

CAPInv. 283: **thiasotai**

I. LOCATION

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

II. NAME

i. Full name (original language)	θιασῶται (IG II ³ (4) (1) 643, l. 1)
ii. Full name (transliterated)	<i>thiasotai</i>

III. DATE

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

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

i. Source(s)	IG II ³ (4) (1) 643 (iv BC)
Note	Ed. pr. <i>AD</i> 23 (1968) A, 6 no. 2. Other ed.: SEG 24: 223. Cf. <i>IEleusis</i> p. 2. <i>BE</i> 1969, no. 211.
Online Resources	SEG 24: 223 IG II³ (4) (1) 643 English translation
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek dedication followed by a list of names.

i.c. Physical format(s)	Marble (statue?) base mutilated in the left side, measuring 0,18x0,50m.
ii. Source(s) provenance	It was found in the village of Mavraki, north of Eleusis, now in Eleusis Museum.

VII. ORGANIZATION

iv. Officials	A priest (ἱερεὺς, <i>hiereus</i>) is mentioned in l. 1-2. It is not clear, however, whether this is a priest of the group or a priest of a polis sanctuary.
Eponymous officials	If the priest belongs to the group then it is implied that he was considered as eponymous.

IX. MEMBERSHIP

ii. Gender	Men
Note	The list of members include male names only.
iii. Age	Adults
iv. Status	The name list in ll. 2-8 imply that the members may not have been all of free-born status, Parker 1996: 338. See also Arnaoutoglou 2011.

XII. NOTES

iii. Bibliography	Arnaoutoglou, I. (2003), <i>Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens</i>. Athens: 70. 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. Parker, R. (1996), <i>Athenian religion. A history</i>. Oxford.
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XIII. EVALUATION

i. Private association	Probable
Note	The name of the group as well as the preserved names of its members imply that this was a private association.