

CAPInv. 836: **thiasos**

I. LOCATION

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

II. NAME

i. Full name (original language)	θ[ῆσος] (<i>I. Kaunos</i> 39, line 28)
ii. Full name (transliterated)	<i>thiasos</i>

III. DATE

i. Date(s)	250 (?) - 50 (?) BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	It is likely that the term <i>thiasos</i> is being used in its usual cultic sense; see below VII.iv for a priest.
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V. SOURCES

i. Source(s)	<i>I. Kaunos</i> 39 (ca. 250-50 BC?).
Note	Cf. also Bean 1953: 23 no. 6; <i>SEG</i> 12, 473; BE 1954: no. 229.
Online Resources	PHI: I. Kaunos 39
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Bipartite and columniated list of contributors and contributions in Greek.

i.c. Physical format(s)	Lower part of a marble stele with moulding.
ii. Source(s) provenance	Sultaniye.

VII. ORGANIZATION

iv. Officials	ἱερεύς, <i>hiereus</i> (line 27)
Eponymous officials	Part of the list of contributors is dated ἐπὶ ἱερέως Σωσιγένοῦς, <i>epi hiereos Sosigenous</i> (line 27). It is unclear if this priest is an eponymous official of the <i>thiasos</i> , or that of Kaunos itself, thus providing a dating formula. In favour of the former interpretation is the fact that the eponymous official of Kaunos would typically be referred to as the <i>stephanephoros</i> .

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The inscription is apparently a bipartite list of contributors to an association, with a new heading at lines 27-28ff. (οἱ ἐπαγγελάμενοι... εἰς τὴν ἐπα[ύ]ξῃσιν τοῦ θι[ά]σου), <i>hoi epangelamenoi... eis ten epa[ly]xessin tou thi[asou]</i>). The list above (lines 1-26) should probably be seen as an earlier set of contributions for the benefit of the same body (perhaps belonging to the preceding year or to another subgroup forming part of the wider whole?).
iii. Income	The contributions listed in the inscription are lacunose, but on average appear to be in the order of 3-5 drachmae.

IX. MEMBERSHIP

i. Number	Part 1 of the inscription: 15 individuals and 10 sons.
ii. Gender	Men
iii. Age	Children Adults
Note	Adult males make contributions on their own or on the behalf of their sons (especially in Part 1 of the list).
iv. Status	Most of the contributors are members of Kaunian tribes and demes, therefore citizens. From their ethnic identifications, the individuals come from a wide range of different localities within the wider Kaunian polity, see Marek 2006: 84 for further discussion.
v. Relations	Men and, typically, their sons.

XI. INTERACTION

i. Local interaction	Apparently for the purpose of comparison, reference is made to another <i>thiasos</i> --see [^] CAP Inv. 1646 [^] --belonging to Theodotos the son of Antipatros. It is unclear whether this group was an independent body or a constituent part of the same larger <i>thiasos</i> . The former seems likely, though both possibilities are not mutually exclusive; see discussion ad loc.
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XII. NOTES

i. Comments	Cp. also the more elaborate lists of contributions in <i>I. Kaunos</i> 38 and 40 (both belonging to the context of the city).
iii. Bibliography	Bean, G.E. (1953), 'Notes and Inscriptions from Caunus', <i>JHS</i> 73: 10-35. Marek, C. (2006), <i>Die Inschriften von Kaunos</i> . Vestigia 55. Munich.

XIII. EVALUATION

i. Private association	Probable
Note	The name of the group as a <i>thiasos</i> has been plausibly restored at line 28: τοῦ θι[άσου]. Since we are dealing with a list of financial contributions specifically for the enhancement of the group, the private character of the association seems assured. It remains unclear to what context (a local sanctuary?) this cultic group may have belonged.