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## CAPInv. 276: koinon ton thiasoton

### I. LOCATION

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

### II. NAME

i. Full name (original language)	κοινὸν τῶν θιασωτῶν (IG II <sup>2</sup> , II. A 5-6)
ii. Full name (transliterated)	<i>koinon ton thiasoton</i>

### III. DATE

i. Date(s)	s. iv BC
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>thiasotai</i>
iii. Descriptive terms	κοινόν, <i>koinon</i>	
Note	<i>koinon</i> : IG II <sup>2</sup> , II. A 5-6	

### V. SOURCES

i. Source(s)	IG II <sup>2</sup> 2347 (s. iv BC)
Note	Ed. pr. Rangabes, A. (1855), <i>Antiquites helleniques</i> . Athenes, II no. 1247. Other publications: Le Bas - Waddington 1634; CIG 110; Foucart no. 39; Fraenkel, M. (1897), <i>Epigraphisches aus Aegina</i> . Berlin, 13 no. 8; Michel no. 989; IG IV <sup>2</sup> (2) 1077; GRA I 12. Cf. SEG 47: 188. <i>BE</i> 1987, no. 573.
Online Resources	<a href="#">IG II<sup>2</sup> 2347</a> and <a href="#">AGRW ID 3621</a>
i.a. Source type(s)	Epigraphic source(s)

<b>i.b. Document(s) typology &amp; language/script</b>	Greek honorific inscription with a list of names of members appended.
<b>i.c. Physical format(s)</b>	Marble stele with a cymatium, measuring 0,64x0,70m. The text is written on the front and right side of the stele.
<b>ii. Source(s) provenance</b>	The inscription was seen in the church of Panagia in Ambelakia, Salamis. Later it was transported to Aigina where it was recorded (thus included in the corpus of inscriptions of that island). Now in Aigina Museum.

## VII. ORGANIZATION

<b>iii. Members</b>	θιασῶται, <i>thiasotai</i> , A l. 1.
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## IX. MEMBERSHIP

<b>ii. Gender</b>	Men Women
<b>Note</b>	Men: 17 or 20. Women: 3
<b>iii. Age</b>	Adults
<b>iv. Status</b>	Unidentified. See Arnaoutoglou 2011.

## X. ACTIVITIES

<b>iv. Honours/Other activities</b>	The association honoured Sosibios and Philistides for their generosity face A, ll. 1-2. The association honoured 12 individuals for their virtue and fairness, face A, ll. 5-6.
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## XII. NOTES

<b>ii. Poland concordance</b>	Poland A12
<b>iii. Bibliography</b>	<p>Arnaoutoglou, I. (2003), <i>Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens</i>. Athens, 67 n.112.</p> <p>Arnaoutoglou, I. (2011), ‘‘Ils étaient dans la ville, mais tout à fait en dehors de la cité’. Status and identity in private religious associations in Hellenistic Athens’ in van Nijf, O., and Alston, R. (eds.), <i>Political culture in the Greek city after the classical age</i>. Leuven: 27-48.</p> <p>Humphreys, S. (2013), ‘Some problematical Attic ‘lists’ with tribe and deme headings’, <i>ZPE</i> 172: 78-84.</p> <p>Taylor, M. (1997), <i>Salamis and the Salaminioi. The history of an unofficial Athenian demos</i>. Amsterdam: 134-5.</p>

### XIII. EVALUATION

#### i. Private association

Certain

##### Note

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