

CAPInv. 145: **hoi thiasotai**

### I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Lesbos
iii. Site	Mytilene

### II. NAME

i. Full name (original language)	οἱ θιασώται (Charitonidis, Ἐπιγραφαί: no. 22, l. 2)
ii. Full name (transliterated)	<i>hoi thiasotai</i>

### III. DATE

i. Date(s)	iii - ii BC
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>thiasotai</i>
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### V. SOURCES

i. Source(s)	Charitonidis, Ἐπιγραφαί: no. 22 (iii-ii BC: Hodot 1990: 279, MYT 109)
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Dedication to the <i>thiasotai</i> . Greek.
i.c. Physical format(s)	Rectangular or square inscribed base with socket on top (photo of front face in Charitonidis, Ἐπιγραφαί: Pl. 8a).
ii. Source(s) provenance	Found when digging the foundations of the house of Vostani, at the start (on the right hand side) of the road Agias Irinis, in the southern part of the city.

## VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	ἑρμαῖον, <i>hermaion</i> (Charitonidis, 'Επιγραφαί: no. 22, l. 2) -- The rectangular cutting on top of the inscribed base suggests that a herm would have been placed on top (making the alternative interpretation of a dedication of a <i>Hermaion</i> or sanctuary of Hermes unlikely).
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## VII. ORGANIZATION

iii. Members	θιασώται, <i>thiasotai</i> ? (Charitonidis, 'Επιγραφαί: no. 22, l. 2) -- The term <i>thiasotai</i> may indicate members of a private association but could also refer to a wider group of worshippers.
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## IX. MEMBERSHIP

ii. Gender	Men
Note	The dedicants, if themselves part of the <i>thiasotai</i> , are male. See below: 'Comments'.

## XII. NOTES

i. Comments	<p>Note the alternative reading in 'Επιγραφαί: no. 22, l. 1 (names of dedicants) proposed by Hodot 1976: 68 (cf. SEG 26.929).</p> <p>Charitonidis ('Επιγραφαί: p. 23, no. 22) suggests there may be a relation between the <i>thiasotai</i> and the <i>Hermaistai</i> attested in IG XII.2 22 (CAPInv. 144). Note, however, that the dedication of a <i>hermaion</i> to the <i>thiasotai</i> need not mean that they worshipped Hermes.</p>
iii. Bibliography	<p>Charitonidis, S. (1968), 'Αἱ Ἐπιγραφαί τῆς Λέσβου', Συμπλήρωμα, Athens.</p> <p>Hodot, R. (1976), 'Notes critiques sur le corpus epigraphique de Lesbos', Etudes d'Archeologie Classique 5: 17-81.</p> <p>Hodot, R. (1990), <i>Le dialecte eolien d'Asie: la langue des inscriptions (VIIe s. a.C. - IVe s. p.C.)</i>. Paris.</p>

## XIII. EVALUATION

i. Private association	Possible
Note	It is possible that the <i>thiasotai</i> constituted a private association ( <i>thiasotai</i> being members of a <i>thiasos</i> ), but alternatively the term <i>thiasotai</i> may indicate a wider group of worshippers.