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CAPInv. GR-78: **thiasoi pantodapoi**

I. LOCATION

i. Geographical area	Egypt
ii. Nome	Alexandria (I.00)
iii. Site	Alexandria

II. GENERAL REFERENCE

i.a. Full reference (original language)	θίασοι παντοδαποί (Ath. 198e)
i.b. Full reference (transliterated)	<i>thiasoi pantodapoi</i>
ii. Reference context	In the account of Ptolemy II Philadelphus' procession in honour of his father Ptolemy I Soter, as recorded by Callixeinus of Rhodes (<i>FGrH</i> 627 F 2) and transmitted in Athenaeus' <i>The Learned Banqueters</i> , we learn that the colossal statue of the god Dionysus was accompanied by priests and priestesses, by initiates to Dionysus, and by <i>thiasoi pantodapoi</i> , carrying winnowing fans.

III. DATE

i. Date(s)	279 (?) / 278 (?) BC
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IV. TERMINOLOGY

i. Descriptive terms	θίασος, <i>thiasos</i>
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V. SOURCES

i. Source(s)	Ath. 198e
Note	<i>FGrH</i> 627 F 2
Online Resources	Ath. 198e
i.a. Source type(s)	Literary source(s)

i.b. Document(s) typology & language/script	Account in Greek of Ptolemy II Philadelphus' procession in honour of his father Ptolemy I Soter, as recorded by Callixeinus of Rhodes (<i>FGrH</i> 627 F 2) and transmitted in Athenaeus' <i>The Learned Banqueters</i> (<i>Deipnosophistae</i>).
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VIII. NOTES

i. Comments	On the question of the date of Ptolemy II's procession, cf. Thompson 2000: 381-388.
iii. Bibliography	Thompson, D. J. (2000), 'Philadelphus' procession: dynastic power in a mediterranean context', in L. Mooren (ed.), <i>Politics, administration and society in the Hellenistic and Roman World. Proceedings of the international colloquium, Bertinoro 19-24 July 1997</i> , Leuven: 365-88.

IX. EVALUATION

i. Private associations	Possible
Note	It is possible that the term <i>thiasoi</i> refers to proper private associations, in honour of Dionysus or which at any rate had a particular connection with that deity. However, one cannot exclude the possibility that the term refers generally to Dionysiac groups of faithful, not formally organised as private associations.