Author: ILIAS ARNAOUTOGLOU

CAPInv. 267: **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 1277, l. 18)
ii.	**Full name (transliterated)**	*thiasotai*

III. DATE

i.	**Date(s)**	278 / 277 BC

IV. NAME AND TERMINOLOGY

ii.	**Name elements**	Cultic: *thiasotai*
iii.	**Descriptive terms**	κοινόν, *koinon*
	Note	*koinon*: IG II^2 1277, ll. 5-6, 23, 28, 32

V. SOURCES

i.	**Source(s)**	IG II^2 1277 (278/7 BC)
	Note	The inscription is written *stoichedon*. Ed. pr.: *Deltion Archaiologikon* 1892, 100-13. Other publications: *Syll*^{3} 1099; Michel no. 969; GRA I 15 Cf. SEG 57: 1.
	Online Resources	IG ii^2 1277and AGRW ID 3652
i.a.	**Source type(s)**	Epigraphic source(s)

ISSN 2446-2500

i.b. Document(s) typology & language/script	Greek honorary decree moved by a certain Noumenias for the three stewards and the secretary for their financial assistance in the decoration of the sanctuary, the performance of sacrifices, the help they have offered towards the burial of poor members and the successful account of their term in office.
i.c. Physical format(s)	Pedimental marble stele with *akroteria*, measuring 1,18x0,48m.
ii. Source(s) provenance	Found in the south-west slope of the Pnyx, Athens now in the Epigraphical Museum, EM 7845.

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	Nearby its presumed findspot (south-west of Pnyx in a quarry) the ed. pr. has identified an open air rectangular space (*temenos*?) cut in the rock, with a socket for a *stele*.
ii. References to buildings/objects	The inscription refers to a precinct (ἱερόν, *hieron*, l. 6, 36), to a statue of the goddess (ἡ θεός, *he theos*, l. 9), an altar (βωμός, *bomos*, l. 9), a silver cup (ποτήριον ἀργυροῦν, *poterion argyroun*, ll. 11-12), and a stone slab (στήλη λιθίνη, *stele lithine*, l. 35).

VII. ORGANIZATION

iii. Members	The members of the group are called θιασῶται, *thiasotai* in l. 18.
iv. Officials	Stewards (ἐπιμεληταί, *epimeletai*, l. 3) (three). Secretary (γραμματεύς, *grammateus*, l. 4).
viii. Obligations	The association had a policy of accountability (δεδώκασιν δὲ λόγον καὶ εὐθύνας πάν|των ὧν διωικήκασιν, *dedokasin de logon kai euthynas panton hon diokekasin*) for the former officials of the group (ll. 16-17).
ix. Privileges	Perhaps the care for the deceased members was a privilege of the members: ἐπιμεμέληνται δὲ καὶ τ|ῶν ἀπογενομένων καλῶς καὶ φιλοτίμω|ς, *epimemelentai de kai ton apogenomenon kalos kai philotimos* (ll. 14-16).

VIII. PROPERTY AND POSSESSIONS

ii. Realty	The association owns a precinct (ἱερόν, *hieron*, l. 6, 36).

IX. MEMBERSHIP

ii. Gender	Men
Note	Νουμηνίας, *Athenian Onomasticon* s.v. (1). Εὐκλῆς, *Athenian Onomasticon* s.v. (120). Θάλλος, *Athenian Onomasticon* s.v. (42). Ζήνων, *Athenian Onomasticon* s.v. (127). Κτησίας, *Athenian Onomasticon* s.v. (47).
iii. Age	Adults

X. ACTIVITIES

i. Assemblies	The association held a meeting on the 17th of *Mounychion* (i.e. April/May) (Μουνιχιῶν/ος [ἐ]β[δ]όμ[η]ι ἐ[π]ὶ δ[έ]κ[α], *Mounichionos [he]b[d]om[e]i e[p]i d[e]k[a]*, ll. 1-2) called main assembly (ἀγορᾶι κυρίαι, *agorai kyriai*, l. 2).
iii. Worship	The honoured individuals have performed the sacrifices (θυσίαι, *thysiai*, l. 7, 26) according to the ancestral customs.
Deities worshipped	In the inscription there is only a reference to the goddess (ἡ θεός, *he theos*, ll. 13, 24, 31). The identity of the goddess remains unknown.
iv. Honours/Other activities	The individuals are praised (ἐπαινέσαι, *epainesai*, l. 18) and honoured with an olive-leaves crown (θαλλοῦ στέφανος, *thallou stephanos*, ll. 21-22) and a proclamation of the crown and of the praise (ἀναγορεύεσθαι δὲ καὶ τοὺς σ|τεφάνους αὐτοῖς καὶ τὸν ἔπαινον καθ' | ἑκάστην τὴν θυσίαν μετὰ τῶν ἄλλων εὐ|εργετῶν, *anagoreuesthai de kai tous stephanous autois kai ton epainon kath' hekasten ten thysian meta ton allon euergeton*, ll. 24-27). The association reserves the right to attribute any other honour they are worthy of (εἶναι δὲ αὐτοῖς καὶ ἄλλο ἀγα|θὸν εὑρέσθαι παρὰ τοῦ κοινοῦ οὗ ἂν δο|κῶσιν ἄξιοι εἶναι, *einai de autois kai allo agathon heuresthai para tou koinou hou an dokosin axioi einai*, ll. 27-29).

XI. INTERACTION

i. Local interaction	Note that three stewards appear also in the *orgeones* of Mother of Gods (CAPInv. 361) and *thiasotai* of Bendis on Salamis (CAPInv. 281).

XII. NOTES

i. Comments	The decree was passed in the archonship of Demokles. The structure of the administrative board (3 stewards) is similar to that of the *thiasotai* of Bendis from Salamis (CAPInv. 281) and the *orgeones* of the Mother of the Gods (CAPInv. 361) .
ii. Poland concordance	Poland A18
iii. Bibliography	Baslez, M-F. (2001), 'Entre traditions nationales et intégration: les associations sémitiques du monde grec', in Ribichini, S., Rocchi, M. and Xella, P. (eds.), *La questione delle influenze vicino-orientali sulla religione greca. Stato degli studi e prospettive della ricerca* (Atti del Colloquio Internazionale Roma, 20-22 maggio 1999). Roma: 235-47. Ismard, P. (2010), *La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.*. Paris: 356. Mikalson, J. (1998), *Religion in Hellenistic Athens*. Los Angeles. Pakkanen, P. (1996), *Interpreting early Hellenistic religion. A study based on the mystery cult of Demeter and the cult of Isis*. Helsinki. Tracy, S. (2003), *Athens and Macedon. Attic letter-cutters of 300 to 229 B.C.*. Berkeley: 85.

XIII. EVALUATION

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

CC BY NC SA