

CAPInv. 556: **hoi thyaktai hoi peri Lyso[n]a**

I. LOCATION

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

II. NAME

i. Full name (original language)	οἱ θυάκται οἱ περὶ Λύσω[ν]α (IG IV. 757, B1, l. 28)
ii. Full name (transliterated)	<i>hoi thyaktai hoi peri Lyso[n]a</i>

III. DATE

i. Date(s)	146 BC
------------	--------

IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>thyaktai</i> : a sacrificing priest (see LSJ, s.v.).
	Personal:	<i>peri Lyso[n]a</i>

V. SOURCES

i. Source(s)	IG IV. 757 (146 BC)
Online Resources	IG IV. 757
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	A decree in Greek by the polis of Troizen followed by a list of various groups who contribute for 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>diatichisma</i> . Remains of the <i>diatichisma</i> are preserved in situ.
-------------------------------------	---

VII. ORGANIZATION

ii. Leadership	As the group is defined as <i>thyktai hoi peri Lyso[n]a</i> , Lyson is to be regarded as their head. He is probably to be identified with Lyson, son of Alphiodoros, who undertook the official notification of the contribution of the group to the state (B1, l. 28).
----------------	---

VIII. PROPERTY AND POSSESSIONS

ii. Realty	In B1, ll. 27-28 it is mentioned that the <i>thyktai</i> decided to δόμεν τὰ ἱ[α]ρὰ τὰ κοιν[ε]ῖα ἐς τὰν σωτηρίαν τῆς πό[λ]ιος, <i>domen ta hi[a]ra ta koin[e]ia es tan soterian tas po[l]ios</i> namely to offer their common sacred belongings to the state for the construction of the <i>diatichisma</i> . If one is allowed to judge from the remaining contributions made by other entities to the town, we deal with some landed property.
------------	--

XI. INTERACTION

i. Local interaction	The <i>thyktai</i> contribute to the construction of a <i>diatichisma</i> for the protection of the town.
----------------------	---

XII. NOTES

i. Comments	The <i>thyktai</i> were sacrificing priests. For a commentary of the text and the other groups involved in the contribution, see CAPInv. 552 , CAPInv. 553 , and CAPInv. 555 .
ii. Poland concordance	Poland B 9
iii. Bibliography	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</i> VII.A.1: 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: 136-147.

XIII. EVALUATION

i. Private association

Possible

Note

As no further indication exists 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.

In any case Meyer 1939: 647 regards the religious groups which are listed in the inscription as "Kultvereine" and N. Jones 1987: 111 doubts the public function of the most -if not of all- of the listed bodies.