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CAPInv. 575: **ho thiasos ho Phainemachou**

I. LOCATION

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

II. NAME

i. Full name (original language)	ὁ θίασος ὁ Φαινεμάχου (IG IV ² .2 972, ll. 9-12)
ii. Full name (transliterated)	<i>ho thiasos ho Phainemachou</i>

III. DATE

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

ii. Name elements	Personal:	<i>Phainemachos</i>
iii. Descriptive terms	θίασος, <i>thiasos</i>	
Note	<i>thiasos</i> : IG IV ² .2 972, ll. 9-12	

V. SOURCES

i. Source(s)	IG IV 44 (inc.) IG IV ² .2 972 (i - ii AD)
Note	See also: SEG 34: 271; Peppas-Delmouzou 1975: B1, 7-8
Online Resources	IG IV 44
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Funerary inscription in Greek for Euameros, son of Hagnothemis.
i.c. Physical format(s)	A stele of white marble (Pentelic ?); under the inscription there are two wreaths engraved, one containing the inscription ἡ βουλὴ, <i>he boule</i> , and the other ὁ θίασος ὁ Φαιν<ε>μάχου, <i>ho thiasos ho Phain<e>machou</i> .
ii. Source(s) provenance	Aigina

VII. ORGANIZATION

ii. Leadership	On the basis of the name of the group, Phanemachos appears as the leader of the <i>thiasos</i> .
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X. ACTIVITIES

iv. Honours/Other activities	The <i>thiasos</i> as a collectivity appears on the gravestone of Euameros in the sense of a post-mortem honour of the deceased.
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XI. INTERACTION

i. Local interaction	The <i>thiasos</i> appears side by side with the <i>boule</i> on the funerary stele of Euameros, son of Hagnothemis.
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XII. NOTES

i. Comments	The date of the inscription is "hellenistic" in SEG 34 271. The editor of IG IV ² .2, Klauss Hallof, dates it to the 1st or 2nd c. AD.
ii. Poland concordance	Poland B 146
iii. Bibliography	Peppas-Delmouzou, D. (1975), 'Επιγραφικό Μουσείο Αθηνών', <i>AD</i> 30: B1, 7-8 Poland, F. (1909), <i>Geschichte des griechischen Vereinswesens</i> . Leipzig.

XIII. EVALUATION

i. Private association	Possible
Note	Poland 1909: 26, 104 argues that such <i>thiasoi</i> seem rather to have played a role in the public structure of the population, as they appear side by side with the <i>boule</i> and <i>demos</i> , than as private cultic associations. Aiginetan gravestones often have engraved wreaths which contain the names of collectivities, often of the gymnasium, defined as οἱ ἐκ τοῦ γυμνασίου (<i>hoi ek tou gymnasiou</i>) or οἱ ἀλφόμενοι ἐν ἀμφοτέροις τοῖς γυμνασίοις, οἱ τρεῖς θίασοι, (<i>hoi alephomenoi en amphoterois tois gymnasiois, hoi treis thiasoi</i>) once we find the form οἱ νέοι καὶ οἱ συνέφηβοι (<i>hoi neoi kai hoi synepheboi</i> , IG IV.2 970, 1st c. AD); the nature of these groups remains an open question in related research.