

CAPInv. 821: koinon toun Heraklei<o>daoun

I. LOCATION

i. Geographical area	Central Greece
ii. Region	Thessaly. Pelasgiotis.
iii. Site	City of Atrax

II. NAME

i. Full name (original language)	κοινὸν τοῦν Ἡρακλεῖ<ο>δάουν (SEG 34: 487, l. 2)
ii. Full name (transliterated)	<i>koinon toun Heraklei<o>daoun</i>

III. DATE

i. Date(s)	l. iii BC
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IV. NAME AND TERMINOLOGY

i. Name in other forms	κοινὸν τοῦν Ἡρακλειστάουν (SEG 38: 436, l. 2) (second reading in SEG 38: 436, l. 2, after Tziafalias 1979: 226, no. 20). It must be noticed that the reading Ἡρακλειστάων, <i>Herakleistaon</i> that has been attributed to Tziafalias (1979: 226, no. 20) by Mili (2015: 347) is erroneous.	
ii. Name elements	Theophoric:	Heracles (god)
iii. Descriptive terms	κοινόν, <i>koinon</i>	
Note	<i>koinon</i> : SEG 34: 487, l. 2	

V. SOURCES

i. Source(s)	SEG 34: 487 (l. iii BC)
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i. Local interaction

SEG 34: 487 gives the name of a priest (ll. 3-4). We do not know if this is a priest of the association or the eponymous priest of the city of Atrax.

XII. NOTES

iii. Bibliography

Decourt, J.-C., and Tziafalias, A. (2001), 'Une liste civique à Crannon: La stèle dite des Ménandridai', *ZPE* 137: 139-52.
Decourt, J.-C., Nielsen, Th.H., Helly, Br. et al. (2004), 'Thessalia and adjacent regions', in M.H. Hansen and Th.H. Nielsen (eds.), *An Inventory of Archaic and Classical Poleis*, Oxford: 676-731.
Heinz, M. (1998), *Thessalische Votivstelen*. Bochum.
Mili, M. (2015), *Religion and Society in Ancient Thessaly*. Oxford: 347.
Tziafalias, A. (1979), 'Ατραξ', *AD* 34: 212-29, esp. 226, no. 20.
Tziafalias, A. (1984), 'Επιγραφές από τη θεσσαλική πόλη Ατραγα', *Thessaliko Hemerologio* 6: 177-208, esp. 201.

XIII. EVALUATION

i. Private association

Probable

Note

The use of the term *koinon* and the use of the theophoric name suggest that this collectivity is probably a private association. According to Decourt and Tziafalias (2001: 147) this *koinon* was in every probability a 'collège', despite of the fact that the first editor has associated the presence of the patronymics with a civic collectivity, namely a phratry (see Tziafalias 1979: 226). Mili 2015: 347 notes that 'the nature of the group is uncertain'.

ii. Historical authenticity

The relevant inscription (SEG 34: 487) renders the historical authenticity of this association certain.