

CAPInv. 839: **thiasos**

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Caria
iii. Site	Knidos

II. NAME

i. Full name (original language)	θίασος (<i>I.Knidos</i> 23, line 2)
ii. Full name (transliterated)	<i>thiasos</i>

III. DATE

i. Date(s)	200 (?) - 100 (?) BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	θίασος, <i>thiasos</i> Probable, see below X.iii.
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V. SOURCES

i. Source(s)	<i>I.Knidos</i> 23 (ca. 200-100 BC?), with further bibliography.
Note	Cf. also Foucart 1873: 233 no. 57.
Online Resources	PHI: I.Knidos I 23 PHI: Knidos 20 Harland, AGRW no. 9729
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	A list of contributors and their promised financial contributions to the group in Greek. After a header (lines 1-2), one finds two fragmentary columns of names and amounts (cols. I-II).

i.c. Physical format(s)	Pedimental stone stele, broken at the bottom.
ii. Source(s) provenance	Tekir (Knidos).

VII. ORGANIZATION

iii. Members	See below IX.
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VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	Funding is notably provided by individual contributions: the inscription lists a series of contributors and the sums promised by them for the benefit of the <i>thiasos</i> .
iii. Income	Several contributions are quite considerable (300 drachmae), others much more modest (as little as 5 dr.). The total amount promised is a substantial sum: 1333 drachmae, not to mention some contributions now missing in the gaps (cf. e.g. col. I, line 13).

IX. MEMBERSHIP

i. Number	14 members are known from the two fragmentary lists in the columns of the inscription.
ii. Gender	Men
Note	All contributors are male. One, however, makes a donation on behalf of his wife (col. II, lines 9-10).
iii. Age	Adults
Note	All contributors appear to be adults, but two of them make a donation on behalf of their children (col. I, lines 9-10; col. II, lines 1-2).
iv. Status	All of the individuals, except perhaps for the first 2 mentioned in the list (col. I, lines 1-2, both named Nearchos, perhaps Knidians), are foreigners to the city of Knidos and identified by their corresponding ethnics. The ethnics of the contributors reveal highly diverse origins: Libya, Arados, Soloi, Myndos, Phrygia, Selge, Kaunos, Thrace, Seleukeia (which?), Samos. It is difficult to distinguish a pattern in these varied provenances (though they might e.g. suggest a group of mercenaries).

X. ACTIVITIES

iii. Worship	The cult (if any) belonging to this <i>thiasos</i> is unknown, but the foreign membership suggests that the cult was perhaps connected to gods situated outside the traditional cultic sphere of Knidos (for example, the Egyptian gods).
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XII. NOTES

ii. Poland concordance	B306
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iii. Bibliography

Foucart, P. (1873), *Des associations religieuses chez les Grecs*, Paris.

XIII. EVALUATION

i. Private association

Probable

Note

Given the foreign membership and the substantial donations involved, it is highly probable that the *thiasos* was a private association which was intended to form a lasting group.