX.1 ² .3 670, l. 2 <i>koinon</i> : IG IX.1 ² .3 670, ll. 4-5, 6, 12, 17, 20	

V. SOURCES

i. Source(s)	IG IX.1 ² .3 670 (m. ii AD)
Note	Other editions: LSCG Suppl.: 318-20, no. 181 Jaccottet II no. 153 (erroneously placed with Asian inscriptions) GRA I no. 61

Online Resources	IG IX.1².3 670
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Law, in Greek
i.c. Physical format(s)	Limestone slab, 0.433 x 0.33-0.335 x 21, broken at the bottom
ii. Source(s) provenance	Malandrino village, in the fence of E. Litra's house.

VII. ORGANIZATION

i. Founder(s)	Possibly a person called Amandos, since the association is likely to be named after him.
Gender	Male
vi. Laws and rules	<p>A law that has been ratified in two meetings:</p> <p>a) The members had to pay an entrance fee of 14 <i>oboloi</i> (ll. 4-6)</p> <p>b) The association had to provide three lamps (ll. 6-7)</p> <p>c) A maenad is not to attack or abuse another maenad and similarly a <i>boukolos</i> is not to attack or abuse another <i>boukolos</i>, otherwise a fine is incurred or each utterance of 4 drachmas (ll. 7-13)</p> <p>d) If a member of the association is in the town and does not attend a meeting, then the same fine is incurred (ll. 13-15)</p> <p>e) Anyone who does not assemble on the mountain owes a fine of 5 drachmas (ll. 16-17)</p> <p>f) A maenad who does not attend the holy night owes a fine (ll. 17-19)</p> <p>g) The same fine is incurred by the <i>boukolos</i> (ll. 20-21)</p>
viii. Obligations	<p>The <i>thiasos</i> had to provide three lamps (ll. 6-7)</p> <p>All the members were obliged to attend the <i>synodoi</i> of the association (l. 15), the <i>oreibasía</i> (ll. 16-17) and maenads the <i>hiera</i> night (ll. 17-19)</p>

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	<p>Entrance fee (14 <i>oboloi</i>) (ll. 4-6)</p> <p>Various fines (ll. 7-21)</p>
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IX. MEMBERSHIP

ii. Gender	<p>Men</p> <p>Women</p>
Note	Maenads and herdsmen
iii. Age	Adults
Note	They were probably adult, since they pay fines.

X. ACTIVITIES

i. Assemblies	<i>synodoi</i> are mentioned (ll. 3, 14)
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ii. Meetings and events	<i>oreibasia</i> (l. 16) <i>hiera</i> night (ll. 17-18)
iii. Worship	From the name of the members, it appears that the association worshiped Dionysos <i>Bakcheios</i> and Dionysos <i>Tauros</i>
Deities worshipped	Dionysos

XII. NOTES

iii. Bibliography	<p>Beard, M., North, J., and Price, S. (2003), <i>Religions of Rome: A Sourcebook</i>. vols. 2. rev. edn. Cambridge: 291-2, no. 12.1c.</p> <p>Heinrich, A. (1978), 'Greek Maenadism from Olympias to Messalina', <i>HSPH</i> 82: 121-60, esp. 155-6.</p> <p>Jaccottet, A.-F. (2003), <i>Choisir Dionysos. Les associations dionysiaques ou la face cachée du dionysisme</i>. 2 vols. Zürich.</p> <p>Kloppenborg, J.S., and Ascough, R.S. (2011), <i>Greco-Roman Associations: Texts, Translations, and Commentary. I. Attica, Central Greece, Macedonia, Thrace</i>. Göttingen.</p>
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XIII. EVALUATION

i. Private association	Certain
Note	<p>It was called after the proper name of the founder (Amandos) and there is no evidence that the group has a public status</p> <p>Also, cf. Heinrich 1978: 155.</p>
ii. Historical authenticity	The historical authenticity is indisputable because of the relevant inscription.