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CAPInv. 284: **koinon thiasoton**

I. LOCATION

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

II. NAME

i. **Full name (original language)**	κοινὸν θιασωτῶν (SEG 56: 203, ll. 3-4)
ii. **Full name (transliterated)**	*koinon thiasoton*

III. DATE

i. **Date(s)**	214 / 213 BC

IV. NAME AND TERMINOLOGY

ii. **Name elements**	Cultic: *thiasotai*
iii. **Descriptive terms**	κοινόν, *koinon*.
Note	*koinon*: SEG 56: 203, ll. 3-4 The term σύνοδος, *synodos*, is used in ll. 5, 8-9, 16 but its meaning is much more ambiguous.

V. SOURCES

i. **Source(s)**	SEG 56: 203 (214/3 BC)
Note	Ed. pr. Tsirigoti-Drakotou 2006, 286. Cf. *AD* 50 (1995) [2000] B1, 35 (SEG 48: 130). *BE* 2003, no. 296.
Online Resources	AGRW ID 23360
i.a. **Source type(s)**	Epigraphic source(s)

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i.b. Document(s) typology & language/script	Greek honorary decree for Bakchis, daughter of Philtes of Kallatis, *epimeletria* of Agathe Thea.
i.c. Physical format(s)	Pedimental marble stele, measuring 0,41x0.43m. In the pediment a female head in relief.
ii. Source(s) provenance	It was found at the intersection of *Hiera Odos* with Piraeus str. in second use in a funerary enclosure.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	A throne (θρόνος, *thronos*) is mentioned in l. 7, and a sanctuary (ἱερόν, *hieron*) in l. 14.

VII. ORGANIZATION

ii. Leadership	Perhaps the individual bearing the title of chief-*eranistes* (ἀρχερανιστής, *archeranistes*, l. 4, 23) played a leading role in the group.
iii. Members	Members of the group are designated as θιασῶται (*thiasotai*, ll. 14, 18).
iv. Officials	Stewardess (ἐπιμελήτρια, *epimeletria*, l. 3). Priest (ἱερεύς, *hiereus*, l. 4). *Hieropoios* (ἱεροποιός, l. 22). The stewardess presented an account of her financial administration while in office, ll. 10-11.
Known practice of appointment	In ll. 3-4 it is implied that in the appointment of stewardess (ἐπιμελήτρια, *epimeletria*), the priest and the chief-*eranistes* had played an important part.

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The association had a treasury designated as κοινόν, *koinon* in l. 10.
ii. Realty	It is not known whether the sanctuary mentioned in l. 14 belonged to the group or it was a public one.

IX. MEMBERSHIP

ii. Gender	Men Women
Note	Βακχίς Φίλτου Καλλατιανή, *Athenian Onomasticon* s.v. (17). Κτησίας Διονυσίου Σημαχίδης, *Athenian Onomasticon* s.v. (13).
iii. Age	Adults
iv. Status	Citizen Foreigner

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X. ACTIVITIES

iii. Worship	The stewardess was responsible for setting the throne (of the goddess?) (στρῶσις τοῦ θρόνου, *strosis tou thronou*), and the tables (either for offerings or banqueting) (ἐπιτραπέζωσις, *epitrapezosis*, ll. 7-8). She also set up the torch in all the meetings (δᾶιδα ἔστησεν τῆι θεῶι ἐν πάσαις ταῖς συνόδοις, *daida estesen tei theoi en pasais tais synodois*, ll. 8-9) and sacrificed to the goddess (θ]ύσασα τεῖ θεῶι, *th]ysasa tei theoi*), ll. 12-13.
Deities worshipped	Ἀγαθὴ Θεὰ, *Agathe Thea* (alias for Artemis?). Agathe Thea is another name for Artemis *Kalliste*, Parker 2010. For the alternative epithet *Hagne Thea* for Artemis, Ackermann 2010.
iv. Honours/Other activities	The stewardess is honoured with a praise (ἐπαινέσαι, *epainesai*), a crown of olive branches (θαλλοῦ στέφανος, *thallou stephanos*, ll. 18-19), and a proclamation (ἀναγόρευσις, *anangoreusis*, ll. 21-23) of the crown, right after the crown of the chief-*eranistes*.

XI. INTERACTION

i. Local interaction	Due to its find spot and the divinity worshipped, it is tempting to associate the *koinon thiasoton* with other similar groups active in the area, i.e. IG II^2 1297 (CAPInv. 268) and IG II^2 1298 (CAPInv. 269).

XII. NOTES

i. Comments	The inscription is dated in the archonship of Diokles.
iii. Bibliography	Ackermann, D. (2010), 'L'« Hagnè theos » du dème d'Aixônè en Attique : réflexions sur l'anonymat divin dans la religion grecque antique', *ARG* 12: 83-118. Eckhardt, E. (2017), 'Vereins- und Stadtkult im Heiligtum der Artemis Kalliste in Athen', *Athenaeum* 105: 31-42. Knoepfler, D. (2016), 'Une femme de Callatis à Athènes dans un nouveau décret d'association religieuse au IIIe siècle av. J.-C.', in A. Robu and I. Bîrzescu (eds.), *Mégarika. Nouvelles recherches sur Mégare, les cités de la Propontide et du Pont-Euxin. Archéologie, épigraphie, histoire*. Paris: 197-215. Parker, R. (2010), 'New problems in Athenian religion: The sacred law of Aixone', in J. Dijkstra, J. Kroesen, and Y. Kuiper, (eds.), *Myths, martyrs and modernity. Studies in the history of religions in honour of J. N. Bremmer*. Leiden: 193-208. Tsirigoti-Drakotou, I. (2006), 'Timetiko psephisma apo ten Hiera Odo' in Stampolidis, N. (ed.), *Genethlion. Anamnestikos tomos gia ten symplerossi eikosi chronon leitourgias tou Mouseiou Kykladikes Technes*. Athena: 285-94.

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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