

I. LOCATION

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

II. GENERAL REFERENCE

i.a. Full reference (original language)	ὀργεῶνες (<i>FGrHist</i> 341 (Seleukos). frg. F1)
i.b. Full reference (transliterated)	<i>orgeones</i>
ii. Reference context	A fragment from Seleukos' commentary on Solon's <i>axones</i> explains the meaning of the term <i>orgeones</i> as those honouring gods or heroes.

III. DATE

i. Date(s)	vi (?) BC
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V. SOURCES

i. Source(s)	<i>FGrHist</i> 341 (Seleukos). frg. F1 (vi (?) BC)
Note	Other publications: Ruschenbusch 1966: frg. 77; Ruschenbusch and Burgmann 2010: frg. 76b
i.a. Source type(s)	Literary source(s)
i.b. Document(s) typology & language/script	Hellenistic commentary on Solon's <i>axones</i> , in Greek.

VIII. NOTES

i. Comments	The passage would have us to believe that the word <i>orgeones</i> occurred in the Solonian <i>axones</i> ; however, we do not know anything about its context.
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iii. Bibliography

Arnaoutoglou, I. (2003), *Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens*. Athens: 54-5.
Ferguson, W. (1944), 'The Attic orgeones', *HThR* 37: 61-140, esp. 62-4.
Ismard, P. (2010), *La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.*. Paris: 46.
Lambert, S. (1993) *The phratries of Attica*. Ann Arbor, Michigan: 250.
Ustinova, Y. (1996), 'Orgeones in phratries: a mechanism of social integration in Attica', *Kernos* 6: 229.

IX. EVALUATION

i. Private associations

Probable

Note

Orgeones are on record as private cult associations since the second half of the 4th century BC.

ii. Historical authenticity

There is no reason to doubt the authenticity of the fragment.