

CAPInv. GR-22: orgeon (l. orgeones)

## I. LOCATION

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

## II. GENERAL REFERENCE

i.a. Full reference (original language)	ὀργέων (Lys. Fr. 58 = <i>Peri Theopompou klerou</i> )
i.b. Full reference (transliterated)	<i>orgeon</i> (l. <i>orgeones</i> )
ii. Reference context	It is preserved in an entry in Harpoer, <i>Lexicon in decem oratores</i> , s.v. ὀργέων, <i>orgeon</i> , repeated by later lexicographers.

## III. DATE

i. Date(s)	f. iv BC
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## V. SOURCES

i. Source(s)	Lys. Fr. 58 = <i>Peri Theopompou klerou</i> (f. iv BC)
Note	The passage is repeated in Hsch. o. 1111 and Sud. o. 509.
i.a. Source type(s)	Literary source(s)
i.b. Document(s) typology & language/script	Oratory, in Greek.

## VIII. NOTES

iii. Bibliography	Arnaoutoglou, I. (2003), <i>Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens</i> . Athens: 34. Ferguson, W. (1944), 'The Attic orgeones', <i>HThR</i> 37: 61-140, esp. 84, n. 29.
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## IX. EVALUATION

<b>i. Private associations</b>	Probable
<b>Note</b>	It is probable that these were associations in light of similar testimonies in Is. 2.14-17, 45 ( <i>Menecles</i> : <a href="#">CAPInv. GR.-13</a> ).
<b>ii. Historical authenticity</b>	There is no reason to doubt about the genuiness of the scholion in Harpokration.