

CAPInv. 822: koinon ton boukolon

## I. LOCATION

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

## II. NAME

i. Full name (original language)	κοινὸν τῶν βουκόλων (SEG 35: 496, l. 1)
ii. Full name (transliterated)	<i>koinon ton boukolon</i>

## III. DATE

i. Date(s)	300 - 250 BC
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## IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	The term <i>Boukoloi</i> could indicate members of Dionysiac communities (Schol. <i>Lycoph.</i> 212).
	Professional:	The term <i>Boukoloi</i> can also indicate a group of professionals (herdsmen).
iii. Descriptive terms	κοινόν, <i>koinon</i>	
Note	<i>koinon</i> : SEG 35: 496, l. 1	

## V. SOURCES

i. Source(s)	SEG 35: 496 (300-250 BC)
Note	See also: BE 1988: no. 709

Online Resources		<a href="#">SEG 35: 496</a>
i.a. Source type(s)	Epigraphic source(s)	
i.b. Document(s) typology & language/script	SEG 35: 496 is a votive inscription to the gods on behalf of the <i>koinon ton boukolon</i> , in honor of Eukleides, son of Sosos.	
i.c. Physical format(s)	SEG 35: 496: White marble stele in the form of a <i>naiskos</i> ; the pediment is decorated with a relief shield (Heinz 1998: 329, no. cat. 281, fig. 163).	
ii. Source(s) provenance	SEG 35: 496: city of Atrax (now in Trikala, Inv. no. 28)	

## VI. BUILT AND VISUAL SPACE

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

iii. Members	SEG 35: 496 lists probably the name of one of the members (Eukleides, son of Sosos).
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## IX. MEMBERSHIP

i. Number	SEG 35: 496 lists (ll. 1-2) most probably the name of one of the members (Eukleides, son of Sosos).
ii. Gender	Men
Note	SEG 35: 496, ll. 1-2: The honored, Eukleides, son of Sosos, is in every probability one of the members.

## X. ACTIVITIES

iii. Worship	SEG 35: 496 is a votive inscription of the <i>koinon</i> to the gods ( <i>theois</i> ), in honour of one of its members (Eukleides, son of Sosos).
Deities worshipped	<i>Theois</i> (gods)

## XII. NOTES

### iii. Bibliography

- 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.
- Jaccottet, A.-F. (2003), *Choirs Dionysos. Les associations dionysiaques ou la face cachée du dionysisme*. 2 vols. Zürich.
- Kontogiannis, N. (1992), 'Ίμψιος. Ποσειδών ο Ζύγιος', in E. Kypraiou (ed.), *Διεθνές Συνέδριο για την Αρχαία Θεσσαλία στη μνήμη του Δημήτρη Θεοχάρη*, Athens: 381-91.
- Mili, M. (2015), *Religion and Society in Ancient Thessaly*. Oxford.
- Tziafalias A. (1984a), 'Ανέκδοτες Θεσσαλικές επιγραφές', *Thessaliko Hemerologio* 7: 193-237.
- Tziafalias A. (1984b), 'Ανέκδοτες επιγραφές από τη Θεσσαλική πόλη Άτραγα', *Thessaliko Hemerologio* 8: 177-208.

## XIII. EVALUATION

### i. Private association

Certain

#### Note

The presence of the *koinon* of *boukoloi* in Atrax conforms to a private association of religious or professional character. It has been argued (Jaccottet 2003: 108-12) that the *boukoloi* of Atrax should be associated with the homonymous dionysiac associations known from later periods mainly from Pergamon; they used to perform dances and sing hymns in honour of Dionysus. The first editor (Tziafalias 1984a: 198) has claimed that we are dealing with a professional association of herdsmen and that the dedication made to the *theoi* is not related to Dionysus (cf. Kontogiannis 1992: 385 and n. 22). Recently, Mili 2015: 118 argues that the *boukoloi* of Atrax 'must have been a group of male dancers in honour of Dionysus' and the dedication made to the *theoi* does not necessarily exclude Dionysus; in that perspective, she also draws attention to the presence of a later votive *phallus* dedicated to Dionysus that was found in the city, possibly in the same area (Tziafalias 1984b: 195, no. 54).

### ii. Historical authenticity

The presence of SEG 35: 496 argues for the historical authenticity of this association.