

## I. LOCATION

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

## II. GENERAL REFERENCE

i.a. Full reference (original language)	θίασοι Ἡρακλέους (Is. <i>Peri Asthyphilou klerou</i> 9.30)
i.b. Full reference (transliterated)	<i>thiasoi Herakleous</i>
ii. Reference context	The speaker invokes the testimony of the members of the group that he was registered among its members by his adopter in order to prove the extent of the intimate relation between himself and Astyphilos' father.

## III. DATE

i. Date(s)	m. iv BC
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## IV. TERMINOLOGY

i. Descriptive terms	θίασος, <i>thiasos</i>
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## V. SOURCES

i. Source(s)	Is. <i>Peri Asthyphilou klerou</i> 9.30 (m. iv BC)
Online Resources	<a href="#">Is. <i>Peri Asthyphilou klerou</i> 9.30</a>
i.a. Source type(s)	Literary source(s)
i.b. Document(s) typology & language/script	Lawcourt speech about the inheritance of Astyphilos, in Greek.

## VI. ORGANIZATION

iii. Members	The members are designated as θιασῶται, <i>thiasotai</i> .
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## VIII. NOTES

i. Comments	Since the group is not qualified in any particularly meaningful way (I bet that there were several <i>thiasoi</i> Herakleous), it should be considered as a general reference to not better defined groups.
iii. Bibliography	<p>Arnaoutoglou, I. (2003), <i>Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens</i>. Athens: 35, 63.</p> <p>Ismard, P. (2010), <i>La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.</i> Paris: 109.</p> <p>Lambert, S. (1993), <i>The phratries of Attica</i>. Ann Arbor, Michigan: 89-90.</p> <p>Lambert, S. (1999), 'IG II<sup>2</sup> 2345, <i>thiasoi</i> of Herakles and the Salaminioi again', <i>ZPE</i> 125: 93-130.</p> <p>Parker, R. (1996) <i>Athenian religion. A history</i>. Oxford: 333. (SEG 47: 26)</p>

## IX. EVALUATION

i. Private associations	Possible
Note	Lambert 1993: 89-90 and 1999: 125-8 includes this testimony among those supporting <i>thiasoi</i> as subdivisions of phratries. But the purpose of joining these <i>thiasoi</i> is none other than participation in the association, Arnaoutoglou 2003: 63. So there is a clear possibility that <i>thiasoi</i> of Herakles were not subdivisions of the phratries.
ii. Historical authenticity	The speech is considered genuine.