

CAPInv. 257: **hoi thiasotai hoi Tynarou**

I. LOCATION	
i. Geographical area	Attica with Salamis
ii. Region	Attica
iii. Site	Piraeus

II. NAME	
i. Full name (original language)	οἱ θιασῶται οἱ Τυνάρου (IG II <sup>2</sup> 1262 coll. I-II, 16-7)
ii. Full name (transliterated)	<i>hoi thiasotai hoi Tynarou</i>

III. DATE	
i. Date(s)	301 / 300 BC

IV. NAME AND TERMINOLOGY		
ii. Name elements	Cultic:	<i>thiasotai</i>
	Theophoric:	Tynaros. There is some disagreement over the name of the deity: IG prints Τυνάρου, <i>Tynarou</i> , while Tracy 1995, reads Τυνάβου, <i>Tynabou</i> . It is considered a Phrygian hero (Parker 1996, 338), an Egyptian deity (Tracy 1996, 338), an Egyptian deity (Tracy 1995, 146-7), or a deity related to Aphrodite <i>Ourania</i> (Mikalson 1998, 147). I wonder whether Τύναρος, <i>Tynaros</i> , is an inversion of Τύραννος, <i>Tyrannos</i> .
iii. Descriptive terms	κοινόν, <i>koinon</i>	
Note	<i>koinon</i> : IG II <sup>2</sup> 1262, l. 13	

## V. SOURCES

<b>i. Source(s)</b>	IG II <sup>2</sup> 1262 (301/300 BC)
<b>Note</b>	The inscription is written <i>stoichedon</i> . Ed. pr. <i>MDAI</i> (A) 21 (1896) 93. Other publications: Michel 1550; GRA I 10; AGRW 15. Cf. <i>SEG</i> 46: 2363; 52: 105; 53: 9; 57: 29.
<b>Online Resources</b>	<a href="#">IG II<sup>2</sup> 1262</a> and <a href="#">AGRW ID 3069</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	Greek honorific decree for the stewards of the group, Drakon and Kittos.
<b>i.c. Physical format(s)</b>	Marble stele with two incised crowns at the bottom measuring 0,85x0,48m.
<b>ii. Source(s) provenance</b>	Found in Piraeus now in the Epigraphical Museum EM 3.

## VI. BUILT AND VISUAL SPACE

<b>ii. References to buildings/objects</b>	There is a reference to a dedication (ἀνάθημα, <i>anathema</i> , ll. 8-12).
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## VII. ORGANIZATION

<b>iii. Members</b>	The members are designated as θιασῶται, <i>thiasotai</i> , l. 3, col. I, 16 and col. II, 16.
<b>iv. Officials</b>	Stewards, ἐπιμεληταί, <i>epimeletai</i> , l. 4 (at least two).

## VIII. PROPERTY AND POSSESSIONS

<b>i. Treasury/Funds</b>	The treasury is designated as κοινόν, <i>koinon</i> , ll. 8-10: δοῦν[αι δὲ]/ αὐτοῖς καὶ εἰς ἀνάθημα ἕκ [τοῦ κο]/ἑνοῦ ν ΔΔ ν δραχμάς, <i>dounai de autois kai eis anathema ek tou koinou (20) drachmas</i> .
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## IX. MEMBERSHIP

<b>ii. Gender</b>	Men
<b>Note</b>	Κανθαρίων, <i>Athenian Onomasticon</i> s.v. (1). Δράκων, <i>Athenian Onomasticon</i> s.v. (15). Κίττος, <i>Athenian Onomasticon</i> s.v. (15).
<b>iii. Age</b>	Adults

## X. ACTIVITIES

<b>i. Assemblies</b>	The assembly that decided to honour the two stewards took place in the month of Σκιροφοριῶν <i>Skirophorion</i> (June/July).
<b>iv. Honours/Other activities</b>	Drakon and Kittos are praised (ἐπαινέσαι, <i>epainesai</i> , l. 7) and honoured with an olive-leaves crown (θαλλοῦ στέφανον, <i>thallou stephanon</i> , l. 8). In addition, they were provided with a sum of money to erect a dedication on which the decree and the crowns will be inscribed (δοῦν[αι δὲ]/ αὐτοῖς καὶ εἰς ἀνάθημα ἐκ [τοῦ κο]ϊνοῦ ν ΔΔ ν δραχμάς, ἐν ᾧ οἱ τε [στέ]/φανοὶ καὶ τὸ ψήφισμα ἀναγραφῆ[σ]/εται, <i>doun[ai de] autois kai eis anathema ek [tou kojinou 20 drachmas, en hoi hoi te [ste]phanoi kai to psephisma anagraphe[s]etai</i> , ll. 8-12). The two individuals are honoured because they took good care (καλῶς καὶ φιλοτίμως, <i>kalos kai philotimos</i> , ll. 4-5) of the sacrifices (θυσίαι, <i>thysiai</i> ) and all the common affairs, ll. 5-7.

## XII. NOTES

<b>i. Comments</b>	The decree passed in the archonship of Klearchos. Mikalson 1998: 147 n.28 considers that the individuals honoured the decree are of Cypriot origin: this is something totally arbitrary, as well as the claim that both individuals were called Drakon.
<b>ii. Poland concordance</b>	Poland A14
<b>iii. Bibliography</b>	Arnaoutoglou, I. (2003), <i>Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens</i> . Athens. Mikalson, J. (1998), <i>Religion in Hellenistic Athens</i> . Los Angeles: 147. Parker, R. (1996), <i>Athenian religion. A history</i> . Oxford. Tracy, S. (1995), <i>Athenian democracy in transition. Attic letter cutters of 340-290 B.C.</i> . Berkeley.

## XIII. EVALUATION

<b>i. Private association</b>	Certain
<b>Note</b>	The association displays all the hallmarks of a private association: distinct name, membership, organization, property and durability.