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CAPInv. 1006: **chous**

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Mysia
iii. Site	Nusrat (between Miletupolis and Ankyra Sidera)

II. NAME

i. Full name (original language)	χοῦς, (I.Kyz. 26)
ii. Full name (transliterated)	<i>chous</i>

III. DATE

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

iii. Descriptive terms	χοῦς, <i>chous</i>
Note	l. 2

V. SOURCES

i. Source(s)	I.Kyz. 26 (l. i - ii AD?)
Note	Ed.pr.: Wiegand 1904: p. 316. Other editions: Jaccottet 2003, vol. 2: no. 88
Online Resources	IMT MittlMakestos 2538 AGRW 7193
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Funerary inscription in Greek for the <i>mystes</i> Flavius Andronikos Onesimos.
i.c. Physical format(s)	Altar-shaped base. H. 90 x W. 40 cm.
ii. Source(s) provenance	Nusrat (between Miletupolis and Ankyra Sidera)

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	σῆμα, <i>sema</i> (l. 8) (funerary marker: the inscription is engraved on a base in the form of an altar, helping us to visualize the actual form of the <i>sema</i>).
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VII. ORGANIZATION

ii. Leadership	ἄρχαντα, <i>arxanta</i> (l. 2) Flavius Andronikos Onesimos presided the <i>chous</i> .
iii. Members	μύστης, <i>mystes</i> (l. 1) The deceased was <i>mystes</i> of the sacred rites of Bromios.

IX. MEMBERSHIP

ii. Gender	Men
Note	On account of the identity of the <i>mystes</i> (Flavius Andronikos Onesimos) the association seems to have included men.

X. ACTIVITIES

iii. Worship	The deceased was <i>mystes</i> of the sacred rites of Bromios (ll. 1-2). Bromios is a cult epithet of Dionysos. It is closely related to the noun <i>bromos</i> (noise).
Deities worshipped	Bromios

XI. INTERACTION

i. Local interaction	The funerary epigram highlights the services of the deceased towards the association (i.e. he presided the <i>chous</i>) and at the same time highlights his qualities as an individual ('τὸν καὶ ἐν πατρίδι πά[ντ]ων ὄντα πρῶτον φιλ[ί]ον', <i>ton kai en patridi panton onta proton philon</i> , ll. 3-5).
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XII. NOTES

i. Comments	<p>The word <i>chous</i> in this instance stands in all likelihood for the name of a Bacchic association (Ziebarth 1905: 145-6; Poland 1909: 263), something that is corroborated by the participle <i>arxanta</i>. As Poland, however, points out the noun could also refer to the meeting/ reunion of a Bacchic organization (Poland 1909: 263 n. □ □).</p> <p>Whereas Schwerheim (1980: 12) thinks that Poland rejected the interpretation of <i>chous</i> as the name of a Bacchic association, Poland (1909: 263), however, endorsed Ziebarth's view.</p> <p>The word usually denotes a measure of capacity (for liquids, e.g. wine) or refers to the contributions paid by participants in banquets (Poland 1909: 263, 437).</p> <p>Harland (AGRW 7193) interprets the term <i>chous</i> in a different way, as referring to soil and by extension to Andronikos being the first to be buried among the members of the group. However, this suggestion cannot stand close scrutiny as the word <i>chous</i> refers to the participle <i>arxanta</i>.</p>
ii. Poland concordance	Poland B *410B
iii. Bibliography	<p>Cole, S.G. (1993), 'Voices from Beyond the Grave: Dionysus and the Dead', in T.A. Carpenter and C.A. Faraone (edd.), <i>Masks of Dionysus</i>. Ithaca: 276-95 (esp. 285).</p> <p>Poland, F. (1909),</p> <p>Schwerheim, E. (1980), <i>Die Inschriften von Kyzikos und Umgebung. Teil I: Grabtexte</i>. (IGSK 18.1). Bonn</p> <p>Wiegand, T. (1904), 'Reisen in Mysien'. <i>MDAI(A)</i> 29: 254-363.</p> <p>Ziebarth, E. (1905), 'Xovc'. <i>MDAI(A)</i> 30: 145-6.</p>

XIII. EVALUATION

i. Private association	Certain
Note	See XII.i.