

CAPInv. 515: **asianon thiasos**

### I. LOCATION

i. Geographical area	Macedonia
ii. Region	Mygdonia
iii. Site	Lete

### II. NAME

i. Full name (original language)	ἄσιανῶν θίασος (SEG 35: 751, l. 5)
ii. Full name (transliterated)	<i>asianon thiasos</i>

### III. DATE

i. Date(s)	187 / 188 (?) AD
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Ethnic:	<i>asianoi</i> : There are two possible interpretations of the term <i>Asianoi</i> , attested in various Dionysiac <i>thiasoi</i> in the Northern Balkans and the Propontis. According to Nigdelis 2006: 138 no. 116 (with earlier literature), the <i>Asianoi</i> were initiates of Dionysos at least initially originating from Asia Minor. According to Jaccottet 2003: II 108-9 this Asian origin may have been fictitious and with religious connotations, a means to distinguish these groups of initiates from other <i>thiasoi</i> of the god.
iii. Descriptive terms	θίασος, <i>thiasos</i>	
Note	<i>thiasos</i> : SEG 35: 751, l. 5.	

## V. SOURCES

<b>i. Source(s)</b>	SEG 35: 751 (AD 187/8)
<b>Note</b>	See also: Jaccottet II 23
<b>Online Resources</b>	<a href="#">SEG 35: 751</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	Funerary epigram in Greek for Fabis.
<b>i.c. Physical format(s)</b>	Early Hellenistic grave stele, reused for a funerary epigram in the second century AD.
<b>ii. Source(s) provenance</b>	Found at the village of Lagina, very close to ancient Lete. Nigdelis 2006: 139-40 points out that we cannot exclude the possibility that the stele was transferred to Lagina by nearby Thessaloniki, where the other two inscriptions testifying to <i>thiasoi</i> of Asianoi were found.

## VII. ORGANIZATION

<b>iii. Members</b>	The initiates of the <i>thiasos</i> are called μύσται, <i>mystai</i> (σεμνοτάτων μυστῶν, <i>semnotaton myston</i> , l. 2)
<b>iv. Officials</b>	According to one of the many interpretations of the epigram (M. B. Hatzopoulos in <i>BE</i> 1987: no. 684; for other interpretations see XII.i: Comments, below), the ἱεραὶ εὐιάδες, <i>hierai euiades</i> (l. 4) were priestesses of Bakchos.

## XI. INTERACTION

<b>ii. Interaction abroad</b>	<i>Thiasoi</i> of Asianoi are attested throughout the Northern Balkans and at Perinthos (see Jaccottet 2003: II 108-9), and twice more in Macedonia (both at Thessalonike: <a href="#">CAPInv. 722</a> and <a href="#">CAPInv. 723</a> ). There is no reason to assume, however, that there was contact between these groups.
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## XII. NOTES

<b>i. Comments</b>	<p>Jaccottet II 23 wonders if the term <i>thiasos</i> is not used here poetically, in lieu of another term, such as <i>bakcheion</i>, but the close parallel in prose from Thessalonike (<a href="#">CAPInv. 722</a>: Ἀσιανῶν ὁ θίασος, <i>Asianon ho thiasos</i>) makes clear that this was the actual descriptive term for this association.</p> <p>The date was originally engraved as θτ' (Actian era, AD 287/8) and then corrected to θισ' (AD 187/8); see <i>BE</i> 1987: no. 684. Jaccottet II 23 maintains the reading and interpretation of the first editor (Rhomipoulou 1981: 301-2 no. 6): θτ', i.e. 319 according to the provincial (and not the Actian) era, i.e. AD 171/2. Finally, Nigdelis 2006: 140 no. 120 claims that the date should be read as θπσ', i.e. AD 289/2, that the era is the provincial one, and that the inscription should thus be dated to AD 141/2.</p> <p>There are several different interpretations of this epigram depending on the interpretation of προφυγῶν, <i>prophygon</i> and ἱεραὶ εὐιάδες, <i>hierai euiades</i> (l. 4):</p> <ol style="list-style-type: none"><li>Fabis left the holy rituals of the venerable initiates and went to Hades (rightly rejected by Voutiras 1984: 47).</li><li>Fabis, one of the venerable initiates, left the holy vines of Dionysos for the Netherworld (Sijpestejn 1983).</li><li>Fabis, one of the venerable initiates, escaped the demonic Maenads and took refuge in Hades (Voutiras 1984: 48-50).</li><li>Fabis, one of the venerable initiates, took refuge among the holy vines of Hades (Jaccottet II 23).</li><li>Fabis, one of the venerable initiates, left the company of the holy priestesses of Bacchus and went to Hades (M. B. Hatzopoulos, <i>BE</i> 1987: no. 684).</li></ol>
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### iii. Bibliography

- Jaccottet, A.F. (2003), *Choisir Dionysos. Les associations dionysiaques ou la face cachée du dionysisme*, Zürich.
- Nigdelis, P.M. (2006), *Επιγραφικά Θεσσαλονίκεια. Συμβολή στην πολιτική και κοινωνική ιστορία της αρχαίας Θεσσαλονίκης*, Thessaloniki: 138-42.
- Rhomiopoulou, K. (1981), 'New Inscriptions in the Archaeological Museum, Thessaloniki' in H.J. Dell (ed.), *Ancient Macedonian Studies in Honor of Charles F. Edson*, Thessaloniki: 299-305, esp. 301-2 no. 6.
- Sijpestejn, P.J. (1983), 'Remarks on Some Recently Published Inscriptions', *ZPE* 52: 288.
- Voutiras, E. (1984), 'Παρατηρήσεις σε τρία επιγράμματα', *Ἑλληνικά* 35: 38-50, esp. 45-50.

## XIII. EVALUATION

### i. Private association

Certain

#### Note

In the context of Dionysiac cults distinguishing between *thiasos* denoting the sum total of the god's devotees in a particular city and *thiasos* as a private cultic association is often strenuous. In this case, however, the fact that the group's name has a further mark of distinction (*thiasos* of the *Asianoi*) ensures that we are dealing with the latter case.