

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. 65.2 = <i>Apologia hybreos</i>)
i.b. Full reference (transliterated)	<i>orgeones</i>
ii. Reference context	Gloss in the <i>Dikon Onomata</i> , 191, 27, 29.

III. DATE

i. Date(s)	s. iv BC
------------	----------

V. SOURCES

i. Source(s) Note	Din. Fr. 65.2 = <i>Apologia hybreos</i> (s. iv BC) The reference is preserved in <i>Dikon Onomata</i> , 191, 27: καὶ πάλιν ὄργεῶνες τίνες ἐν Ἀπολογία ὕβρεως σαφὲς ποιεῖ οὗτοι εἰσιν οἱ τοῖς ἰδίᾳ ἀφιδρυμένοις θεοῖς ὀργιάζοντες καὶ τῶν ἱερῶν δὲ [κοινωνοῦντες] ὄργεῶνας ἑαυτοῦς {ἀλλήλους} ἐκάλουν, <i>kai palin orgeones tines en Apologia hybreos safes poiei houtoi eisin hoi tois idiai aphidrymenois theois orgiazontes kai ton hieron de [koinonountes] orgeonas heautous {allelous} ekaloun</i> . See also the following entries in 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	Entry in a lexicon, in Greek.

VIII. NOTES

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

IX. EVALUATION

i. Private associations	Probable
Note	The entry in the Lexicon makes clear that this is a private religious association.
ii. Historical authenticity	There is no reason to doubt the authenticity of the source.