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CAPInv. 472: **thiasus**

I. LOCATION

i. **Geographical area**	Macedonia
ii. **Region**	Pieria
iii. **Site**	Dion

II. NAME

i. **Full name (original language)**	*thiasus* (ILGR 183, l. 3)
ii. **Full name (transliterated)**	*thiasus*

III. DATE

i. **Date(s)**	s. ii - f. iii AD

IV. NAME AND TERMINOLOGY

i. **Name in other forms**	θίασος *thiasos* (*Année Épigraphique* 1954: no. 22, l. 1)	
ii. **Name elements**	Theophoric:	Dionysos (*Année Épigraphique* 1954: no. 22, l. 1)
iii. **Descriptive terms**	*thiasus* θίασος, *thiasos*	
Note	*thiasus*: ILGR 183, l. 1; 184, l. 3; 185, l. 2; 186, l. 1. *thiasos*: *Année Épigraphique* 1954: no. 22, l. 1.	

V. SOURCES

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i. Source(s)	ILGR 183 (ii/iii AD) ILGR 184 (ii/iii AD) ILGR 185 (ii/iii AD) ILGR 186 (ii/iii AD) *Année Épigraphique* 1954: no. 22 (ii/iii AD)
Note	See also: Jaccottet II nos. 13-17; *BE* 1953: no. 105; *Année Épigraphique* 1951: no. 21 (ILGR 183); *Année Épigraphique* 1954: no. 23 (ILGR 186); *Année Épigraphique* 1954: no. 24 (ILGR 185); *Année Épigraphique 1954: no. 25 (ILGR 184)*
Online Resources	ILGR 183: TM 120921 ILGR 184: TM 120896 ILGR 185: TM 120895 ILGR 186: TM 120894 *Année Épigraphique* 1954: no. 22
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	All sources are dedications by *aediles* to the god (Liber Pater / Dionysos) and the *thiasos*. ILGR 183-186 are in Latin; *Année Épigraphique* 1954: no. 22 is in Greek.
i.c. Physical format(s)	ILGR 183 and 186 and *Année Épigraphique* 1954: no. 22 are statue or statuette bases. ILGR 185 is a small altar. ILGR 184 is inscribed on a solar clock.
ii. Source(s) provenance	All sources come from the so-called Dionysion of Dion, probably the sanctuary of the god (Pandermalis 1977: 331-2).

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	The few archaeological remains of the so-called Dionysion and the god's holy house (*aedes*) attested in another dedication (ILGR 180) should not be connected with the *thiasos* as such but with the god's cult in general; see below, XI.i: Local interaction and XIII:i: Evaluation.

VII. ORGANIZATION

iv. Officials	The *aediles* dedicating to the god in the Latin sources are most probably officials of the colony and not of the *thiasos*. On the possibility that the ἀγορανόμος, *agoranomos* in *Année Épigraphique* 1954: no. 22 is indeed an official of a private association, see XI.i: Local interaction and XIII.i: Evaluation, below.

X. ACTIVITIES

Deities worshipped	Dionysus / Liber Pater

XI. INTERACTION

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i. Local interaction	Makaronas 1937: 529-30 claimed that the *aedilis* of ILGR 183 was an *agoranomos* of the cult association of Dionysos, and not an *aedilis* of the colony, as in ILGR 180. As J. and L. Robert (*BE* 1953: no. 105) made clear, however, these dedications to the *thiasos* of Dionysos should be seen as a standard obligation of the colony's *aediles* to the cult and, in that respect, to the colony as a whole. Tsochos' reservations (2012: 26-7) on this interpretation are unfounded. *Année Épigraphique* 1954: no. 22 is perhaps an exception, not only because it is in Greek, but also because the ἀγορανόμος, *agoranomos* dedicating to Dionysos and the *thiasos* does not bare a Roman name (and uses a metronym instead of a patronym), thus making highly unlikely the assumption that he could have been an *aedilis* of the colony. In this particular case, in other words, we must allow for the eventuality that we are indeed dealing with a private association (I owe this observation to P.M. Nigdelis).

XII. NOTES

iii. Bibliography	Makaronas, C. (1937), 'Νέαι ειδήσεις εκ Δίου του Πιερικού. Η θέσις του ιερού του Διός', *AEph* 1937: 527-33. Pandermalis, D. (1977), 'Λατρείες και ιερά του Δίου Πιερίας', *Ancient Macedonia* II: 331-42, esp. 331-2. Paschidis, P. (forthcoming), 'Civic cults and (other) religious associations: in search of collective identities in Roman Macedonia' in A. Casemier and S. Skaltsa (eds.), *Associations in Context: rethinking associations and religion in the post-classical polis*, Copenhagen. Tsochos, C. (2012), *Die Religion in der römischen Provinz Makedonien*. Stuttgart: 26-7.

XIII. EVALUATION

i. Private association	Possible
Note	Since all Latin dedications to the *thiasos* are offered by the colony's *aediles*, and were found in the area of the god's sanctuary, and since the *thiasos* is always mentioned in the singular, without any other attribute, the *thiasos* mentioned was most probably not a private association distinct from the god's cult, but in fact the sum total of the god's devotees (see Jaccottet II 13-17 and Paschidis, forthcoming). J. and L. Robert (*BE* 1953: no. 105) have proposed that this *thiasos* run the affairs of the colony's official cult. On the possible exception of the *thiasos* of the Greek inscription, see XI.i: Local interaction, above.

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