

CAPInv. 233: orgeones

I. LOCATION

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

II. NAME

i. Full name (original language)	ὀργεῶνες (IG II ² 1289 ll. 7-8, 10.)
ii. Full name (transliterated)	<i>orgeones</i>

III. DATE

i. Date(s)	255 (?) - 235 (?) BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>orgeones</i>
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V. SOURCES

i. Source(s)	IG II ² 1289 (255 (?) - 235 (?) BC)
Note	The inscription is written <i>stoichedon</i> . Ed. pr. <i>An.Ép.</i> 1862: 127 no. 118. Cf. SEG 13: 45; SEG 37: 1782bis; SEG 54: 213. <i>BE</i> 1944, no. 67; 1953, no. 55; 2003, no. 247; 2011, no. 189.
Online Resources	IG II² 1289 AGRW ID 23111
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	End of an oath, decision of (private) arbitrators and a prohibition by an official of the group, in Greek.

i.c. Physical format(s)	Marble stele broken on all sides measuring 0.215x0.25m.
ii. Source(s) provenance	It was found in a cistern of a house next to the church of St. Irene (Aiolou str.) in Athens, now in the Epigraphical Museum, EM 7991.

VII. ORGANIZATION

iv. Officials	Priest (ἱερεύς, <i>hiereus</i> , l. 7). IG, following Wilamowitz, restores in l. 9 [ὁ προφήτης], [<i>ho prophetes</i>], Ferguson 1944: 85 suggested [ὁ ἐσιτιάτωρ], [<i>ho hestiator</i>], while Nock <i>apud</i> Ferguson 1944: 85 n. 32 suggested [ὁ ἐξηγητής], [<i>ho exegetes</i>]. It seems more economical to restore [ὁ ἱερεύς], [<i>ho hiereus</i>].
vi. Laws and rules	Following the ruling of the arbitrators, the association adopts a ban on selling, leasing or mortgaging the real estate of the group, ll. 10-5. In ll. 1-2 the last words of an oath-formula survive.

VIII. PROPERTY AND POSSESSIONS

ii. Realty	The verdict of the arbitrators concerned the landed property, (τὰ κτήματα, <i>ta ktemata</i> ll. 4, 9-10) of the group.
iii. Income	In the decision it is provided that any income (πρόσοδος, <i>prosodos</i> , l. 6) from the landed property will pay for the sacrifices, therefore income is envisaged.

IX. MEMBERSHIP

ii. Gender	Men
Note	Καλλίστρατος, <i>Athenian Onomasticon</i> s.v. (20).
iii. Age	Adults

X. ACTIVITIES

iii. Worship	Sacrifices (θυσίαι, <i>thysiai</i> , ll. 7, 16-7) are to be performed, subsidized by the income of the land.
Deities worshipped	Ἡ θεός <i>He theos</i> , ll. 5, 9.

XI. INTERACTION

i. Local interaction	It is not unlikely to assume that the association was split into two factions over the appropriate ways of administering the communal property. Therefore, the need of arbitration. The situation in the group looks similar to the Athenian association of <i>Eikadeis</i> of IG II ² 1258 (CAPInv. 341).
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XII. NOTES

i. Comments	What is puzzling with the restored text in IG is that while leasing seemed to be allowed in ll. 6-7, it is restored in ll. 11-2 that leasing (μισθοῦσθαι, <i>misthousthai</i>) is not allowed. How else could they generate income if not by leasing out property? One can think, on the parallel of the Athenian <i>orgeones</i> of IG II ² 1361 (CAPInv. 230), that there was something else to be rented, e.g. water.
ii. Poland concordance	Poland A73
iii. Bibliography	Arnaoutoglou, I. (2003), <i>Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens</i>. Athens: 57-58. Baslez, M-F. (2001), 'Entre traditions nationales et intégration: les associations sémitiques du monde grec' in Ribichini, S., Rocchi, M. and Xella, P. (eds.) <i>La questione delle influenze vicino-orientali sulla religione greca. Stato degli studi e prospettive della ricerca</i> (Atti del Colloquio Internazionale Roma, 20-22 maggio 1999). Roma: 235-47. Behrend, D. (1970), <i>Attische Pachturkunden. Ein Beitrag zur Beschreibung der μίσθωσις nach den griechischen Inschriften</i>. München: no. 41. Dignas, B. (2002), <i>Economy of the sacred in Hellenistic and Roman Asia Minor</i>. Oxford: 28. Ferguson, W. (1944), 'The Attic <i>orgeones</i>' <i>HThR</i> 37: 61-140 esp. 84-6. Ismard, P. (2010), <i>La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.</i>. Paris: 167, 179-80, 198, 239. Mikalson, J. (1998), <i>Religion in Hellenistic Athens</i>, Los Angeles: 151. Millett, P. (1991), <i>Lending and borrowing in ancient Athens</i>. Cambridge: 177. Papazarkadas, N. (2004-2009), 'Attika epigraphika semeiomata', <i>Hópos</i> 17-21: 91-95. Papazarkadas, N. (2011), <i>Sacred and public land in ancient Athens</i>. Oxford: 199-204. Pakkanen, P. (1996), <i>Interpreting early Hellenistic religion. A study based on the mystery cult of Demeter and the cult of Isis</i>. Helsinki. Roebuck, D. (2001), <i>Ancient Greek Arbitration</i>. Oxford: 296-7. Sosin, J. (2002), 'Two Attic endowments' <i>ZPE</i> 138: 123-8. Tracy, S. (1988), 'Two Attic letter-cutters of the third century: 286/5-235/4 B.C.' <i>Hesperia</i> 57: 303-22 esp. 314. Tracy, S. (2003), <i>Athens and Macedon. Attic letter-cutters of 300 to 229 B.C.</i>. Berkeley: 132. Wilhelm, A. (1951), <i>Griechische Inschriften rechtlichen Inhaltes</i>. Athenai: 18-9.

XIII. EVALUATION

i. Private association	Certain
Note	The association displays all the hallmarks of a private association: distinct name, membership, organization, property and durability.