

CAPInv. 268: **thiasotai**

I. LOCATION

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

II. NAME

i. Full name (original language)	θιασῶται (IG II ² 1297, ll. 9, 15)
ii. Full name (transliterated)	<i>thiasotai</i>

III. DATE

i. Date(s)	236 / 235 BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic: <i>thiasotai</i>
iii. Descriptive terms	κοινόν, <i>koinon</i> (ll. 2, 6, 8) θίασος, <i>thiasos</i>
Note	<i>koinon</i> : IG II ² 1297, ll. 2, 6, 8) <i>thiasos</i> : IG II ² 1297, l. 4 cf. Arnaoutoglou 2003: 64-66 who claims that <i>thiasos</i> describes the community of worshippers, wider than the members of a <i>koinon</i> .

V. SOURCES

i. Source(s)	IG II ² 1297 (236/5 BC)
Note	It is written <i>stoichedon</i> . Ed. pr. <i>An.Ép</i> 1905: 234 no. 9. Other publications: Michel no. 1554; GRA I 24; Ruggeri 2013, 45 no. C8. Cf. SEG 44: 255; SEG 47: 157. <i>BE</i> 1998, no. 122.

Online Resources		IG II² 1297 and AGRW ID 3835
i.a. Source type(s)	Epigraphic source(s)	
i.b. Document(s) typology & language/script	Greek honorary decree for Sophron who has been chief- <i>eranistes</i> (ἀρχερανιστής, <i>archeranistes</i>), because he has been instrumental in convening the group and has contributed to the well-being of the association by financing the erection of a stele. The decree orders also the inscription of the names of the association's members, separately for men and women. A list of members is appended at the bottom of the decree.	
i.c. Physical format(s)	Marble pedimental stele with a crown in relief, measuring 0,82x0,35m.	
ii. Source(s) provenance	It was found in Athens, next to the ancient road leading from the Dipylon Gate to the north, now in the Epigraphical Museum, EM 31.	

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	In ll. 4-5 there is a reference to a stele (στήλη). In l. 5 the decree refers to a sanctuary (ἱερόν, <i>hieron</i>) but it is not clear whether the association's precinct is meant.
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VII. ORGANIZATION

ii. Leadership	Sophron, the honoured individual, was the leading figure in forming a fund (ἔρανος, <i>eranos</i>), and perhaps of the group.
iii. Members	Members are designated as θιασῶται, <i>thiasotai</i> , l. 20.
iv. Officials	Hieropoioi (ἱεροποιοί, <i>Hieropoioi</i> , l. 12) Chief- <i>eranistes</i> (ἀρχερανιστής, <i>archeranistes</i> , ll. 10, 15-6).
vii. Judicial system	The <i>hieropoioi</i> who will fail to proclaim the crown to Sophron will have to pay a fine of 4 dr. to the goddess, ll. 17-8.

VIII. PROPERTY AND POSSESSIONS

ii. Realty	It is not certain that the association owned the sanctuary (ἱερόν, <i>hieron</i>) mentioned.
iii. Income	The income of the association comes partly from the fine imposed on the <i>hieropoioi</i> failing to proclaim the honours to Sophron (see above).

IX. MEMBERSHIP

i. Number	Fifty-eight names of members are recorded.
ii. Gender	Men Women
Note	The catalogue lists separately 37 names of men and 21 of women.

X. ACTIVITIES

iii. Worship

The associations' *hieropoioi* performed sacrifices (θυσίαι, *thysiai*) and libations (σπονδαί, *spondai*), ll. 12-3.

Deities worshipped

The goddess (ἡ θεός, *he theos*, ll. 17-18).

IG ad. loc. suggests that the term refers to Artemis *Kalliste*, since an honorary decree (IG II² 788) for Antidoros of Pergase, priest of *Kalliste* was found in the same spot. This is corroborated by the reference in the last line of IG II² to a priest, Dionysodoros of Semachidai. However, Mikalson 1998: 149 claims that the deity was not Artemis *Kalliste* (who was worshipped by citizens) but an unknown Artemis.

iv. Honours/Other activities

Sophron is honoured with an olive-leaves crown (θαλλοῦ στέφανος, *thallou stephanos*, ll. 10-1) and a ribbon around his head (λημνίσκος, *lemniskos*, l. 11). On top of that, *hieropoioi* are to proclaim (ἀναγορευέτωσαν, *anagoreuetosan*, ll. 14-5) after the sacrifices the following text: [ο]ἱ θιασῶται στεφανοῦσι τὸν ἀρχερανιστὴν Σώφρονα ἀρετῆς ἕνεκεν καὶ εὐσεβείας τῆς εἰς τὴν θεόν, [*ho*]i *thiasotai stephanousi ton archeranisten Sophrona aretes heneken kai eusebeias tes eis ten theon*, ll. 15-7.

XI. INTERACTION

i. Local interaction

The reference to a priest (ιερεὺς, *hiereus*) in the last line of the decree may suggest a relationship to a polis sanctuary.

XII. NOTES

i. Comments

The decree was passed in the archonship of Kimon.

Parker 1996: 340 and Mikalson 1998: 149 have argued that the group may be the same as the one attested in IG II² 1298 (C^{API}Inv. 269), both worshipping Artemis *Kalliste* in the Dipylon Gate area.

ii. Poland concordance

Poland A22A

iii. Bibliography

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XIII. EVALUATION

i. Private association

Certain

Note

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