

CAPInv. 284: **koinon thiasoton**

I. LOCATION

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

II. NAME

i. Full name (original language)	κοινὸν θιασωτῶν (SEG 56: 203, ll. 3-4)
ii. Full name (transliterated)	<i>koinon thiasoton</i>

III. DATE

i. Date(s)	214 / 213 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> : SEG 56: 203, ll. 3-4 The term σύννοδος, <i>synodos</i> , is used in ll. 5, 8-9, 16 but its meaning is much more ambiguous.

V. SOURCES

i. Source(s)	SEG 56: 203 (214/3 BC)
Note	Ed. pr. Tsirigoti-Drakotou 2006, 286. Cf. <i>AD</i> 50 (1995) [2000] B1, 35 (SEG 48: 130). <i>BE</i> 2003, no. 296.
Online Resources	AGRW ID 23360
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Greek honorary decree for Bakchis, daughter of Philtes of Kallatis, <i>epimeletria</i> of Agathe Thea.
i.c. Physical format(s)	Pedimental marble stele, measuring 0,41x0,43m. In the pediment a female head in relief.
ii. Source(s) provenance	It was found at the intersection of <i>Hiera Odos</i> with Piraeus str. in second use in a funerary enclosure.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	A throne (θρόνος, <i>thronos</i>) is mentioned in l. 7, and a sanctuary (ἱερόν, <i>hieron</i>) in l. 14.
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VII. ORGANIZATION

ii. Leadership	Perhaps the individual bearing the title of chief- <i>eranistes</i> (ἀρχερανιστής, <i>archeranistes</i> , l. 4, 23) played a leading role in the group.
iii. Members	Members of the group are designated as θιασῶται (<i>thiasotai</i> , ll. 14, 18).
iv. Officials	Stewardess (ἐπιμελήτρια, <i>epimeletria</i> , l. 3). Priest (ἱερεύς, <i>hiereus</i> , l. 4). <i>Hieropoios</i> (ἱεροποιός, l. 22). The stewardess presented an account of her financial administration while in office, ll. 10-11.
Known practice of appointment	In ll. 3-4 it is implied that in the appointment of stewardess (ἐπιμελήτρια, <i>epimeletria</i>), the priest and the chief- <i>eranistes</i> had played an important part.

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The association had a treasury designated as κοινόν, <i>koinon</i> in l. 10.
ii. Realty	It is not known whether the sanctuary mentioned in l. 14 belonged to the group or it was a public one.

IX. MEMBERSHIP

ii. Gender	Men Women
Note	Βακχίς Φύλου Καλλιανή, <i>Athenian Onomasticon</i> s.v. (17). Κτησίας Διονυσίου Σημαχίδης, <i>Athenian Onomasticon</i> s.v. (13).
iii. Age	Adults
iv. Status	Citizen Foreigner

X. ACTIVITIES

iii. Worship	The stewardess was responsible for setting the throne (of the goddess?) (στρώσις τοῦ θρόνου, <i>strosis tou thronou</i>), and the tables (either for offerings or banqueting) (ἐπιτραπέζωσις, <i>epitrapezosis</i> , ll. 7-8). She also set up the torch in all the meetings (δαίδα ἔστησεν τῇ θεῷ ἐν πάσαις ταῖς συνόδοις, <i>daida estesen tei theoi en pasais tais synodois</i> , ll. 8-9) and sacrificed to the goddess (θύσασα τῇ θεῷ, <i>thysasa tei theoi</i>), ll. 12-13.
Deities worshipped	Ἀγαθὴ Θεὰ, <i>Agathe Thea</i> (alias for Artemis?). Agathe Thea is another name for Artemis <i>Kalliste</i> , Parker 2010. For the alternative epithet <i>Hagne Thea</i> for Artemis, Ackermann 2010.
iv. Honours/Other activities	The stewardess is honoured with a praise (ἐπαινέσαι, <i>epainesai</i>), a crown of olive branches (θαλλοῦ στέφανος, <i>thallou stephanos</i> , ll. 18-19), and a proclamation (ἀναγόρευσις, <i>anangoreusis</i> , ll. 21-23) of the crown, right after the crown of the chief- <i>eranistes</i> .

XI. INTERACTION

i. Local interaction	Due to its find spot and the divinity worshipped, it is tempting to associate the <i>koinon thiasoton</i> with other similar groups active in the area, i.e. IG II ² 1297 (CAPIInv. 268) and IG II ² 1298 (CAPIInv. 269).
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XII. NOTES

i. Comments	The inscription is dated in the archonship of Diokles.
iii. Bibliography	Ackermann, D. (2010), 'L'« Hagnè theos » du dème d'Aixônè en Attique : réflexions sur l'anonymat divin dans la religion grecque antique', <i>ARG</i> 12: 83-118. Eckhardt, E. (2017), 'Vereins- und Stadtkult im Heiligtum der Artemis Kalliste in Athen', <i>Athenaeum</i> 105: 31-42. Knoepfler, D. (2016), 'Une femme de Callatis à Athènes dans un nouveau décret d'association religieuse au III ^e siècle av. J.-C.', in A. Robu and I. Birzescu (eds.), <i>Mégarika. Nouvelles recherches sur Mégare, les cités de la Propontide et du Pont-Euxin. Archéologie, épigraphie, histoire</i> . Paris: 197-215. Parker, R. (2010), 'New problems in Athenian religion: The sacred law of Aixone', in J. Dijkstra, J. Kroesen, and Y. Kuiper, (eds.), <i>Myths, martyrs and modernity. Studies in the history of religions in honour of J. N. Bremmer</i> . Leiden: 193-208. Tsirigoti-Drakotou, I. (2006), 'Timetiko psephisma apo ten Hiera Odo' in Stampolidis, N. (ed.), <i>Genethlion. Anamnesticos tomos gia ten symplerossi eikosi chronon leitourgias tou Mouseiou Kykladikes Technes</i> . Athena: 285-94.

XIII. EVALUATION

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