

CAPInv. 1584: **platiwoinoi**

I. LOCATION

i. Geographical area	Peloponnese with Adjacent Islands
ii. Region	Argolid
iii. Site	Tiryns

II. NAME

i. Full name (original language)	πλατιφοῖνοι (SEG 30: 380)
ii. Full name (transliterated)	<i>platiwoinoi</i>

III. DATE

i. Date(s)	600 - 550 BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Other:	The term is obscure. Several interpretations have been suggested and are summarized by Lupu 2005: 200-2. Lupu's suggestion for the etymology of the word is πλατι-, <i>plati-</i> , (Dor. πλάτι-, <i>plati-</i> , = Att. πλησι-, <i>plesti-</i> , πλάτιον/πλησίον, <i>plation/plesion</i> / = near) + οἶνος, <i>oinos</i> , (= wine). Thus, the πλατιφοῖνοι, <i>platiwoinoi</i> , are "those who take wine near or beside, i.e. beside a person or a god". For the interpretation of the nature πλατιφοῖνοι, <i>platiwoinoi</i> , of see below XII.i.
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V. SOURCES

i. Source(s)	SEG 30: 380 (600-550 BC)
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i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Fragmentary "false-boustrophedon" Greek cult (?) - or civic (?) regulations in Argeian dialect.
i.c. Physical format(s)	Nineteen blocks of limestone originally used for covering Mycenaean underground passages used for water supply on the northwest side of the cyclopean walls of the lower acropolis of Tiryns.
ii. Source(s) provenance	The limestone blocks were scattered at the area west of the acropolis of Tiryns.

VII. ORGANIZATION

iii. Members	<i>πλατιφοῖνοι</i> , <i>platiwoinoi</i> , i.e. "those who take wine near or beside, i.e. beside a person or a god".
iv. Officials	<i>πλατιφοῖναρχοι</i> , <i>platiwoinarchoi</i> , are mentioned along with <i>πλατιφοῖνοι</i> , <i>platiwoinoi</i> . The fragmentary state of the inscription does not allow a certain interpretation of either term. It seems, however, that <i>πλατιφοῖναρχοι</i> , <i>platiwoinarchoi</i> , have a prominent position among the <i>πλατιφοῖνοι</i> , <i>platiwoinoi</i> .
vii. Judicial system	Lupu 2005: 200, interprets the meaning of fragments 6 and 8 as indication that failure to provide contributions (<i>eranos?</i>) to common meals would result in a fine. In this case an <i>epignomon</i> (arbitrator or inspector) is mentioned.

X. ACTIVITIES

ii. Meetings and events	If <i>πλατιφοῖνοι</i> , <i>platiwoinoi</i> , are correctly interpreted as "those who take wine near or beside, i.e. beside a person or a god", namely convives, it is possible that they had common banquets.
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XI. INTERACTION

i. Local interaction	As far as the fragmentary state of the inscription allows us to understand, there are references to officials and institutions of a polis, such as <i>epignomon</i> , <i>hieromnamon</i> , <i>aliaia</i> , <i>damos</i> , <i>damosia</i> , <i>ochlos</i> . All this shows that the group of the <i>platiwoinoi</i> play some role in the life of the polis.
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XII. NOTES

i. Comments

The term *πλατιφοῖνοι*, *platiwoinoi*, is obscure. Several interpretations have been suggested and are summarized by Lupu 2005: 200-2. Lupu's suggestion for the etymology of the word is *πλατι-*, *plati-*, (Dor. *πλάτι-*, *plati-*, = Att. *πλησι-*, *plesti-*, *πλάσιον/πλησίον*, *plasion/plesion*, = near) + *οἶνος*, *oinos*, (= wine). Thus, the *πλατιφοῖνοι*, *platiwoinoi*, are "those who take wine near or beside, i.e. beside a person or a god". Lupu regards *πλατιφοῖνάρχοι*, *platiwoinarchoi*, and *πλατιφοῖνοι*, *platiwoinoi*, comparable to Athenian *archontes* and *parasitai* and to Peloponnesian (*en*)*sitarchoi/ensitai*.

This is basically the first editor's view which is followed by Koerner 1985: 452-7, who saw in this group of wine-drinkers similarities to *sysstitia/phiditia* of Sparta and Crete. Hansen 1984: 162-3, suggested on the basis of these texts the existence of an amphictyony at Tiryns centered at the sanctuary of Zeus and Athena. Dubois 1980: 256, understood *πλατιφοῖνοι*, *platiwoinoi*, as cup-bearers at sacred banquets. Van Effenterre and Ruzé 1994: no. 78, suggest a historical framework of this inscription: "Que dire aussi de la mention probable d'un «théâtre» (bloc 4) ou l'emploi d'okhlos dans un sens nonpéjoratif? H van Effenterre (dans une communication à l'Association des Etudes grecques, restée inédite, mais résumée dans la REG) en a tenté une explication historique. Il rapprochait cette caricature d'organisation civique, avec ses buveurs de vin et leurs platiwoinarkhoi, des traditions argiennes sur le «gouvernement des esclaves» révoltés après le massacre de leurs maîtres par les Spartiates. Réfugiés à Tirynthe quand prit fin le servile interregnum d'Argos, ils auraient pu vouloir maintenir une société inversée (et utopique) dont l'inscription garderait le souvenir. Ces «ίντρογνες», comme d'autres «gueux» ou «sans culottes» révoltés de l'histoire, auraient «copié» les moeurs et les lois de leurs anciens maîtres et se seraient fait gloire du sobriquet dont les Argiens les avaient affublés !".

iii. Bibliography

- Dubois, L. (1980), 'Un nouveau nom de magistrat à Tirynthe', *REG* 93: 250-6, esp. 256.
Hansen, O. (1984), 'Some possible evidence for an Amphictyony in Tiryns', *AAA* 17: 162-3.
Koerner, R. (1985), 'Tiryns als Beispiel einer frühen dorischen Polis', *Klio* 67: 452-7.
Koerner, R. (1993), *Inchriftliche Gesetzestexte der frühen griechischen Polis*. Köln, Weimar, Vienna: no. 31.
Lupu, E. (2005), *Greek sacred law. A collection of new documents (NGSL)*. Leiden, Boston: 191-204, no. 6.
Van Effenterre, H., and Ruzé, Fr. (1994), *Nomina. Recueil d'inscriptions politiques et juridiques de l'archaïsme grec*. Rome.
Verdelis, N., Jameson, M., and Papachristodoulou I. (1975), 'Αρχαϊκά επιγραφαί εκ Τίρυνθος', *AEph*: 150-203.

XIII. EVALUATION

i. Private association

Possible

Note

Lupu 2005: 202: "The public dimension and the religious context suggest a college -obviously hierarchic- possibly of officials in charge of or at least engaged in a particular cultic activity regulated by the city and performed on its behalf. The fact that these texts were inscribed in a rather secluded location (instead of being displayed in a public place) suggests an exclusive activity, though public cult performance is likely to have been involved on occasion".