

Author: PASCHALIS PASCHIDIS

CAPInv. GR-49: **thiasoi Dionysou**

## I. LOCATION

|                      |              |
|----------------------|--------------|
| i. Geographical area | Macedonia    |
| ii. Region           | Mygdonia     |
| iii. Site            | Thessalonike |

## II. GENERAL REFERENCE

|   |   |
|---|---|
| i.a. Full reference (original language) | θίασοι Διονύσου (IG X.2.1 506, l. 8)  |
| i.b. Full reference (transliterated)    | <i>thiasoi Dionysou</i>   |
| ii. Reference context                   | Isidoros son of Sabeinos is praised in his funerary altar for having led a good life, and having served as a councillor of Thessalonike and as a priest "of Dionysiac thiasoi" (IG X.2.1 506, ll. 2-8). |

## III. DATE

|            |              |
|------------|--------------|
| i. Date(s) | 209 / 210 AD |
|------------|--------------|

## IV. TERMINOLOGY

|                      |  |
|----------------------|--|
| i. Descriptive terms | θίασος, <i>thiasos</i>   |
| Note                 | <i>thiasos</i> : IG X.2.1 506, l. 8  |
|                      | From this general reference we may gather that the descriptive term <i>thiasos</i> could be used for all Dionysiac associations. |

## V. SOURCES

|                     |   |
|---------------------|---|
| i. Source(s)        | IG X.2.1 506 (AD 209/10)                                      |
| Note                | See also: GRA I 80; Jaccottet II no. 21; AGRW 57              |
| Online Resources    | <a href="#">IG X.2.1 506</a> and <a href="#">AGRW ID 2481</a> |
| i.a. Source type(s) | Epigraphic source(s)  |

|  |   |
|--|---|
| <b>i.b. Document(s) typology &amp; language/script</b> | Greek funerary inscription.   |
| <b>i.c. Physical format(s)</b>                         | Funerary altar; the inscription is engraved on the front side, in a moulded panel, and on the right side (ll. 12-14).   |
| <b>ii. Source(s) provenance</b>                        | Found on the basement of the Acheiropoietos Church in the Thessaloniki. On Edson's view that the sanctuary of Dionysos should be sought in that location, see the comments on the <i>Prinophoroi</i> in <a href="#">CAPInv. 740</a> . |

## VI. ORGANIZATION

|                       |   |
|-----------------------|---|
| <b>ii. Leadership</b> | Isidoros served as a priest -and therefore presumably led- more than one Dionysiac associations (IG X.2.1 506). |
|-----------------------|---|

## VII. INTERACTION

|                             |  |
|-----------------------------|--|
| <b>i. Local interaction</b> | Whatever the exact nature of the <i>thiasoi</i> mentioned may have been, the fact that the same person served as a priest for different associations of Dionysos, whether consecutively or simultaneously, should not come as a surprise. Cf. below, IX.i. |
|-----------------------------|--|

## VIII. NOTES

|                          |  |
|--------------------------|--|
| <b>iii. Bibliography</b> | <p>Edson, Ch. (1948), 'Cults of Thessalonica (Macedonica III)', <i>HThR</i> 41: 153-204, esp. 159-60, 177.</p> <p>Jaccottet, A.-F. (2003), <i>Choisir Dionysos. Les associations dionysiaques ou la face cachée du dionysisme</i>. 2 vols. Zürich: 54, no. 21.</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: 67-9, no. 80.</p> <p>Nigdelis, P.M. (2010), 'Voluntary Associations in Roman Thessalonike: in Search of Identity and Support in a Cosmopolitan Society', in L. Nasrallah, Ch. Bakirtzis and S. Friesen (eds.), <i>From Roman to Early Christian Thessalonike: Studies in Religion and Archaeology</i>, Cambridge Mass., London: 13-47, esp. 15, n. 7.</p> |
|--------------------------|--|

## IX. EVALUATION

|                                |   |
|--------------------------------|---|
| <b>i. Private associations</b> | Probable  |
| <b>Note</b>                    | Both Edson 1948: 159 and Nigdelis 2010: 15 n. 7 agree that the <i>thiasoi</i> mentioned in IG X.2.1 506 were public bodies. This is, however, hardly necessary; the relatively high status of the priest is not by itself proof of the public character of the <i>thiasoi</i> . |