

## I. LOCATION

i. Geographical area	Macedonia
ii. Region	Mygdonia
iii. Site	Thessalonike

## II. GENERAL REFERENCE

i.a. Full reference (original language)	θίασοι Διονύσου (IG X.2.1 506, l. 8)
i.b. Full reference (transliterated)	<i>thiasoi Dionysou</i>
ii. Reference context	Isidoros son of Sabeinos is praised in his funerary altar for having led a good life, and having served as a councillor of Thessalonike and as a priest "of Dionysiac thiasoi" (IG X.2.1 506, ll. 2-8).

## III. DATE

i. Date(s)	209 / 210 AD
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## IV. TERMINOLOGY

i. Descriptive terms	θίασος, <i>thiasos</i>
Note	<i>thiasos</i> : IG X.2.1 506, l. 8
	From this general reference we may gather that the descriptive term <i>thiasos</i> could be used for all Dionysiac associations.

## V. SOURCES

i. Source(s)	IG X.2.1 506 (AD 209/10)
Note	See also: GRA I 80; Jaccottet II no. 21; AGRW 57
Online Resources	<a href="#">IG X.2.1 506</a> and <a href="#">AGRW ID 2481</a>
i.a. Source type(s)	Epigraphic source(s)

<b>i.b. Document(s) typology &amp; language/script</b>	Greek funerary inscription.
<b>i.c. Physical format(s)</b>	Funerary altar; the inscription is engraved on the front side, in a moulded panel, and on the right side (ll. 12-14).
<b>ii. Source(s) provenance</b>	Found on the basement of the Acheiropoietos Church in the Thessaloniki. On Edson's view that the sanctuary of Dionysos should be sought in that location, see the comments on the <i>Prinophoroi</i> in <a href="#">CAPInv. 740</a> .

## VI. ORGANIZATION

<b>ii. Leadership</b>	Isidoros served as a priest -and therefore presumably led- more than one Dionysiac associations (IG X.2.1 506).
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## VII. INTERACTION

<b>i. Local interaction</b>	Whatever the exact nature of the <i>thiasoi</i> mentioned may have been, the fact that the same person served as a priest for different associations of Dionysos, whether consecutively or simultaneously, should not come as a surprise. Cf. below, IX.i.
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## VIII. NOTES

<b>iii. Bibliography</b>	Edson, Ch. (1948), 'Cults of Thessalonica (Macedonica III)', <i>HThR</i> 41: 153-204, esp. 159-60, 177. Jaccottet, A.-F. (2003), <i>Choisir Dionysos. Les associations dionysiaques ou la face cachée du dionysisme</i> . 2 vols. Zürich: 54, no. 21. Kloppenborg, J.S. and Ascough, R.S. (2011), <i>Greco-Roman Associations: Texts, Translations, and Commentary. I. Attica, Central Greece, Macedonia, Thrace</i> . Göttingen: 67-9, no. 80. Nigdelis, P.M. (2010), 'Voluntary Associations in Roman Thessalonike: in Search of Identity and Support in a Cosmpolitan Society', in L. Nasrallah, Ch. Bakirtzis and S. Friesen (eds.), <i>From Roman to Early Christian Thessalonike: Studies in Religion and Archaeology</i> , Cambridge Mass., London: 13-47, esp. 15, n. 7.
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## IX. EVALUATION

<b>i. Private associations</b>	Probable
<b>Note</b>	Both Edson 1948: 159 and Nigdelis 2010: 15 n. 7 agree that the <i>thiasoi</i> mentioned in IG X.2.1 506 were public bodies. This is, however, hardly necessary; the relatively high status of the priest is not by itself proof of the public character of the <i>thiasoi</i> .