

## CAPInv. 92: to pro poleos Bachcheion

### I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Thasos
iii. Site	Thasos

### II. NAME

i. Full name (original language)	τὸ πρὸ πόλεως Βαχχεῖον (IG XII Suppl. 447, ll. 8-9)
ii. Full name (transliterated)	<i>to pro poleos Bachcheion</i>

### III. DATE

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

ii. Name elements	Theophoric:	Bakchos (note the spelling Βάχχος) - name of Dionysos.
	Other:	<i>pro poleos</i> : the phrase can apply to divinities, sanctuaries or priests (Robert 1983: 173-5). In this case it refers to the Bachcheion, i.e. the association. It can denote the location of the Bachcheion outside the city walls (extra urban sanctuary) (Picard 1921: 166-7) or it can refer to Dionysos as the protector god of the city (Jaccottet 2003, II: 71).

### V. SOURCES

i. Source(s)	IG XII Suppl. 447 (l. ii AD)
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<b>Note</b>	Edd. pr.: Picard 1921: 165-6 no. 18.  Other editions: Jaccottet 2003: no. 33
<b>Online Resources</b>	<a href="#">IG XII Suppl. 447</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	Honorary inscription in Greek for Titus Aelius Magnus, <i>hierophantes</i> , by the <i>Bachcheion</i> .
<b>i.c. Physical format(s)</b>	Statue base moulded above and below, consisting of a socle (H. 27 cm), shaft (H. 68 cm) and crown (H. 25 cm) with acroteria on the corners (total H. 120 x W. 52 x Th. 70 cm). The back side is roughly picked. Surmounted by a moulded plinth On top two tenons for the feet of a marble statue. Two cuttings (mortises), one in front for an object held by the statue and another one at the back.
<b>ii. Source(s) provenance</b>	Found in 1920 built into an ancient wall, west of the bouleterion, ca. 50-100 m south of the house of C. Proedrou (Picard 1921: 112, 165). A few years later Seyrig (1928: 388) reported that the base was found not far away from the arch of Caracalla (for the arch see <a href="#">CAP Inv. 67</a> ).

## VII. ORGANIZATION

<b>ii. Leadership</b>	The honorand was <i>hierophantes</i> (ἱεροφάντης, ll. 10-11) of the association (τὸν ἑαυτῶν, <i>ton heauton</i> ). In the Dionysiac cult, the <i>hierophantes</i> is usually the highest ranking official. For the <i>hierophantes</i> in associations centered around mystery cults see Poland 1909: 395-6.
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## IX. MEMBERSHIP

<b>ii. Gender</b>	Men
<b>Note</b>	The <i>hierophantes</i> is a man.
<b>iv. Status</b>	The honorand was a high-profile individual; he belonged to the equestrian class, (κράτιστον δοικηνάριον, ll. 3-4), was πρῶτος τῆς πόλεως (ll. 5-6) and was twice high priest of the imperial cult, responsible for the organisation of gladiatorial games (δὶς ἀρχιερέα δι' ὄπλων, ll. 7-8; see Seyrig 1928: 389-90).

## X. ACTIVITIES

<b>iv. Honours/Other activities</b>	Titus Aelius Magnus was honoured with a honorific statue as suggested by the formula of the inscription and the format of the stone (statue base).
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## XII. NOTES

**i. Comments**

Jaccottet (2003: vol. 2, 72) thinks that the *to pro poleos Bachcheion* is one and the same association with the *hierotaton neon Bakchion* (CAP Inv. 67); the change of epithets in the name of the association might reflect a predilection of those in charge and not a juxtaposition between two different associations. This may well hold true, especially if the following is adduced:

- the honorand in both cases is the *hierophantes* of the association
- the honorand in both cases is a high-profile individual, holding Roman citizenship

Nonetheless, given the popularity that the Dionysiac cult met in the late imperial period and in the light of the prominence of Dionysos' cult in Thasos already from earlier times, the existence of two associations should not be ruled out. Considering that a name is part of the identity of a group, the way in which it fashions itself and is recognised by outsiders, I have created two CAP entries.

**iii. Bibliography**

Jaccottet, A.-F. (2003), *Choisir Dionysos: les associations dionysiaques, ou, La face cachée du dionysisme*. Kilchberg.

Picard, Ch. (1921), 'Fouilles de Thasos', *BCH* 45: 86-173.

Seyrig, H. (1928), 'Notes thasiennes', *BCH* 52: 388-94.

Other bibliography:

*pro poleos*:

Robert, L. (1983), *Fouilles d'Amyzon en Carie I*. Paris.

### XIII. EVALUATION

**i. Private association**

Certain

**Note**

The name of the group points to a cultic group centred around the cult of Dionysos. The presence of a cult official (*hierophantes*) suggests that an internal organization should have been at place.