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CAPInv. 508: [thiasos] (?)

### I. LOCATION

i. Geographical area	Macedonia
ii. Region	Northern Paionia
iii. Site	Stoboi

### II. NAME

i. Full name (original language)	[θίαςος] (Babamova 2012: 181 no. 3)
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> (completely restored)
Note	<i>thiasos</i> : Babamova 2012: 181 no. 3

### V. SOURCES

i. Source(s)	Babamova 2012: no 3 (l. ii / e. iii AD)
Online Resources	<a href="#">Vulić 1934: 41 no. 20</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek dedication
i.c. Physical format(s)	Marble framed stele, broken to the right.
ii. Source(s) provenance	Stoboi, at the Theodosian Palace.

## VI. BUILT AND VISUAL SPACE

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|-------------------------------------|---|
| ii. References to buildings/objects | An altar was dedicated by the presumed association. |
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## VII. ORGANIZATION

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|----------------|--|
| v. Other staff | If one accepts the restoration of Vulić 1934: 41 no. 20, the altar was dedicated by the dedicant along with the ἐπιμεληταί, <i>epimeletai</i> of the <i>thiasos</i> . The presence of <i>epimeletai</i> is epigraphically certain; Vulić's restoration and interpretation, however, are not secure. The <i>epimeletai</i> are usually <i>ad hoc</i> officials of an association, charged with specific tasks (see Nigdelis 2006: 203), not 'regular' officials as they would be here in Vulić's restoration. |
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## IX. MEMBERSHIP

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|------------|---|
| ii. Gender | Men   |
| Note       | The dedicant and the two <i>epimeletai</i> are men. |

## X. ACTIVITIES

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|--------------------|---|
| iii. Worship       | The dedication to Artemis <i>Ephesia</i> or <i>Lochia</i> (see Wiseman's commentary in Babamova 2012: 181-2 no. 7) in l. 1 suggests worship by the group. |
| Deities worshipped | Artemis <i>Ephesia</i> or <i>Lochia</i>   |

## XII. NOTES

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|-------------------|---|
| i. Comments       | None of the editions of this inscription (see earlier views in the apparatus of Babamova 2012: no 3) is entirely satisfactory. The restoration [μετ]ὰ τῶν τοῦ θιάσου ἐπιμελη[τῶν] ( <i>[met]a ton to[u thiasou e]pimele[ton]</i> ) in ll. 3-5 is awkward and without parallels: given that the <i>epimeletai</i> are usually <i>ad hoc</i> officials of an association charged with specific tasks (cf. Nigdelis 2006: 203), their presence is usually recorded with the phrase δι' ἐπιμελητῶν, <i>di' epimeleton</i> , 'through the <i>epimeletai</i> ' and not 'along with the <i>epimeletai</i> ' as in the text restored by Vulić. Finally, as Wiseman points out, [μετ]ὰ τῶν τοῦ ἱεροῦ ἐπιμελη[τῶν] ( <i>[met]a ton to[u hierou e]pimeleton</i> , 'along with the <i>epimeletai</i> of the sanctuary') is equally possible, and perhaps more plausible. If one accepts the latter restoration, there is no reference to an association in this dedication. |
| iii. Bibliography | Babamova, S. (2012), <i>Inscriptiones Stoborum</i> . Stobi: no 3.<br>Nigdelis, P.M. (2006), <i>Επιγραφικά Θεσσαλονίκεια. Συμβολή στην πολιτική και κοινωνική ιστορία της αρχαίας Θεσσαλονίκης</i> . Thessaloniki.<br>Vulić, N. (1934), 'Σπόμενικ 77: 41 nō. 20. ',  |

## XIII. EVALUATION

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|------------------------|-----------|
| i. Private association | Discarded |
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**Note**

The problems with the restorations involving the presence of a *thiasos* do not allow us to prove the presence of an association, and this piece of evidence should therefore be discarded.