

CAPInv. 966: *hoi thiasotai hoi Menekleida*

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Aiolis
iii. Site	Kyme

II. NAME

i. Full name (original language)	οἱ θιασῶται οἱ Μενεκλείδα (I.Kyme 30 ll. 5-6)
ii. Full name (transliterated)	<i>hoi thiasotai hoi Menekleida</i>

III. DATE

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

ii. Name elements	Personal: <i>hoi Menekleida</i>
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V. SOURCES

i. Source(s)	I.Kyme 30 (ii BC)
Note	Jaccottet 2003, vol. 2: no. 103.
Online Resources	I.Kyme 30
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Decree in Greek of the <i>thiasotai hoi Menekleida</i> . The precise content of the decree is not clear as the text is only partially preserved. Aiolic dialect with few influences of the <i>koine</i> .
i.c. Physical format(s)	Fragment of slab. H. 12.5 x W. 21.5 cm.

ii. Source(s) provenance	Kyme. The findspot of this inscription is unknown. The publication of the text (Salac 1927: 375-7 no. 1) is based on a squeeze made by Sartiaux in 1913.
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VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	<p>εἰς τὸν πρόδο[ο]μον τῷ Βακχείῳ, <i>eis ton prod[o]mon to Bakcheio</i> (ll. 3-4): the stele on which the decree has been engraved is to be placed in the <i>prodomos</i> of the <i>Bakcheion</i>.</p> <p>στάλλα[ν] λιθίναν, <i>stalla[n] lithinan</i> (ll. 2-3): the decree was to be inscribed in a stone stele.</p>
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VII. ORGANIZATION

i. Founder(s)	Menekleides was probably the founder of the association for the <i>thiasotai</i> are designated as those of Menekleides.
Gender	Male
iii. Members	θιασῶται, <i>thiasotai</i> (ll. 5-6)

X. ACTIVITIES

iii. Worship	The stele on which the decree of the <i>thiasotai</i> of Menekleides was engraved should be consecrated to Dionysos (ἔμμεναι δὲ τὰν στά[λ]λαν ταύταν ἱρὰν τῷ Διονύσῳ, ll. 4-5). It was to be set up in the <i>Bakcheion</i> (i.e. the sanctuary of Dionysos).
Deities worshipped	<i>Dionysos</i>

XII. NOTES

i. Comments	<p>The resolution (<i>psephisma</i>) was passed when <i>prytanis</i> was Ditas son of Athanaos. Decrees in Kyme are dated after the <i>prytanis</i> (IKyme 5; 7; 8; 11; 12; 13; 17; 19).</p> <p>These are not the only <i>thiasotai</i> of Dionysos attested in Kyme. IKyme 17 / CAP Inv. 954 attests to <i>thiasotai</i>. There is a chronological gap of nearly a century between the two inscriptions. In I.Kyme 17 there is no mention of a <i>Bakcheion</i> and there is no compelling evidence for assuming that we are dealing with the same private association, although both centered around the cult of Dionysos.</p> <p>The Dionysia was a major public festival in Kyme (IKyme 2; IKyme 13; IKyme 89). There was a public priest of Dionysos Pandemos (SEG 32: 1243).</p>
iii. Bibliography	Salac, A. (1927), 'Inscriptions de Kymé d'Éolide, de Phocée, de Tralles et de quelques autres villes d'Asie Mineure', <i>BCH</i> 51: 374-400.

XIII. EVALUATION

i. Private association	Certain
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Note

The *thiasotai* set themselves apart from other worshippers by taking their name from their leader/founder. They passed decrees and set up their decrees in the forecourt of the Bakcheion. Apparently they had direct access to the Bakcheion and they could appropriate this space as they wished to (without seeking permission from another public or private body to set up the stele of the decree).