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CAPInv. 552: [hoi thyak]tai tas Aphroditas tas em Bassais (l. hoi thyaktai tes Aphrodites tes en Bessais)

I. LOCATION

i. Geographical area	Peloponnese with Adjacent Islands
ii. Region	Argolis
iii. Site	Troizen

II. NAME

i. Full name (original language)	[οἱ θυάκ]ται τὰς Ἀφροδίτας τὰς ἐμ Βάσσαις (l. οἱ θυάκται τῆς Ἀφροδίτης τῆς ἐν Βήσσαις, IG IV 757, l. 14)
ii. Full name (transliterated)	[hoi thyak]tai tas Aphroditas tas em Bassais (l. hoi thyaktai tes Aphrodites tes en Bessais)

III. DATE

i. Date(s)	146 BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>thyaktai</i> : a sacrificing priest (see LSJ, s.v.).
	Geographical:	<i>en Bassais</i>
	Theophoric:	<i>tes Aphrodites</i>

V. SOURCES

i. Source(s)	IG IV 757 (146 BC)
Note	Ed. pr.: Mylonas 1886: 139. See also: SGDI 3364

Online Resources	IG IV 757
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	A Greek decree by the polis of Troizen followed by a list of various groups who contribute to the construction of a <i>diateichisma</i> .
i.c. Physical format(s)	A plaque of white stone written on two sides, A and B. The stone is very damaged and the text is extremely lacunose.
ii. Source(s) provenance	Found in a private field at the village Damala (ancient Troizen).

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The contributions mentioned in the inscription aim at the construction of a <i>diateichisma</i> . Remains of the <i>diateichisma</i> are preserved.
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VIII. PROPERTY AND POSSESSIONS

ii. Realty	τὸ χωρίον τὸ ποὶ τῶι ἱερῶι, l. τὸ χωρίον τὸ πρὸς τῶι ἱερῶι (<i>to chorion to poi toi haroi</i> , l. <i>to chorion to pros toi hieroi</i> , B.1, l. 14)
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XI. INTERACTION

i. Local interaction	The <i>thyktai</i> of Aphrotite en Bassais contribute to the construction of a <i>diateichisma</i> for the protection of the town.
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XII. NOTES

i. Comments	Since the decree βυ the polis of Troizen depends upon a decree of the Achaian League, the document is to be dated to the period when Troizen was a member of the league, namely from 243 to 146 BC. The ed. pr. of the text (Mylonas 1886: 139) is inclined to date it to 225 BC, namely during the war between Kleomenes III and Aratos. The editor of IG IV, M. Fraenkel, and the subsequent scholars date the inscription to the eve of 146 BC, a chronology which is in accordance with Polybius's record about the economic depletion of the towns before the war against Rome (38.15.6). The contributors for the construction of the <i>diateichisma</i> are not private individuals, as far as the fragmentary state of the text allows us to know, but bodies of various nature. The groups can be categorized as: 1. villages and <i>komai</i>, 2. <i>patriotai</i>, namely members of <i>patria</i>, which mainly appear as <i>patriotai hoi peri...</i>, 3. names in plural ending at <i>-eis</i> and <i>-(a)dai</i>, 4. religious groups. However, as these designations hardly offer an indication about their nature, it is difficult to discern private associations from groups of a public nature. In the <i>editio princeps</i>, Mylonas 1886: 137 divides the groups according to their nature in <i>patria</i>, <i>gene</i>, <i>somateia</i> or <i>koinotetes</i>. Meyer 1939: 647 regards the religious groups as "Kultvereine", the plurals as patronymics defining <i>gene</i> and the <i>patriotai peri...</i> as "den πᾶτρες entsprechende Kultverbände, Thiasoi". Jones 1987: 111 more or less adopts Meyer's interpretations of the listed entities. These interpretations are however not to be taken for granted, since closer investigations focused on specific questions related to this inscription offer new points of view, cf. for example Frost 1980: 186-88 who rejects the interpretation of the entity of <i>Skyllaieis</i> (Face B1, l. 24) as a <i>genos</i> and connects it with Cape Skyllaion attested in literary sources, which he places at modern Phourkari. Jones 1987: 111 wonders, which of the aforementioned groups, if any, possessed a public status and inclines to accept that "only for the kome might a positive case be made on the assumption that the "villages" played a role comparable to that at Argos and elsewhere", whilst he doubts the public function of the <i>patria</i>. There is no evidence to identify the religious bodies, such as the <i>thyaktai</i> of Aphrodite in Bassai, with private associations centered on a cult and to exclude the possibility that they were functionaries of a civic cult. Mylonas 1886: 146 regards the cult of Aphrodite in Bassai as one of the numerous cults of Aphrodite in Troizen and interprets the word βάσσα/βήσση (<i>bassa/besse</i>) on the basis of lexicographers and Strabo 9.426 as a woody place, by analogy of further invocations of Aphrodite, such as ἐν κήποις, <i>en kepois</i>. Cooper 1996: 62-3 connects the cult of the goddess with that of Bassai-Kotilion in Arcadia and believes that his suggestion is corroborated by the mention of τοῖς πατρίωταις τοῖς ἐγκτημένοις Ἀρκάσι (<i>tois pat[riotais tois enkt[emenois Arkasi</i>, ll. 20-21). Generally on the construction of <i>diateichisma</i> in the Greek <i>poleis</i> see Sokolicek 2003. For the other groups involved in the contribution, see CAPInv. 553, CAPInv. 555, and CAPInv. 556.
ii. Poland concordance	Poland B 9
iii. Bibliography	Cooper, F.A. (1996), <i>The temple of Apollo Bassitas. I. The architecture</i>. Baltimore. Frost, F.J. (1980), 'Skyllaieis, a district of Troizenia', <i>AJA</i> 84: 186-8. Hennig, D. (1995), 'Staatliche Ansprüche an privaten Immobilienbesitz in der klassischen und hellenistischen Polis', <i>Chiron</i> 25: 235-82, esp. 261 Jones, N.F. (1987), <i>Public Organization in Ancient Greece: A Documentary Study</i>. Philadelphia: 111. Maier, F.G. (1959), <i>Griechische Mauerbauinschriften I</i>. Heidelberg: 140-145 no. 32. Meyer, E. (1939), 'Troizen', <i>RE VII.A.1</i>: 617-54, esp. 647. Migeotte, L. (1992), <i>Les souscriptions publiques dans les cités grecques</i>. Genève, Québec: 49-54 no. 21. Mylonas, K.D. (1886), 'Επιγραφή εκ της Τροιζήνης', <i>BCH</i> 10: 136-47. Sokolicek, A. (2003), 'Zum Phänomen des Diateichisma im griechischen Städtebau', <i>Forum Archaeologiae, Zeitschrift für klassische Archaeologie</i> 27. Url.

XIII. EVALUATION

i. Private association	Possible
Note	As the designation <i>thyaktai tes Aphroditas tes en Bessais</i> does not offer any indication about the nature of this religious group, it is difficult to decide, whether it was a private cultic association or the functionaries of a public sanctuary. Meyer 1939: 647 regards the religious groups which are listed in the inscription as "Kultvereine", and Jones 1987: 111 doubts the public function of the most – if not of all – of the listed bodies.