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CAPInv. 564: U-ATT-003

I. LOCATION

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

II. NAME

i. Association with unknown name	U-ATT-003
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III. DATE

i. Date(s)	261 / 260 BC
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V. SOURCES

i. Source(s)	IG II ² 1282 (261/0 BC)
Note	Ed. pr.: <i>Athenaion</i> 8 (1879): 231, no. 1 (APMA 1: 79, no. 362) Other publications: Syll ³ 1105; Michel no. 1552. Cf. SEG 57: 29
Online Resources	IG II² 1282
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Greek honorary decree for the individuals appointed as assistants of an <i>epimeletes</i> (ll. 5-6) in a building project.
i.c. Physical format(s)	Marble pedimental stele measuring 0.565x0.36m.
ii. Source(s) provenance	Found in Piraeus, now in the Epigraphical Museum, EM 7848.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The inscription refers to a precinct of the god Ammon (l. 7), which was extended (προσοικοδομίας, <i>prosoikodomias</i> , l. 6).
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VII. ORGANIZATION

iii. Members	Reference to the members is wholly restored: [θιασῶται], [<i>thiasotai</i>] (l. 16).
iv. Officials	Steward (ἐπιμελητής, <i>epimeletes</i> , ll. 5-6)
v. Other staff	The group appointed an unknown number of assistants to Aphrodisios the steward; they are designated as οἱ προσαιρεθέντες μετὰ τοῦ ἐπιμελητοῦ Ἀφροδισίου, <i>hoi prosairethentes meta tou epimeletou Aphrodisiou</i> , ll. 5-6.
Known practice of appointment	The term προσαιρεθέντες, <i>prosairethentes</i> (ll. 5-6) implies that there was some sort of election.

VIII. PROPERTY AND POSSESSIONS

ii. Realty	It is not clear whether the sanctuary of Ammon, mentioned in l. 7, belongs to the group.
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IX. MEMBERSHIP

ii. Gender	Men
Note	The attested names of members are male names. Ἀριστόδημος Διονυσίου, <i>Athenian Onomasticon</i> s.v. (15) Ἀφροδίσιος, <i>Athenian Onomasticon</i> s.v. (2)
iii. Age	Adults

X. ACTIVITIES

i. Assemblies	The assembly of the group is designated in l. 2 as the main assembly, (ἀγοραί κυρίαι, <i>agorai kuriai</i>). It took place in the month of <i>Hecatombaion</i> (July/August).
iii. Worship	There are two restored references to sacred activities, a) to sacrifices (θυσίαι, <i>thysiai</i> , l. 13) and b) to libations (σπονδαί, <i>spondai</i> , l. 14). There is a reference to a sanctuary of Ammon (l. 7) and to Amphiaraos (l. 13). However, the relation of the group to these deities is left somewhat unclear.
Deities worshipped	Ammon and Amphiaraos (?)
iv. Honours/Other activities	The individuals are honoured with a praise (ἐπαινέσαι, <i>epainesai</i> , l. 10), the award and proclamation (ἀναγόρευσις, <i>anagoreusis</i> , l. 12) of an olive leaves crown (θαλλοῦ στέφανος, <i>thallou stephanos</i> , l. 11) because of their performance in extending the sanctuary of Ammon and the account of the expenditure involved (ll. 6-10).

XII. NOTES

ii. Poland concordance	Poland A71
iii. Bibliography	Mikalson, J. (1998), <i>Religion in Hellenistic Athens</i>. Los Angeles: 146. Pakkanen, P. (1996), <i>Interpreting early Hellenistic religion. A study based on the mystery cult of Demeter and the cult of Isis</i>. Helsinki. (SEG 46: 2363) Tracy, S. (2003), <i>Athens and Macedon. Attic letter-cutters of 300 to 229 B.C.</i>. Berkeley: 103. (SEG 53: 156) Woodward, A. (1962), 'Athens and the oracle of Ammon', <i>ABSA</i> 57: 5-13.

XIII. EVALUATION

i. Private association	Probable
Note	Although the name of the group is not preserved, the office of <i>epimeletes</i> strongly suggests the existence of a private association.