

## I. LOCATION

|                      |                                   |
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| i. Geographical area | Peloponnese with Adjacent Islands |
| ii. Region           | Argolid                           |
| iii. Site            | Tiryns                            |

## II. NAME

|                                  |                           |
|----------------------------------|---------------------------|
| i. Full name (original language) | πλατιφοῖνοι (SEG 30: 380) |
| ii. Full name (transliterated)   | <i>platiwoinoi</i>        |

## III. DATE

|            |              |
|------------|--------------|
| i. Date(s) | 600 - 550 BC |
|------------|--------------|

## IV. NAME AND TERMINOLOGY

|                   |        |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                      |
|-------------------|--------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| ii. Name elements | Other: | <p>The term is obscure. Several interpretations have been suggested and are summarized by Lupu 2005: 200-2. Lupu's suggestion for the etymology of the word is πλατι-, <i>plati</i>-, (Dor. πλάτι-, <i>plati</i>-, = Att. πλησι-, <i>plesi</i>-, πλάτιον/πλησίον, <i>plation/plesion</i>/ = near) + οἶνος, <i>oinos</i>, (= wine). Thus, the πλατιφοῖνοι, <i>platiwoinoi</i>, are "those who take wine near or beside, i.e. beside a person or a god". For the interpretation of the nature πλατιφοῖνοι, <i>platiwoinoi</i>, of see below XII.i.</p> |
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## V. SOURCES

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| i. Source(s) | SEG 30: 380 (600-550 BC) |
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| i.a. Source type(s)                         | Epigraphic source(s)                                                                                                                                                                          |
| i.b. Document(s) typology & language/script | Fragmentary "false-boustrophedon" Greek cult (?) - or civic (?) regulations in Argeian dialect.                                                                                               |
| i.c. Physical format(s)                     | Nineteen blocks of limestone originally used for covering Mycenaean underground passages used for water supply on the northwest side of the cyclopean walls of the lower acropolis of Tiryns. |
| ii. Source(s) provenance                    | The limestone blocks were scattered at the area west of the acropolis of Tiryns.                                                                                                              |

## VII. ORGANIZATION

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| iii. Members         | πλατιφόνοι, <i>platiwoinoi</i> , i.e. "those who take wine near or beside, i.e. beside a person or a god".                                                                                                                                                                                                                              |
| iv. Officials        | πλατιφόναρχοι, <i>platiwoinarchoi</i> , are mentioned along with πλατιφόνοι, <i>platiwoinoi</i> . The fragmentary state of the inscription does not allow a certain interpretation of either term. It seems, however, that πλατιφόναρχοι, <i>platiwoinarchoi</i> , have a prominent position among the πλατιφόνοι, <i>platiwoinoi</i> . |
| vii. Judicial system | Lupu 2005: 200, interprets the meaning of fragments 6 and 8 as indication that failure to provide contributions ( <i>eranos?</i> ) to common meals would result in a fine. In this case an <i>epignomon</i> (arbiter or inspector) is mentioned.                                                                                        |

## X. ACTIVITIES

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| ii. Meetings and events | If πλατιφόνοι, <i>platiwoinoi</i> , are correctly interpreted as "those who take wine near or beside, i.e. beside a person or a god", namely convives, it is possible that they had common banquets. |
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## XI. INTERACTION

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| i. Local interaction | As far as the fragmentary state of the inscription allows us to understand, there are references to officials and institutions of a polis, such as <i>epignomon</i> , <i>hieromnamon</i> , <i>aliaia</i> , <i>damos</i> , <i>damosia</i> , <i>ochlos</i> . All this shows that the group of the <i>platiwoinoi</i> play some role in the life of the polis. |
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## XII. NOTES

