

[DRAFT]

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

II. NAME	
i. Full name (original language)	κοινὸν θιασωτῶν (IG II ² 2343, l. 1)
ii. Full name (transliterated)	<i>koinon thiasoton</i>

III. DATE	
i. Date(s)	f. iv BC

IV. NAME AND TERMINOLOGY	
ii. Name elements	Cultic: <i>thiasotai</i>
iii. Descriptive terms	κοινόν, <i>koinon</i>
Note	<i>koinon</i> : IG II ² 2343, l. 1

V. SOURCES	
i. Source(s)	IG II ² 2343 (f. iv BC)

Note	Ed. pr. IG II 986b. Other publications: Michel no. 1547; Gill 1991, 41-42 no. 12; GRA I 1. Malouchou 2019, 68-72 no. 1. Cf. SEG 33: 161; SEG 39: 192, 236bis; SEG 42: 143. <i>BE</i> 1987, no. 573.
Online Resources	IG II² 2343 and AGRW ID 3444
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	List of members, in Greek.
i.c. Physical format(s)	Cultic table with three oval depressions, measuring 0,64x1,40m. The text is written on the edges and between the depressions.
ii. Source(s) provenance	Found in Athens (perhaps from a sanctuary of Herakles in Kydathenaion, Lind 1985, now in the Epigraphical Museum, EM 10652. Malouchou 2019, 68, established, after researching the archive of the Greek archaeologist P. Eustratiades in the Archaeological Society in Athens, that it was found in 1883 in the place called Vatheia, near mod. Vathis Squ.

VII. ORGANIZATION

iv. Officials	Priest, (ἱερεύς, <i>hiereus</i> , l. 1).
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IX. MEMBERSHIP

ii. Gender	Men
Note	Sixteen names of men are inscribed.
iii. Age	Adults
iv. Status	Citizen: 1 Citizen (probable): 15 Dow 1969, Griffith 1974, Welsh 1983, Storey 1989: 549 and Lind 1990: 134 suggest that certain members of the group may be identified with persons appearing in Aristophanic comedies. Cf. Malouchou 2019, 70-71.

X. ACTIVITIES

iii. Worship	The presence of the priest of Heracles (l. 1) may suggest worship by the group.
Deities worshipped	Ἡρακλῆς, <i>Herakles</i> , l. 1

XII. NOTES

ii. Poland concordance	Poland A11
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iii. Bibliography

- Dow, St. (1969), 'Some Athenians in Aristophanes', *AJA* 73: 234-5.
Ferguson, W. (1910), 'The Athenian phratries', *CPh* 5: 272.
Griffith, J. (1974), 'Amphitheos and *anthropos* in Aristophanes', *Hermes* 102: 367-9.
Humphreys, S. (1990), 'Phrateres in Alopeke and the Salaminioi', *ZPE* 83: 243-8.
Kloppenborg, J. and Ascough, R. (eds.) (2011), *Greco-Roman associations: Texts, translations, and commentary, I. Attica, Central Greece, Macedonia, Thrace*. Berlin.
Lambert, S. (1999), 'IG II² 2345, *thiasoi* of Herakles and the Salaminioi again', *ZPE* 125: 93-110.
Lind, H. (1985), 'Neues aus Kydathen: Beobachtungenzum Hintergrund der 'Daitaleis' und der 'Ritter' des Aristophanes', *MH* 42: 249-61.
Lind, H. (1990), *Der Gerber Kleon in der "Rittern" des Aristophanes. Studien zur Demagogenkomoedie*. Frankfurt.
Malouchou, G. (2019), 'To Herakleion ton Mesogeion; hoi epigraphikes marturies', in Matthaïou, Ang. P. and V. N. Bardani (eds) *Stephanoi stephanos. Meletes eis mnemen Stephanou N. Koumanoudi (1931-1987)*. Athenai: 67-97.
Parker, R. (1996), *Athenian religion. A history*. Oxford, 334.
Poland, F. (1909), *Geschichte des griechischen Vereinswesens*. Leipzig.
Storey, I. (1989), 'Aristophanes, *Clouds* 1158-62: A prosopographical note', *CQ* 39: 549-50.
Welsh, D. (1983), 'IG II² 2343, Philonides and Aristophanes' *Banqueters*', *CQ* 33: 51-55.

XIII. EVALUATION

i. Private association

Possible

Note

Although it has been argued that the *koinon thiasoton* was part of a phratry (Poland 1909, 18-19; Lambert 1999, 125 n.42; GRA I 1), the use of the expression *koinon thiasoton* instead of personal name + *thiasos* suggests the possibility that the cult table was dedicated by some members of a private *koinon* of Herakles worshippers.