

CAPInv. 271: [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 θιασοτῶν (IG II <sup>2</sup> 1318, ll. 9-10)
ii. Full name (transliterated)	[koinon] ton thiasoton

### III. DATE

i. Date(s)	l. iii 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 <sup>2</sup> 1318, l. 5

### V. SOURCES

i. Source(s)	IG II <sup>2</sup> 1318 (l. iii BC)
Note	Ed. pr.: Athenaeon 8 (1879): 232, no. 2 (APMA 1: 76, no. 388)
Online Resources	<a href="#">IG II<sup>2</sup> 1318</a> and <a href="#">AGRW 23254</a>
i.a. Source type(s)	Epigraphic source(s)

<b>i.b. Document(s) typology &amp; language/script</b>	Fragmentary Greek honorary decree for unknown magistrates. One of them has contributed from his own purse to the group's well-being.
<b>i.c. Physical format(s)</b>	Marble stele measuring 0.18x0.165m.
<b>ii. Source(s) provenance</b>	No indication of provenance, now in the Epigraphical Museum, EM 7765.

## VII. ORGANIZATION

<b>iii. Members</b>	The members of the group are called θιασῶται, <i>thiasotai</i> , ll. 10, 14.
<b>iv. Officials</b>	The association's officials (lost in lacuna) had financial accountability to the group, ll. 6-9: δεδώκασιν δὲ καὶ λόγον καὶ   εὐθύνα[ς ἀπά]ντων τῶν οἴκο]νομημένων αὐτοῖ[ς ἐν τῶι   ἐν]ιαυτῶι, <i>dedokasin de kai lo[gon kai] euthyna[s hapa]nton t[on oiko]nomemenon autoi[s en toi] [en]iautoi</i> .
<b>vi. Laws and rules</b>	The association had a rule about the financial accountability of its officials, ll. 6-9: δεδώκασιν δὲ καὶ λόγον καὶ   εὐθύνα[ς ἀπά]ντων τῶν οἴκο]νομημένων αὐτοῖ[ς ἐν τῶι   ἐν]ιαυτῶι, <i>dedokasin de kai lo[gon kai] euthyna[s hapa]nton t[on oiko]nomemenon autoi[s en toi] [en]iautoi</i> .

## IX. MEMBERSHIP

<b>ii. Gender</b>	Men
<b>Note</b>	The honoured person must have been a man, see the word [αὐ]τό[ς], <i>[au]tos</i> in l. 3.

## X. ACTIVITIES

<b>iv. Honours/Other activities</b>	The initial part of the standard hortatory formula, the praise, is preserved in l. 10: [ἐπ]αινέσαι, <i>[ep]ainesai</i> .
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## XII. NOTES

<b>ii. Poland concordance</b>	Poland A22
<b>iii. Bibliography</b>	<p>Arnaoutoglou, I. (2003), <i>Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens</i>. Athens: 69.</p> <p>Ismard, P. (2010), <i>La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.</i> Paris: 287.</p> <p>Mikalson, J. (1998), <i>Religion in Hellenistic Athens</i>. Los Angeles: 151.</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>Tracy, S. (1990), <i>Attic letter-cutters of 229 to 86 B.C.</i> Berkeley: 68.</p> <p>Wilhelm, A. (2006), 'Attische Urkunden. Teil VI', in H. Taeuber (ed.), <i>A. Wilhelm. Kleine Schriften III. Schriften aus Adolf Wilhelm Nachlass</i>, Wien: 272, no. 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.