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|-------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| i. Comments       | <p>The term πλατιφοῖνοι, <i>platiwoinoi</i>, is obscure. Several interpretations have been suggested and are summarized by Lupu 2005: 200-2. Lupu's suggestion for the etymology of the word is πλατι-, <i>plati-</i>, (Dor. πλάτι-, <i>plati-</i>, = Att. πλησι-, <i>plesi-</i>, πλάτιον/πλησίον, <i>plation/plesion</i>, = near) + οἶνος, <i>oinos</i>, (= wine). Thus, the πλατιφοῖνοι, <i>platiwoinoi</i>, are "those who take wine near or beside, i.e. beside a person or a god". Lupu regards πλατιφοῖνάρχοι, <i>platiwoinarkhoi</i>, and πλατιφοῖνοι, <i>platiwoinoi</i>, comparable to Athenian <i>archontes</i> and <i>parasitai</i> and to Peloponnesian <i>(en)sitarkhoi/ensitai</i>.</p> <p>This is basically the first editor's view which is followed by Koerner 1985: 452-7, who saw in this group of wine-drinkers similarities to <i>syssitia/phiditia</i> of Sparta and Crete. Hansen 1984: 162-3, suggested on the basis of these texts the existence of an amphictyony at Tiryns centered at the sanctuary of Zeus and Athena. Dubois 1980: 256, understood πλατιφοῖνοι, <i>platiwoinoi</i>, as cup-bearers at sacred banquets. Van Effenterre and Ruzé 1994: no. 78, suggest a historical framework of this inscription: "Que dire aussi de la mention probable d'un «théâtre» (bloc 4) ou l'emploi d'okhlos dans un sens nonpéjoratif? H van Effenterre (dans une communication à l'Association des Etudes grecques, restée inédite, mais résumée dans la REG) en a tenté une explication historique. Il rapprochait cette caricature d'organisation civique, avec ses buveurs de vin et leurs platiwoinarkhoi, des traditions argiennes sur le «gouvernement des esclaves» révoltés après le massacre de leurs maîtres par les Spartiates. Réfugiés à Tirynthe quand prit fin le servile interregnum d'Argos, ils auraient pu vouloir maintenir une société inversée (et utopique) dont l'inscription garderait le souvenir. Ces «ivrognes», comme d'autres «gueux» ou «sans culottes» révoltés de l'histoire, auraient «copié» les mœurs et les lois de leurs anciens maîtres et se seraient fait gloire du sobriquet dont les Argiens les avaient affublés !".</p> |
| iii. Bibliography | <p>Dubois, L. (1980), 'Un nouveau nom de magistrat à Tirynthe', <i>REG</i> 93: 250-6, esp. 256.</p> <p>Hansen, O. (1984), 'Some possible evidence for an Amphictiony in Tiryns', <i>AAA</i> 17: 162-3.</p> <p>Koerner, R. (1985), 'Tiryns als Beispiel einer frühen dorischen Polis', <i>Klio</i> 67: 452-7.</p> <p>Koerner, R. (1993), <i>Inschriftliche Gesetzestexte der frühen griechischen Polis</i>. Köln, Weimar, Vienna: no. 31.</p> <p>Lupu, E. (2005), <i>Greek sacred law. A collection of new documents (NGSL)</i>. Leiden, Boston: 191-204, no. 6.</p> <p>Van Effenterre, H., and Ruzé, Fr. (1994), <i>Nomina. Recueil d'inscriptions politiques et juridiques de l'archaïsme grec</i>. Rome.</p> <p>Verdelis, N., Jameson, M., and Papachristodoulou I. (1975), 'Αρχαϊκά επιγραφαί εκ Τίρυνθος', <i>AEph</i>: 150-203.</p>                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |

### XIII. EVALUATION

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| i. Private association | Possible                                                                                                                                                                                                                                                                                                                                                                                                                                                                                     |
| Note                   | <p>Lupu 2005: 202: "The public dimension and the religious context suggest a college -obviously hierarchic- possibly of officials in charge of or at least engaged in a particular cultic activity regulated by the city and performed on its behalf. The fact that these texts were inscribed in a rather secluded location (instead of being displayed in a public place) suggests an exclusive activity, though public cult performance is likely to have been involved on occasion".</p> |