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CAPInv. 472: **thiasus**

## I. LOCATION

i. Geographical area	Macedonia
ii. Region	Pieria
iii. Site	Dion

## II. NAME

i. Full name (original language)	<i>thiasus</i> (ILGR 183, l. 3)
ii. Full name (transliterated)	<i>thiasus</i>

## III. DATE

i. Date(s)	s. ii - f. iii AD
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## IV. NAME AND TERMINOLOGY

i. Name in other forms	θίασος <i>thiasos</i> ( <i>Année Épigraphique</i> 1954: no. 22, l. 1)
ii. Name elements	Theophoric: Dionysos ( <i>Année Épigraphique</i> 1954: no. 22, l. 1)
iii. Descriptive terms	<i>thiasus</i> θίασος, <i>thiasos</i>
Note	<i>thiasus</i> : ILGR 183, l. 1; 184, l. 3; 185, l. 2; 186, l. 1. <i>thiasos</i> : <i>Année Épigraphique</i> 1954: no. 22, l. 1.

## V. SOURCES

<b>i. Source(s)</b>	ILGR 183 (ii/iii AD) ILGR 184 (ii/iii AD) ILGR 185 (ii/iii AD) ILGR 186 (ii/iii AD) <i>Année Épigraphique</i> 1954: no. 22 (ii/iii AD)
<b>Note</b>	See also: Jaccottet II nos. 13-17; <i>BE</i> 1953: no. 105; <i>Année Épigraphique</i> 1951: no. 21 (ILGR 183); <i>Année Épigraphique</i> 1954: no. 23 (ILGR 186); <i>Année Épigraphique</i> 1954: no. 24 (ILGR 185); <i>Année Épigraphique</i> 1954: no. 25 (ILGR 184)
<b>Online Resources</b>	ILGR 183: <a href="#">TM 120921</a> ILGR 184: <a href="#">TM 120896</a> ILGR 185: <a href="#">TM 120895</a> ILGR 186: <a href="#">TM 120894</a> <a href="#">Année Épigraphique 1954: no. 22</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	All sources are dedications by <i>aediles</i> to the god (Liber Pater / Dionysos) and the <i>thiasos</i> . ILGR 183-186 are in Latin; <i>Année Épigraphique</i> 1954: no. 22 is in Greek.
<b>i.c. Physical format(s)</b>	ILGR 183 and 186 and <i>Année Épigraphique</i> 1954: no. 22 are statue or statuette bases. ILGR 185 is a small altar. ILGR 184 is inscribed on a solar clock.
<b>ii. Source(s) provenance</b>	All sources come from the so-called Dionysion of Dion, probably the sanctuary of the god (Pandermalis 1977: 331-2).

## VI. BUILT AND VISUAL SPACE

<b>i. Archaeological remains</b>	The few archaeological remains of the so-called Dionysion and the god's holy house ( <i>aedes</i> ) attested in another dedication (ILGR 180) should not be connected with the <i>thiasos</i> as such but with the god's cult in general; see below, XI.i: Local interaction and XIII.i: Evaluation.
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## VII. ORGANIZATION

<b>iv. Officials</b>	The <i>aediles</i> dedicating to the god in the Latin sources are most probably officials of the colony and not of the <i>thiasos</i> . On the possibility that the ἀγορανόμος, <i>agoranomos</i> in <i>Année Épigraphique</i> 1954: no. 22 is indeed an official of a private association, see XI.i: Local interaction and XIII.i: Evaluation, below.
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## X. ACTIVITIES

<b>Deities worshipped</b>	Dionysus / Liber Pater
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## XI. INTERACTION

#### i. Local interaction

Makaronas 1937: 529-30 claimed that the *aedilis* of ILGR 183 was an *agoranomos* of the cult association of Dionysos, and not an *aedilis* of the colony, as in ILGR 180. As J. and L. Robert (*BE* 1953: no. 105) made clear, however, these dedications to the *thiasos* of Dionysos should be seen as a standard obligation of the colony's *aediles* to the cult and, in that respect, to the colony as a whole. Tsochos' reservations (2012: 26-7) on this interpretation are unfounded.

*Année Épigraphique* 1954: no. 22 is perhaps an exception, not only because it is in Greek, but also because the ἀγορανόμος, *agoranomos* dedicating to Dionysos and the *thiasos* does not bare a Roman name (and uses a metronym instead of a patronym), thus making highly unlikely the assumption that he could have been an *aedilis* of the colony. In this particular case, in other words, we must allow for the eventuality that we are indeed dealing with a private association (I owe this observation to P.M. Nigdelis).

## XII. NOTES

#### iii. Bibliography

- Makaronas, C. (1937), 'Νέαι ειδήσεις εκ Δίου του Πιερίκου. Η θέσις του ιερού του Διός', *AEph* 1937: 527-33.
- Pandermalis, D. (1977), 'Λατρείες και ιερά του Δίου Πιερίας', *Ancient Macedonia* II: 331-42, esp. 331-2.
- Paschidis, P. (forthcoming), 'Civic cults and (other) religious associations: in search of collective identities in Roman Macedonia' in A. Casemier and S. Skaltsa (eds.), *Associations in Context: rethinking associations and religion in the post-classical polis*, Copenhagen.
- Tsochos, C. (2012), *Die Religion in der römischen Provinz Makedonien*. Stuttgart: 26-7.

## XIII. EVALUATION

#### i. Private association

Possible

##### Note

Since all Latin dedications to the *thiasos* are offered by the colony's *aediles*, and were found in the area of the god's sanctuary, and since the *thiasos* is always mentioned in the singular, without any other attribute, the *thiasos* mentioned was most probably not a private association distinct from the god's cult, but in fact the sum total of the god's devotees (see Jaccottet II 13-17 and Paschidis, forthcoming). J. and L. Robert (*BE* 1953: no. 105) have proposed that this *thiasos* run the affairs of the colony's official cult.

On the possible exception of the *thiasos* of the Greek inscription, see XI.i: Local interaction, above.