

CAPInv. 1238: U-WAM-021

I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Ionia
iii. Site	Miletus

II. NAME

i. Association with unknown name	U-WAM-021
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III. DATE

i. Date(s)	276 / 275 BC
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IV. NAME AND TERMINOLOGY

iii. Descriptive terms	θίασος, <i>thiasos</i>
Note	Milet VI.3 1222

V. SOURCES

i. Source(s)	Milet VI.3 1222
Note	Sokolowski, LSAM 48
Online Resources	Sokolowski, LSAM CGRN 138
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	<i>Diapraphe</i> for the sale of the priesthood of Dionysos
i.c. Physical format(s)	Three fragments of two copies of the text: A) Two joining blocks of white marble from an <i>anta</i> B) Fragment of a column of white marble, broken on all sides but below.

ii. Source(s) provenance	A) Found in resp. near the Sacred Way B) Found in the <i>apsis</i> of the church of St. Michael
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VII. ORGANIZATION

i. Founder(s)	According to the interpretation of Henrichs (1969: 237-238), every woman was allowed to found their own <i>thiasos</i> .
Gender	Female
viii. Obligations	A woman who introduces other women to the cult of Dionysos Bakchios and is therefore founding her own <i>thiasos</i> has to pay a fee of 1 stater for every two year period to the priestess of the city.
ix. Privileges	The priests and priestesses of the private <i>thiasoi</i> partake together with the priest and priestess of the city in the procession at the festival of the <i>Katagogia</i> .

IX. MEMBERSHIP

ii. Gender	Women
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X. ACTIVITIES

iii. Worship	The <i>thiasoi</i> are making sacrifices to Dionysos and are involved in the festivities for the god.
Deities worshipped	Dionysos (Bakchios)

XII. NOTES

i. Comments	<p>The only document mentioning the <i>thiasoi</i> in Miletus is a <i>diagraphé</i> detailing the conditions for the sale of the city's priesthood. According to ll. 1-4 of the text, the city's priestess heads a Dionysiac <i>thiasos</i> of women, specified as δημόσιος, <i>demosios</i>, "public". This public <i>thiasos</i> takes precedence over all other <i>thiasoi</i>. This implies the existence of several 'private' Dionysiac <i>thiasoi</i>.</p> <p>According to ll. 18-20, every women is allowed to introduce another into the cult of Dionysos, paying a fee to the city's priestess. This probably means that every woman is allowed to found her own 'private' <i>thiasos</i>. These 'private' <i>thiasoi</i> are assigned a specific role within the procession at the festival of the <i>Katagogia</i>.</p> <p>Many aspects of the interpretation of the document remain uncertain.</p>
iii. Bibliography	Henrichs, A. (1969), 'Die Maenaden von Milet', <i>ZPE</i> 4: 223-241.

XIII. EVALUATION

i. Private association	Certain
Note	The term Βακχεῖον, <i>Bakcheion</i> , points to a Dionysiac cult association.