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CAPInv. 1654: U-WAM-026

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Lycia
iii. Site	Tlos

II. NAME

i. Association with unknown name	U-WAM-026
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III. DATE

i. Date(s)	1 (?) - 200 (?) AD
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V. SOURCES

i. Source(s)	Adak and Şahin 2004: 94, no. 7 (Imperial period, ca. 1 - 200 AD?).
Note	Cf. also <i>SEG</i> 54, 1448.
Online Resources	Harland, AGRW no. 9325
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Funerary dedication or consecration. Greek.
i.c. Physical format(s)	Cylindrical marble statue base. On top a quadrangular hole (for fixing a statue?).
ii. Source(s) provenance	Tlos.

VII. ORGANIZATION

iii. Members	ὁ ἑαυτῶν θεασεΐτης, <i>ho heauton theaseites</i> (lines 7-8) The honorand is defined as "their own <i>theaseites</i> ", thus implying that the members listed above in the inscription (lines 1-7) were likewise called <i>theaseitai</i> and perhaps formed a <i>theasos</i> together.
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IX. MEMBERSHIP

i. Number	9, or 10 if one counts the deceased honorand of the inscription, Eros.
ii. Gender	Men
Note	All attested members are male.
iv. Status	All of the members are listed without their father's names. It is possible that this indicates non-citizen status, but the list may simply have been presented in this form for the sake of brevity.

X. ACTIVITIES

iii. Worship	The individuals listed in the inscription set up a statue and/or cylindrical altar in honour of their fellow, <i>theaseites</i>
Deities worshipped	Eros is called a <i>heros</i> in the inscription (line 9), indicating his status as deceased, but perhaps also implying funerary commemoration or heroised worship of this individual by the group.

XII. NOTES

iii. Bibliography	M. Adak and S. Şahin (2004), 'Neue Inschriften aus Tlos', <i>Gephyra</i> 1 (2004) 85-105.
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XIII. EVALUATION

i. Private association	Probable
Note	While this short inscription is allusive, it bears a strong similarity with another inscription from Tlos set up by a <i>thiasos</i> in honour of their <i>thiaseitas</i> Masa, CAP Inv. 1652 . This comparison compellingly suggests that, here too, we have testimony of a <i>thiasos</i> , which was probably a private association.