

CAPInv. GR-23: 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 (Din. Fr. 13.2 = <i>Against Dionysios</i>)
i.b. Full reference (transliterated)	<i>orgeones</i>
ii. Reference context	It is preserved as a gloss over the word in <i>Dikon onomata</i> 191, 27, 29.

III. DATE

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

i. Source(s)	Din. Fr. 13.2 = <i>Against Dionysios</i> (s. iv BC)
Note	Preserved through a scholion in <i>Dikon Onomata</i> 191, 27: ὄργεῶνες εἰσι οἱ κοινωνοῦντες ἀλλήλοις θεῶν <ἦ> ἥρῶων ἐν ἱεροῖς καὶ κοινῇ θυηπολοῦντες, ὡς Δεῖναρχος λέγει ἐν τῷ Κατὰ Διονυσίου, <i>orgeones eisi hoi koinonountes allelois theon</i> <e> <i>heroon en hierois kai koine thuepolountes, hos Deinarchos legei en to Kata Dionusiou</i> . The passage is preserved in the following lexica: Harpoer. o. 90; Ph. o. 344; <i>Lex. Seg.</i> o. 191.
i.a. Source type(s)	Literary source(s)
i.b. Document(s) typology & language/script	Explanatory gloss in a lexicon, in Greek.

VIII. NOTES

iii. Bibliography	Arnaoutoglou, I. (2003), <i>Thusias heneka kai sunousias. Private religious associations in Hellenistic Athens</i> . Athens: 34-5.
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IX. EVALUATION

i. Private associations	Probable
Note	<i>Orgeones</i> are epigraphically attested as private cult associations in Athens.
ii. Historical authenticity	There is no doubt about the authenticity of the testimony.