Author: SOPHIA ZOUMBAKI

CAPInv. 560: thiasos artokreonikos

I. LOCATION

i.	**Geographical area**	Peloponnese with Adjacent Islands
ii.	**Region**	Corinthia
iii.	**Site**	Kenchreai

II. NAME

i.	**Full name (original language)**	θίασος ἀρτοκρεωνικός (Rife 2010: 415, 2-3)
ii.	**Full name (transliterated)**	*thiasos artokreonikos*

III. DATE

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

IV. NAME AND TERMINOLOGY

ii.	**Name elements**	Other:	ἀρτοκρεωνικός, *artokreonikos*. A combound word that consists of two elements, ἄρτος, *artos* (bread) and κρέας *kreas* (meat). The editor, Rife (2010: 416), suggests that it is an "association for the distribution of bread and meat, presumably sacrificial" and stresses the importance of common banquets in both, associations and civic religious life. Rife, 416 stresses that it is an otherwise unattested word; he cites attestations of the rare word ἀρτόκρεας, translitterated in Latin as *artocreas*.
iii.	**Descriptive terms**	θίασος, *thiasos*	
	Note	*thiasos*: Rife 2010: 415, l. 2	

ISSN 2446-2500

V. SOURCES

i. Source(s)	Rife 2010: 415 (I-II AD)
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	A dedication in Greek to the *thiasos* by Heius Agathemeros and Terentia Polla in honour of their daughter Heia Paulina.
i.c. Physical format(s)	A block of hard, blue-grey limestone with a thin *cyma reversa* at the lower edge of the inscribed face.
ii. Source(s) provenance	Kenchreai; the stone was built into the wall of a modern farm building.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	According to the editor, the inscription commemorates the dedication of a sacred object (*poma*). The word is extremely rare and means "cover for a burial" or the "stone slab" and also "drink" and more rarely "drinking cup", for which the word ἔκπωμα, *ekpoma*, is more frequently used. However, the word read by Rife as ΠΩΜΑ, *POMA* is to be read as ΠΩΛΛΑ, *POLLA*, which is namely Terentia's *cognomen*.

VII. ORGANIZATION

iv. Officials	λικναφόρος, *liknaphoros*, l. 4-5: Heia Paulina, in honour of whom her parents erect the monument, is designated as *liknaphoros*, see Rife 2010: 415-6, who also cites parallels of the use of the term *liknaphoros*. The term *liknaphoros* is so far only epigraphicaly attested in connection with Dionysos, in three lists of Dionysiac groups, two from Thrace, Apollonia and Philippopolis, and one from Torre Nova (Apollonia: IGBulg I^2 401 = CIG 2052 = CAPInv. 1116; Philippopolis area [Kellai]: IGBulg 1517 = CAPInv. 650; Torre Nova: IGUR I 160 col. B.3, ll. 11-14). However from Harp. 194.2-3 we know that *likna* were used for every ceremony and sacrifice and the bearer was called *liknophoros*. *Likna* were used also for the cult of Demeter, cf. Callimachos's Hymn to Demeter, l. 126 (ὡς δ' αἱ λικνοφόροι χρυσῶ πλέα λίκνα φέροντι..., *hos d' hai liknophoroi chryso plea likna pheronti*). In Corinthia a connection of the *liknon* with the cult of Demeter is testified by the numerous votive miniature *likna* of local Corinthian clay found in the sanctuary of Demeter and Kore on the Acrocorinth.

IX. MEMBERSHIP

ii. Gender	Men Women
Note	Heia Paulina was a member of the *thiasos* with the role of *liknaphoros*. It is not clear, but it is likely that her parents were also members of the *thiasos artokreonikos*. In this case, the *thiasos* included men as well.

X. ACTIVITIES

iii. Worship	The name of the *thiasos*, which implies ritual banquets and sacrifices containing bread and meat, and the mention of a *liknaphoros* as official of the group suggest worship by the group.
Deities worshipped	Dionysos (?)

XI. INTERACTION

i. Local interaction	Heii was an outstanding family in Corinth in the 1st and 2nd c. AD, connected to the duovirate of the colony, see Rizakis and Zoumbaki 2001: COR 305-311. As Rife 2010: 415 notes, it is possible that they lived in Corinth and were connected with the religious life of the port of Kenchreai. However, as the stone was not found in situ, we do not know, whether it was originally placed at Kencreai or in Corinth.

XII. NOTES

i. Comments	In the busy port of Kenchreai various cults were mingling. A characteristic case is a fragment of a column of fine blue-veined marble, found in secondary depositional context, bearing the inscription ΟΡΓΙΑ, *ORGIA*. Citing earlier scholarly remarks Rife 2010: 407-9 is inclined to read Ὀργία, *Orgia*, i.e. an epithet of Isis, in the sense of a dedication "to Isis of the mysteries".
iii. Bibliography	Rife, J. (2010), 'Religion and society at Roman Kenchreai', in: S. Friesen, D. Schowalter, and J. Walters (eds.), *Corinth in context. Comaparative studies on religion and society*, Leiden, Boston: 391-433. Rizakis, A.D. and Zoumbaki, S. (2001), *Roman Peloponnese I. Roman personal names in their social context.* Athens.

XIII. EVALUATION

i. Private association	Certain
Note	The terminology used (*thiasos*) and the dealings of the group point to a private association.

CC BY NC SA