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CAPInv. 490: to koinon ton thias[i]ton

I. LOCATION

i. Geographical area	Macedonia
ii. Region	Bottia
iii. Site	Beroia

II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν θιασ[ι]τῶν, (I.Beroia 22, ll. 5-6)
ii. Full name (transliterated)	<i>to koinon ton thias[i]ton</i>

III. DATE

i. Date(s)	7 BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic: <i>thiasitai</i> (l. <i>thiasotai</i> , l. 5-6)
iii. Descriptive terms	κοινόν, <i>koinon</i> θίασος, <i>thiasos</i>
Note	<i>koinon</i> : I.Beroia 22, ll. 5 <i>thiasos</i> : I.Beroia 22, ll. 3

V. SOURCES

i. Source(s)	I.Beroia 22 (7 BC, ca. April)
Note	Jaccottet II no. 18; SEG 48: 751; GRA I 63; AGRW 35
Online Resources	I.Beroia 22 and AGRW ID 1167
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Greek dedication (Il. 1-4) and honorific inscription (Il. 5-7).
i.c. Physical format(s)	Crowned marble stele with a relief portraying Dionysos (?) performing a libation and the dedicant Paramonos in smaller scale to the right. A large wreath of ivy leaves is portrayed below the relief.
ii. Source(s) provenance	Discovered within the walls of ancient Beroia, not far from the Old Metropolis, where the sanctuary of Dionysos should be located.

VII. ORGANIZATION

iii. Members	The members are called θιασ[ω]ται, <i>thiasotai</i> or, rather, θιασ[ι]ται, <i>thiasitai</i> (see XII.i: Comments, below).
iv. Officials	The dedicant Paramonos is clearly identified as the <i>agoranomos</i> of the <i>thiasos</i> (l. 3: ἀγορανομῆσας τοῦ θιάσου, <i>agoranomesas tou thiasou</i>) and not as a civic <i>agoranomos</i> , as Jaccottet II no. 18 understands. His office was most probably related to festivities connected with the cult of Dionysos (Allamani-Souri 2008: 41-5; GRA I 63).

IX. MEMBERSHIP

iv. Status	The <i>agoranomos</i> of the <i>thiasos</i> Paramonos son of Theagenes is otherwise unknown. If, however, he is related to Gaios Ioulios Theagenes, honoured in the same period by the city of Beroia as "having served public life in a perfect manner" (I.Beroia 103), he belonged to an important Beroian family.
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X. ACTIVITIES

iii. Worship	The dedication to Dionysus (l. 5) suggests worship by the group.
Deities worshipped	Dionysos
iv. Honours/Other activities	Lines 1-4 (dedication of Paramonos) and 5-8 (honorific inscription of the <i>koinon</i> for Paramonos) were engraved by different engravers. We should therefore understand the latter part of the text, below the relief and on the sides of the ivy wreath, as commemorating the public honouring of Paramonos for his services as <i>agoranomos</i> of the <i>thiasos</i> .

XII. NOTES

i. Comments	The editors of I.Beroia had interpreted the relief as portraying an actor; this interpretation had led to the assumption that the association was an association of the Dionysiac artists. For a detailed refutation (which is followed here), see Allamani-Souri 2008: 33-41. As Allamani-Souri 2008: 32 n. 4 points out, the restoration of Il. 5-6 of may well be θιασ[ι]τῶν (<i>thiasiton</i>), and not θιασ[ω]τῶν (<i>thiasoton</i>) as in the corpus edition. In the only parallel from Macedonia, the term used is <i>thiasites</i> (see CAPInv. 497: τοῖς συνθιασίταις, l. 4).
iii. Bibliography	Allamani-Souri, V. (2008), 'Σχόλια σε μια αναθηματική στήλη από τη Βέροια', in <i>Β' Πανελλήνιο Συνέδριο Επιγραφικής</i>. Thessaloniki: 31-47. Düll, S. (1977), <i>Die Götterkulte Nordmakedoniens in römischer Zeit: eine kultische und typologische Untersuchung anhand epigraphischer, numismatischer und archäologischer Denkmäler</i>, Munich.

XIII. EVALUATION

i. Private association

Probable

Note

The association (through its *agoranomos*) was undoubtedly involved in public festivities connected with the cult of Dionysos. We cannot therefore exclude that this association was the official body in charge of the cult in Beroia, as seems to be the case with the *thiasos* in [CAPInv. 472](#) of the Roman colony of Dion.