

Author: BENEDIKT ECKHARDT

CAPInv. 488: **hoi mystai tou hierou a' thi[as]ou**

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Phrygia
iii. Site	Area of Akmoneia

II. NAME

i. Full name (original language)	οἱ μύσται τοῦ ἱεροῦ α' θι[άσ]ου (MAMA VI 239, ll. 3-4)
ii. Full name (transliterated)	<i>hoi mystai tou hierou a' thi[as]ou</i>

III. DATE

i. Date(s)	i - iii AD
------------	------------

IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>mystai</i>
	Other:	<i>hiera</i>
iii. Descriptive terms	θίασος, <i>thiasos</i>	
Note	<i>thiasos</i> : MAMA VI 239, l. 4	

V. SOURCES

i. Source(s)	MAMA VI 239 (i - iii AD)
Note	See also: Jaccottet II no. 84
Online Resources	MAMA VI 239
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Dedicatory inscription, greek
i.c. Physical format(s)	Marble stele
ii. Source(s) provenance	Susuz-Keui

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	ἐξέδρα, <i>exedra</i> (l. 7) διαίτη, <i>diaite</i> (l. 8)
-------------------------------------	--

X. ACTIVITIES

iii. Worship	The <i>mystai</i> have dedicated to Dionysos <i>Kathegemon</i> an <i>exedra</i> with an accompanying room.
Deities worshipped	Dionysos <i>Kathegemon</i>

XII. NOTES

i. Comments	No other <i>thiasoi</i> are known from the area of Akmoneia, but the numeral in this association's name seems to suggest that there was at least one more. Cf. Ziebarth 1900: 512: "Es gab demnach in Akmonia mehrere θιάσοι von μύσσοι".
ii. Poland concordance	Poland B *426
iii. Bibliography	Jaccottet, A.-F. (2003), <i>Choisir Dionysos. Les associations dionysiaques ou la face cachée du dionysisme</i> . 2 vols. Zürich. Poland, F. (1909), <i>Geschichte des griechischen Vereinswesens</i> . Leipzig: 172. Ramsay, W.M. (1897), <i>The Cities and Bishoprics of Phrygia</i> , Vol. I.2. Oxford: 644, no. 546. Ziebarth, E. (1900), 'Zu den griechischen Vereinsinschriften', <i>RhM</i> 55: 501-19.

XIII. EVALUATION

i. Private association	Probable
Note	The status of <i>mystai</i> -groups is not quite clear; most of probably served both the private interests of their members and the needs of civic religion.
ii. Historical authenticity	Certain