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CAPInv. 226: [to koinon ton o]rgeon

I. LOCATION

i.	**Geographical area**	Attica with Salamis
ii.	**Region**	Attica
iii.	**Site**	Athens

II. NAME

i.	**Full name (original language)**	[τὸ κοινὸν τῶν ὀ]ργέων (Agora 16 130, ll. 5-6)
ii.	**Full name (transliterated)**	*[to koinon ton o]rgeon*

III. DATE

i.	**Date(s)**	iv / iii BC

IV. NAME AND TERMINOLOGY

ii.	**Name elements**	Cultic: *orgeon*
iii.	**Descriptive terms**	[κοινόν], [*koinon*]
	Note	*koinon*: Agora 16 130, ll. 5-6

V. SOURCES

i.	**Source(s)**	Agora 16 130 (iv / iii BC)
	Note	Ed. pr. *Hesperia* 10.56 no. 20.
	Online Resources	Agora 16 130 AGRW ID 23107
i.a.	**Source type(s)**	Epigraphic source(s)

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i.b. Document(s) typology & language/script	Fragmentary honorary decree for Mnesarchos in Greek.
i.c. Physical format(s)	Pedimental marble stele, measuring 0,218x0,156m, with a wide moulding; only the left side is preserved intact.
ii. Source(s) provenance	Found in the wall of a modern house south-east of Odeion, now in Agora I 2161.

IX. MEMBERSHIP

ii. Gender	Men
Note	Μνήσαρχος, *Athenian Onomasticon* s.v. (4). Μνησιγείτων, *Athenian Onomasticon* s.v. (1).
iii. Age	Adults
iv. Status	The individuals are attested with their personal name only. It is likely that they were citizens, Ferguson 1944: 82.
v. Relations	On the basis of their names, these individuals may belong to the same extendend family, Ferguson 1944: 82.

X. ACTIVITIES

iv. Honours/Other activities	The association praised ([ἐπαινέσαι], *[epainesai]*, l. 6) Mnesarchos following a proposal by Mnesigeiton

XI. INTERACTION

i. Local interaction	The honoured is described as [ἀνὴρ ἀγαθός ἐστι πε]ρὶ τὸν δῆμον τ[ῶν Ἀθηναίων], *[aner agathos esti pe]ri ton demon to[n Athenaion]*, ll. 2-3.

XII. NOTES

i. Comments	Note that the term ὀργεὺς, *orgeus*, will become ὀργέων, *orgeon*, - gen. pl. and ὀργεῦσι, *orgeusi*, - dat. pl., Ferguson 1944: 82-83
iii. Bibliography	Ferguson, W. (1944), 'The Attic *orgeones*', *HThR* 37: 61-140.

XIII. EVALUATION

i. Private association	Possible
Note	The restoration *[o]rgeon* relies on a parallel from a lost speech of Lysias (frg. 112 Sauppe).