

CAPInv. 821: koinon toun Heraklei<o>daoun

I. LOCATION

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| i. Geographical area | Central Greece |
| ii. Region | Thessaly. Pelasgiotis. |
| iii. Site | City of Atrax |

II. NAME

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| i. Full name (original language) | κοινὸν τοῦν Ἡρακλεῖ<ο>δάουν (SEG 34: 487, l. 2) |
| ii. Full name (transliterated) | <i>koinon toun Heraklei<o>daoun</i> |

III. DATE

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| i. Date(s) | l. iii BC |
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IV. NAME AND TERMINOLOGY

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| i. Name in other forms | κοινὸν τοῦν Ἡρακλειστάουν (SEG 38: 436, l. 2) (second reading in SEG 38: 436, l. 2, after Tziafalias 1979: 226, no. 20). It must be noticed that the reading Ἡρακλειστάων, <i>Herakleistaon</i> that has been attributed to Tziafalias (1979: 226, no. 20) by Mili (2015: 347) is erroneous. |
| ii. Name elements | Theophoric: Heracles (god) |
| iii. Descriptive terms | κοινόν, <i>koinon</i> |
| Note | <i>koinon</i> : SEG 34: 487, l. 2 |

V. SOURCES

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| i. Source(s) | SEG 34: 487 (l. iii BC) |
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| Note | See also: Tziafalias 1984: 201, no. 69 SEG 38: 436 BE 1988: no. 707 |
| Online Resources | SEG 34: 487 SEG 38: 436 |
| i.a. Source type(s) | Epigraphic source(s) |
| i.b. Document(s) typology & language/script | SEG 34: 487 is a dedicatory inscription. It gives the name of the honoured divinity (l. 1) and the dedicator (<i>koinon toun Heraklei<sup>o>daoun</i> , l. 2), followed by the name, patronymic and function of a priest (ll. 3-4). Ten names and patronymics are listed after the name of the priest (ll. 5-14). |
| i.c. Physical format(s) | Large pedimental stele of white marble bearing three intact akroteria (Heinz 1997: 75, n. 791, no. cat. 237, fig. 46). |
| ii. Source(s) provenance | SEG 34: 487: city of Atrax (now in Larisa, Inv. no. 78/60) |

VI. BUILT AND VISUAL SPACE

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| i. Archaeological remains | The site of Ancient Atrax has delivered public architecture (acropolis, remains of sanctuaries and a theatre, fortification walls), as well as a rich record of public and private inscriptions, including decrees, votives, inscribed tombstones, etc (Decourt, Nielsen, Helly et al. 2004: 692). |
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VII. ORGANIZATION

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| iii. Members | SEG 34: 487 lists ten names of male members of this <i>koinon</i> . |
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IX. MEMBERSHIP

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| i. Number | SEG 34: 487 lists ten names of members. |
| ii. Gender | Men |
| iii. Age | Adults |

X. ACTIVITIES

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| iii. Worship | The <i>koinon</i> dedicates the stele to its homonymous divinity. |
| Deities worshipped | Herakles |

XI. INTERACTION

i. Local interaction

SEG 34: 487 gives the name of a priest (ll. 3-4). We do not know if this is a priest of the association or the eponymous priest of the city of Atrax.

XII. NOTES

iii. Bibliography

Decourt, J.-C., and Tziafalias, A. (2001), 'Une liste civique à Crannon: La stèle dite des Ménandridai', *ZPE* 137: 139-52.
Decourt, J.-C., Nielsen, Th.H., Helly, Br. et al. (2004), 'Thessalia and adjacent regions', in M.H. Hansen and Th.H. Nielsen (eds.), *An Inventory of Archaic and Classical Poleis*, Oxford: 676-731.
Heinz, M. (1998), *Thessalische Votivstelen*. Bochum.
Mili, M. (2015), *Religion and Society in Ancient Thessaly*. Oxford: 347.
Tziafalias, A. (1979), 'Ατραξ', *AD* 34: 212-29, esp. 226, no. 20.
Tziafalias, A. (1984), 'Επιγραφές από τη θεσσαλική πόλη Ατραγα', *Thessaliko Hemerologio* 6: 177-208, esp. 201.

XIII. EVALUATION

i. Private association

Probable

Note

The use of the term *koinon* and the use of the theophoric name suggest that this collectivity is probably a private association. According to Decourt and Tziafalias (2001: 147) this *koinon* was in every probability a 'collège', despite of the fact that the first editor has associated the presence of the patronymics with a civic collectivity, namely a phratry (see Tziafalias 1979: 226). Mili 2015: 347 notes that 'the nature of the group is uncertain'.

ii. Historical authenticity

The relevant inscription (SEG 34: 487) renders the historical authenticity of this association certain.