

CAPInv. 508: [thiasos] (?)

I. LOCATION

i. Geographical area	Macedonia
ii. Region	Northern Paionia
iii. Site	Stoboi

II. NAME

i. Full name (original language)	[θήσος] (Babamova 2012: 181 no. 3)
ii. Full name (transliterated)	[<i>thiasos</i>] (?)

III. DATE

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

iii. Descriptive terms	Θήσος, <i>thiasos</i> (completely restored)
Note	<i>thiasos</i> : Babamova 2012: 181 no. 3

V. SOURCES

i. Source(s)	Babamova 2012: no 3 (l. ii / e. iii AD)
Online Resources	Vulić 1934: 41 no. 20
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek dedication
i.c. Physical format(s)	Marble framed stele, broken to the right.
ii. Source(s) provenance	Stoboi, at the Theodosian Palace.

VI. BUILT AND VISUAL SPACE

- ii. **References to buildings/objects** An altar was dedicated by the presumed association.

VII. ORGANIZATION

- v. **Other staff** If one accepts the restoration of Vulić 1934: 41 no. 20, the altar was dedicated by the dedicant along with the ἐπιμεληταί, *epimeletai* of the *thiasos*. The presence of *epimeletai* is epigraphically certain; Vulić's restoration and interpretation, however, are not secure. The *epimeletai* are usually *ad hoc* officials of an association, charged with specific tasks (see Nigdelis 2006: 203), not 'regular' officials as they would be here in Vulić's restoration.

IX. MEMBERSHIP

- ii. **Gender** Men
Note The dedicant and the two *epimeletai* are men.

X. ACTIVITIES

- iii. **Worship** The dedication to Artemis *Ephesia* or *Lochia* (see Wiseman's commentary in Babamova 2012: 181-2 no. 7) in l. 1 suggests worship by the group.
Deities worshipped Artemis *Ephesia* or *Lochia*

XII. NOTES

- i. **Comments** None of the editions of this inscription (see earlier views in the apparatus of Babamova 2012: no 3) is entirely satisfactory. The restoration [μετ]ὰ τῶν τοῦ θιάσου ἐπιμελη[τῶν] (*[met]a ton to[u thiasou e]pimele[ton]*) in ll. 3-5 is awkward and without parallels: given that the *epimeletai* are usually *ad hoc* officials of an association charged with specific tasks (cf. Nigdelis 2006: 203), their presence is usually recorded with the phrase δι' ἐπιμελητῶν, *di' epimeleton*, 'through the *epimeletai*' and not 'along with the *epimeletai*' as in the text restored by Vulić. Finally, as Wiseman points out, [μετ]ὰ τῶν τοῦ ἱεροῦ ἐπιμελη[τῶν] (*[met]a ton to[u hierou e]pimeleton*, 'along with the *epimeletai* of the sanctuary') is equally possible, and perhaps more plausible. If one accepts the latter restoration, there is no reference to an association in this dedication.

- iii. **Bibliography** Babamova, S. (2012), *Inscriptiones Stoborum*. Stobi: no 3.
Nigdelis, P.M. (2006), *Επιγραφικά Θεσσαλονίκεια. Συμβολή στην πολιτική και κοινωνική ιστορία της αρχαίας Θεσσαλονίκης*. Thessaloniki.
Vulić, N. (1934), '□ □ □ □ □ □ □ □ □ □ *Spōmēnik* 77: 41 nō. 20. □ ',

XIII. EVALUATION

- i. **Private association** Discarded

Note

The problems with the restorations involving the presence of a *thiasos* do not allow us to prove the presence of an association, and this piece of evidence should therefore be discarded.