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CAPInv. 266: U-ATT-015

I. LOCATION

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

II. NAME

i.	Association with unknown name	U-ATT-015

III. DATE

i.	**Date(s)**	325 - 275 BC

IV. NAME AND TERMINOLOGY

iii.	**Descriptive terms**	θίασος, *thiasos* κοινόν, *koinon*
	Note	*thiasos*: IG II^2 1275, l. 6 *koinon*: IG II^2 1275, l. 17 It is not clear whether *thiasos* describes the organized entity of *thiasotai* or *thiasotai* as a religious community wider than the organized *koinon*, see Arnaoutoglou 2003: 65-7.

V. SOURCES

i.	**Source(s)**	IG II^2 1275 (325-275 BC)
	Note	Ed. pr.: *ABSA* 13: 328-38 Other publications: Michel no. 1549; LSGS 126 (SEG 21: 534); GRA I 8; AGRW 13
	Online Resources	IG II^2 1275 and AGRW ID 3059
i.a.	**Source type(s)**	Epigraphic source(s)

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i.b. Document(s) typology & language/script	Fragmentary Greek decision of the group called law (νόμος, *nomos*, ll. 12-13) setting the rules (in the survivng part) to attend the funeral of a deceased member and to provide aid to co-members in need.
i.c. Physical format(s)	Marble stele broken on top measuring 0.206x0.36m.
ii. Source(s) provenance	Found in Piraeus, acquired by the British Museum in 1906.

VII. ORGANIZATION

iii. Members	The members of the group are called θιασῶται, *thiasotai*, ll. 3-4, 13, 15.
vi. Laws and rules	Law (νόμος, *nomos*, ll. 12-13).
vii. Judicial system	In case of non-observance of the rules, any member of the association who wishes to do so may prosecute the transgressor and the association will have the right ot impose any penalty it sees fit, ll. 12-17 (entrenchment clause).
viii. Obligations	The members of the associations have the obligation to attend the funeral of deceased members, once it is announced (ll. 4-7) and also to provide mutual help to other members and all their friends once they suffer injustice, ll. 7-9. For a similar wording see SEG 56: 746 (Thessaloniki, beginning 3rd century AD; CAPInv. 804).

X. ACTIVITIES

iii. Worship	There is a vague reference in l. 10 to gods (θεοί, *theoi*), to whom the membership should display their piety.

XII. NOTES

i. Comments	There is no clear evidence in the inscription that this is a cult association, but it is very likely, due to the designation of the group.
iii. Bibliography	Arnaoutoglou, I. (2003), *Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens*. Athens. Baslez, M.-F. (2006), 'Entraide et mutualisme dans les associations des cités grecques à l'époque hellénistique', in M. Molin (ed.), *Les régulations sociales dans l'antiquité (Actes du colloque d'Angers 23 et 24 mai 2003)*, Rennes: 157-70. (SEG 56: 2070) Ismard, P. (2010), *La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.* Paris: 356. Mikalson, J. (1998), *Religion in Hellenistic Athens*. Los Angeles: 150. Pakkanen, P. (1996), *Interpreting early Hellenistic religion. A study based on the mystery cult of Demeter and the cult of Isis*. Helsinki. (SEG 46: 2363)

XIII. EVALUATION

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

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