

CAPInv. GR-29: orgeones

I. LOCATION

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

II. GENERAL REFERENCE

i.a. Full reference (original language)	ὀργεῶνες (Dig. 47.22.4 = <i>Gaius, libro quarto ad legem duodecimo tabularum</i>)
i.b. Full reference (transliterated)	<i>orgeones</i>
ii. Reference context	The term occurs in a passage of the <i>Digesta</i> , a 6th century AD compilation of opinions expressed by leading classical Roman jurists. The rule in Greek was apparently quoted by Gaius, a mid 2nd century AD jurist. It states that whatever <i>orgeones</i> agree between themselves is valid provided that it does not conflict with <i>polis</i> laws.

III. DATE

i. Date(s)	Hell. - Imp.
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V. SOURCES

i. Source(s)	Dig. 47.22.4 = <i>Gaius, libro quarto ad legem duodecimo tabularum</i> (Hell. - Imp.)
Note	Other publications: Ruschenbusch 1966: F77; Ruschenbusch and Bringmann 2010: F76a
Online Resources	The text is found at this address: http://droitromain.upmf-grenoble.fr/Corpus/d-47.htm#22 (copy and paste link in address bar)
i.a. Source type(s)	Literary source(s)
i.b. Document(s) typology & language/script	Passage from a commentary on the legislation of Twelve Tables: the passage is quoted in Greek.

VIII. NOTES

i. Comments

The reading *orgeones* is an emendation by Wilamowitz (1881, 278) in the place of the corrupt ms. reading ἱερῶν ὀργῶν ἢ ναῦται, *hieron orgion e nautai*. For an updated app. cr. see Arnaoutoglou 2003: 44-8. I think it encapsulates, quite liberally it is true, the essence of the other emendations. The date of the provision is highly disputed, since in the passage it is ascribed to Solon. Most scholars would follow the above date, e.g. Foucart (1873: 47), Beauchet (1897: 4.343), Radin (1910: 50), Pantazopoulos (1946: 259-61), Hatzopoulos (1980: 949-51), Leiwo (1997: 104), Jones (1999: 33-45, 313-6), Ustinova (2005: 183-5), Ismard (2007: 20-2). Busolt and Swoboda (1926: 252) and Davies (1996: 635) argued for a Cleisthenic date, while some others (Ferguson 1944: 64-6; Bravo 1980: 857; Whitehead 1986: 15) claimed that the regulation is a conflation of archaic elements with later ones; however, it has been argued that this is, at the earliest, a Hellenistic regulation, Arnaoutoglou (2003: 55-7) or a fifth-century BC re-edited law (Ismard 2010: 44-57).

iii. Bibliography

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Foucart, P. (1873), *Les associations religieuses chez les Grecs. Thiases, éranes, orgéons*. Paris.

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IX. EVALUATION

i. Private associations

Probable

Note

Despite the textual problem, the term *orgeones* cannot be associated with any public division of citizenry, *pace* Lambert (1993).

ii. Historical authenticity

The authenticity of the text is not in dispute, despite a textual corruption.