

CAPInv. 822: *koinon ton boukolon*

I. LOCATION

i. Geographical area	Central Greece
ii. Region	Thessaly. Pelasgiotis
iii. Site	City of Atrax

II. NAME

i. Full name (original language)	κοινὸν τῶν βουκόλων (SEG 35: 496, l. 1)
ii. Full name (transliterated)	<i>koinon ton boukolon</i>

III. DATE

i. Date(s)	300 - 250 BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	The term <i>Boukoloι</i> could indicate members of Dionysiac communities (Schol. <i>Lycoph.</i> 212).
	Professional:	The term <i>Boukoloι</i> can also indicate a group of professionals (herdsmen).
iii. Descriptive terms	κοινόν, <i>koinon</i>	
Note	<i>koinon</i> : SEG 35: 496, l. 1	

V. SOURCES

i. Source(s)	SEG 35: 496 (300-250 BC)
Note	See also: BE 1988: no. 709

Online Resources	SEG 35: 496
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	SEG 35: 496 is a votive inscription to the gods on behalf of the <i>koinon ton boukolon</i> , in honor of Eukleides, son of Sosos.
i.c. Physical format(s)	SEG 35: 496: White marble stele in the form of a <i>naiskos</i> ; the pediment is decorated with a relief shield (Heinz 1998: 329, no. cat. 281, fig. 163).
ii. Source(s) provenance	SEG 35: 496: city of Atrax (now in Trikala, Inv. no. 28)

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	The site of Ancient Atrax has delivered public architecture (acropolis, remains of sanctuaries and a theatre, fortification walls), as well as a rich record of public and private inscriptions, including decrees, votives, inscribed tombstones, etc (Decourt, Nielsen, Helly et al. 2004: 692).
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VII. ORGANIZATION

iii. Members	SEG 35: 496 lists probably the name of one of the members (Eukleides, son of Sosos).
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IX. MEMBERSHIP

i. Number	SEG 35: 496 lists (ll. 1-2) most probably the name of one of the members (Eukleides, son of Sosos).
ii. Gender	Men
Note	SEG 35: 496, ll. 1-2: The honored, Eukleides, son of Sosos, is in every probability one of the members.

X. ACTIVITIES

iii. Worship	SEG 35: 496 is a votive inscription of the <i>koinon</i> to the gods (<i>theois</i>), in honour of one of its members (Eukleides, son of Sosos).
Deities worshipped	<i>Theois</i> (gods)

XII. NOTES

iii. Bibliography

- Decourt, J.-C., Nielsen, Th. H., Helly, Br. et al. (2004), 'Thessalia and adjacent regions', in M.H. Hansen and Th.H. Nielsen (eds.), *An Inventory of Archaic and Classical Poleis*, Oxford: 676-731.
- Heinz, M. (1998), *Thessalische Votivstelen*. Bochum.
- Jaccottet, A.-F. (2003), *Choirs Dionysos. Les associations dionysiaques ou la face cachée du dionysisme*. 2 vols. Zürich.
- Kontogiannis, N. (1992), 'Ίμψιος. Ποσειδών ο Ζύγιος', in E. Kypraiou (ed.), *Διεθνές Συνέδριο για την Αρχαία Θεσσαλία στη μνήμη του Δημήτρη Θεοτότη*, Athens: 381-91.
- Mili, M. (2015), *Religion and Society in Ancient Thessaly*. Oxford.
- Tziafalias A. (1984a), 'Ανέκδοτες Θεσσαλικές επιγραφές', *Thessaliko Hemerologio* 7: 193-237.
- Tziafalias A. (1984b), 'Ανέκδοτες επιγραφές από τη Θεσσαλική πόλη Άτραγα', *Thessaliko Hemerologio* 8: 177-208.

XIII. EVALUATION

i. Private association

Certain

Note

The presence of the *koinon* of *boukoloι* in Atrax conforms to a private association of religious or professional character. It has been argued (Jaccottet 2003: 108-12) that the *boukoloι* of Atrax should be associated with the homonymous dionysiac associations known from later periods mainly from Pergamon; they used to perform dances and sing hymns in honour of Dionysus. The first editor (Tziafalias 1984a: 198) has claimed that we are dealing with a professional association of herdsmen and that the dedication made to the *theoi* is not related to Dionysus (cf. Kontogiannis 1992: 385 and n. 22). Recently, Mili 2015: 118 argues that the *boukoloι* of Atrax 'must have been a group of male dancers in honour of Dionysus' and the dedication made to the *theoi* does not necessarily exclude Dionysus; in that perspective, she also draws attention to the presence of a later votive *phallus* dedicated to Dionysus that was found in the city, possibly in the same area (Tziafalias 1984b: 195, no. 54).

ii. Historical authenticity

The presence of SEG 35: 496 argues for the historical authenticity of this association.