

CAPInv. GR-18: **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 (<i>FGrHist</i> 328 (Philochorus). frg. F35a.)
i.b. Full reference (transliterated)	<i>orgeones</i>
ii. Reference context	A passage from Philochorus' local history of Athens (Ἀτθίς, <i>Atthis</i>) stating that the phratries will have to accept compulsorily as members both <i>orgeones</i> and <i>homogalaktes</i> .

III. DATE

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

i. Source(s)	<i>FGrHist</i> 328 (Philochorus). frg. F35a.
Note	The passage is repeated by Ph. o. 344 and Sud. o. 511.
i.a. Source type(s)	Literary source(s)
i.b. Document(s) typology & language/script	Passage from the local history of Philochorus, in Greek.

VIII. NOTES

i. Comments

The content, its repercussions and the date of the fragment have been interpreted in various ways. Early scholarship regarded it as an expression of the social strife and antagonisms in archaic Athens and therefore dated it in the 6th century BC, e.g. Ferguson 1944: 69; Ustinova 1996: 239 and more recently Theodoridis 2002. A different approach advocated by Andrewes 1961, followed by Lambert 1993, associates the fragment with the Periclean legislation on citizenship and accordingly dates it in the mid or second half of the 5th century BC. Bourriot 1976: 656, claimed that the fragment records a long-standing custom, while Arnaoutoglou 2003: 43, regarded it as part of a phratry *nomos* issued possibly in the late fifth or early 4th century BC. See the discussion of the different strands in Arnaoutoglou 2003: 37-44.

iii. Bibliography

Andrewes, A. (1961), 'Philochoros on phratries', *JHS* 81: 1-15.
Arnaoutoglou, I. (2003), *Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens*. Athens.
Bourriot, F. (1976), *Recherches sur la nature de genos. Etude d'histoire sociale athenienne. Perodes archaïque et classique*. Paris.
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Hatzopoulos, C. (1980), 'Personae collectivae sto attikon dikaion', *Nomikon Bema* 28: 944-56 and 1331-8.
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Jones, N. (1999), *The associations of classical Athens. A response to democracy*. New York: esp. 249-50.
Lambert, S. (1993), *The phratries of Attica*. Ann Arbor, Michigan: 46-9.
Pantazopoulos, N. (1946), *Hai hellenikai koinonias. Prolegomena eis to attikon somateiakon dikaion*. Athens.
Theodoridis, Chr. (2002), 'Eine unbeachtete Buchangabe zum Bruhstueck des Philochoros ueber die attischen Orgeonen', *ZPE* 138: 40-2.
Ustinova, Y. (1996), 'Orgeones in phratries: a mechanism of social integration in Attica', *Ktéma* 6: 235-9.
Ustinova, Y. (2005), 'Lege et consuetudine: Voluntary cult associations in the Greek law', in V. Dasen and M. Pierart (eds.), *Idia kai demosia. Les cadres "prives" et "publics" de la religion grecque antique* (Actes du IXe colloque du CIERGA tenu a Fribourg du 8 au 10 septembre 2003). Liege: 177-90.

IX. EVALUATION

i. Private associations

Probable

Note

Orgeones associations are on record as private associations from the late 4th century BC onwards.

ii. Historical authenticity

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