

CAPInv. GR-13: *orgeones*

I. LOCATION

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

II. GENERAL REFERENCE

i.a. Full reference (original language)	ὄργεῶνες (Is. 2.14 = <i>Menecles</i>)
i.b. Full reference (transliterated)	<i>orgeones</i>
ii. Reference context	In a case in which the right to inheritance of an adopted son is contested, the speaker - defendant argues for his right to the property of the deceased Menekles. The right is challenged by the brother of Menekles. In particular, the speaker claims that his adoption was lawful and he cites as proof that he was registered, among other groups, with the <i>orgeones</i> , whose testimony evokes in court.

III. DATE

i. Date(s)	m. iv BC
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V. SOURCES

i. Source(s)	Is. 2.14-17, 45 (<i>Menecles</i> ; m. iv BC)
Online Resources	Is. 2.14
i.a. Source type(s)	Literary source(s)
i.b. Document(s) typology & language/script	Law court speech, in Greek.

VIII. NOTES

i. Comments	Since the <i>orgeones</i> are not qualified in any particularly meaningful way (only the <i>orgeones</i> -group in which Menekles enrolled the speaker), it should be considered as a general reference to not better defined group of <i>orgeones</i> .
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iii. Bibliography

- Arnautoglou, I. (2003), *Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens*. Athens: 35-6.
- Cobetto Ghiglia, P. (1999), *L'adozione ad Atene in epoca classica*. Alessandria: 88.
- Ferguson, W. (1944), 'The Attic orgeones', *HThR* 37: 61-140, esp. 70.
- Ismard, P. (2010), *La cité des réseaux. Athènes et ses associations VIe – Ier siècle av. J.-C.*. Paris: 107-8.
- Lambert, S. (1993), *The phratries of Attica*. Ann Arbor, Michigan: 174-6.
- Rubinstein, L. (1993), *Adoption in fourth century Athens*. Copenhagen.

IX. EVALUATION

i. Private associations

Probable

Note

The testimony of *orgeones* used in conjunction with that of *demotai* and *phratores* led scholars (e.g. Lambert 1993: 75; Cobetto Ghiglia 1999) to argue that *orgeones* were sub-groups of phratries. However, if that was the case the testimony of *orgeones* was redundant or superfluous. It is presented in court in order to re-enforce the argument of the speaker about the legality and appropriateness of his adoption, stressing the continuity in the preservation of the religious allegiances of the adopter (Arnautoglou 2003: 36); cf. Ismard 2010: 108.

ii. Historical authenticity

The speech is considered as genuine.