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CAPInv. 269: koinon ton thiasoton

I. LOCATION

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

II. NAME

i. Full name (original language)	κοινὸν τῶν θιασωτῶν (IG II ² 1298, ll. 8-9)
ii. Full name (transliterated)	<i>koinon ton thiasoton</i>

III. DATE

i. Date(s)	248 / 247 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> : IG II ² 1298, l. 8	

V. SOURCES

i. Source(s)	IG II ² 1298 (248/7 BC)
Note	The inscription is written <i>stoichedon</i> . Ed. pr. <i>Athenaion</i> 8 (1879) 235 no. 5. (<i>APMA</i> 1, 63 no. 292) Other publications: Michel no. 970; GRA I 20; Ruggeri 2013, 41 no. C7. Cf. SEG 38: 129; SEG 47: 157.
Online Resources	IG ii² 1298 and AGRW ID 3765
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	The stone contains part of a list of names and a decree stating the decision of the group to inscribe the names of its members, of the newcomers when they pay the entrance fee, and the names of priestesses (ἱέρειαι, <i>hierēiai</i>) if they perform their duties properly. The text is written in Greek.
i.c. Physical format(s)	Marble stele measuring 0,59x0,38m.
ii. Source(s) provenance	It was found in the Dipylon Gate area of Athens, now in the Epigraphical Museum, EM 7847.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	There is a reference to a stone slab (στήλη, <i>stēlē</i> , l. 11) on which the names will be inscribed. The reference to the sanctuary of Artemis (ἱερὸν τῆς Ἀρτέμιδος, <i>hieron tes Artemidos</i> , ll. 11-2) pertains most probably to the polis' sanctuary.
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VII. ORGANIZATION

iii. Members	The members of the group are called θιασῶται, <i>thiasotai</i> , ll. 12-3 and συνθιασῶται, <i>synthiasotai</i> , l. 17.
iv. Officials	Secretary (γραμματεὺς, <i>grammateus</i> , ll. 22-4). Treasurer (ταμίης, <i>tamias</i> , ll. 22-4). Priestesses (ἱέρειαι, <i>hierēiai</i> , l. 13).
vi. Laws and rules	The association sets two rules about inscribing the names of the new devotees when they pay the entrance fee (ll. 17-20) and the names of the priestesses, in case they are judged to perform their duties properly ll. 13-6.
viii. Obligations	The new members (ἐπεισιόντες συνθιασῶται, <i>epeisíontes synthiasotai</i>) are required to pay an entrance fee (τὸ ἐπιβάλλον αὐτοῖς τοῦ ὑπάρχοντος ἀργυρίου, <i>to epiballon autois tou hyparchontos argyriou</i>), as a contribution to a common fund (ἔρανος, <i>eranos</i>), ll. 16-22.

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The association had a fund (ἔρανος, <i>eranos</i>) made up of the entrance fees paid by the new members, ll. 16-22; see Arnaoutoglou 2003: 69 n.118.
iii. Income	The association had a regular income from the fee paid by a new member, ll. 16-20.

IX. MEMBERSHIP

ii. Gender	Men Women
Note	There are 8 names of men and 5 names of women surviving out of a probably longer list.
iii. Age	Adults
iv. Status	Mikalson 1998: 148 claims that they are non-citizens.

X. ACTIVITIES

i. Assemblies	The association's assembly took place in the month <i>Skirophorion</i> (Σκιροφορίων, June/July) and it is designated with the term ἀγορὰ κυρία (agorai kyriai, l. 7)
iii. Worship	In ll. 10, 16 there is the phrase τὰ κατὰ τὴν θεόν (ta kata ten theon, l. 16), something that implies some sort of cultic activity.
Deities worshipped	ἡ θεός, <i>he theos</i> , probably Artemis mentioned in l. 11-2.
iv. Honours/Other activities	The names of the priestesses (ἱέρεια, <i>hieriai</i>) are to be inscribed on stone if they perform dutifully, ll. 13-6.

XII. NOTES

i. Comments	The decree was passed when Diomedon was eponymous archon. The mention of a fund (ἔρανος, <i>eranos</i>) may be associated with the chief- <i>eranistes</i> (ἀρχερανιστής, <i>archeranistes</i>) in IG II ² 1297 (CAPInv. 268) and thus provide an extra link between the two groups, see Wilhelm 1905: 240. However, the obvious overlaps cannot support an identification, since despite the fact that they come probably from the same sanctuary, there is no overlap in the membership (although the time lapse between the two documents is about 10 years), they hold their meeting in different months, and their administrative board has a completely different outlook.
ii. Poland concordance	Poland A19
iii. Bibliography	<p>Arnaoutoglou, I. (2003), <i>Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens</i>. Athens.</p> <p>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.</p> <p>Eckhardt, E. (2017) ‘Vereins- und Stadtkult im Heiligtum der Artemis Kalliste in Athen’, <i>Athenaeum</i> 105: 31-42.</p> <p>Ismard, P. (2010), <i>La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.</i>. Paris: 286, 353.</p> <p>Mikalson, J. (1998), <i>Religion in Hellenistic Athens</i>. Los Angeles.</p> <p>Osborne, M. (2009), ‘The Archons of Athens 300/299–228/7’, <i>ZPE</i> 171: 83–99.</p> <p>Pakkanen, P. (1996), <i>Interpreting early Hellenistic religion. A study based on the mystery cult of Demeter and the cult of Isis</i>. Helsinki.</p> <p>Parker, R. (1996), <i>Athenian religion. A history</i>. Oxford.</p> <p>Ruggeri, Cl. (ed.) (2013), <i>Die antiken Schriftzeugnisse über den Kerameikos von Athen</i>. Teil 2: <i>Das Dipylon-Gebiet und der Aussere Kerameikos</i>. Wien.</p> <p>Tracy, S. (2003), <i>Athens and Macedon. Attic letter-cutters of 300 to 229 B.C.</i>. Berkeley: 132.</p> <p>Wilhelm, A. (1905), ‘Attika psephismata’, <i>An.Ép.</i>: 215-52. (= Wilhelm, A. (1984) <i>Abhandlungen und Beiträge zur griechischen Inschriftenkunde in Archaiologike Ephemeris und anderen Zeitschriften und Festschriften (1890-1950)</i>. Leipzig: 26-44)</p>

XIII. EVALUATION

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