

CAPInv. 476: **thiasos**

## I. LOCATION

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

## II. NAME

i. Full name (original language)	θίασος (Corinth 8.3 308, l. 6)
ii. Full name (transliterated)	<i>thiasos</i>

## III. DATE

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

iii. Descriptive terms	θίασος, <i>thiasos</i>
Note	<i>thiasos</i> : Corinth 8.3 308, l. 6

## V. SOURCES

i. Source(s)	Corinth 8.3 308 (ii-iii AD)
Note	AGRW 26
Online Resources	<a href="#">Corinth 8.3 308</a> and <a href="#">CAPInv. 2285</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	As far as the fragmentary text in Greek allows us to conclude, the inscription is a law or a statute, possibly of an association (cf. l. 8: οὐκ ἐξέσται, <i>ouk exestai</i> ).
i.c. Physical format(s)	A fragment of the left edge of a marble slab.

**ii. Source(s) provenance**

It was found in the west end of the South Stoa in Corinth.

## VII. ORGANIZATION

**vi. Laws and rules**

Although the text is extremely fragmentary, the phrase οὐκ ἐξέσται δ[ἐ - - -], *ouk exestai d[e - - -]*, in l. 8 allows us to consider it as a law or the statute of a *thiasos*. The details cannot be easily restored. The words ἐρχεσθ[αι (?)], *erchesth[ai] (?)*, and ἡλίου δυο[μένου (?)], *heliou duo[menou] (?)*, in ll. 1 and 2 respectively, perhaps reflect the regulation of access to some place, where the time of sunset is regarded as a limit. It is not clear, what the role of the *agoranomos* (mentioned in l. 5) exactly was and whether the word τεμῆ (l. τμή) *time*, in l. 7 is to be understood as "fine", "price", "honour" or "worship". The fact that οὐκ ἐξέσται δ[ἐ ---], *ouk exestai d[e - - -]*, in l. 8 extends one letter space into the left margin of the text, gives the impression of the introduction of a new article of the law.

## XIII. EVALUATION

**i. Private association**

Probable

**Note**

The fragmentary state of the inscription hampers any certain conclusions. The facts that the word *thiasos* is mentioned and the text seems to be a law or a regulation, does not exclude the possibility to connect it with a private association.