

CAPInv. 553: hoi thyaktai

I. LOCATION

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

II. NAME

i. Full name (original language)	οἱ θυάκται (IG IV 757, B1, l. 8)
ii. Full name (transliterated)	<i>hoi thyaktai</i>

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.).
iii. Descriptive terms	κοινόν, <i>koinon</i> (?)
Note	<i>koinon</i> (l. 9) The fragmentary state of the text does not allow us to interpret with certainty the expression [- -]όντου ὅν[τ]α αὐτοῖς ἐν τῷ κοινῷ ([- -]ontou on[t]a autois en toi koinoi, Face B.1, l. 9) as a reference to common belongings of the group which is defined as a <i>koinon</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 of 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>diateichisma</i> . Remains of the <i>diateichisma</i> are preserved.
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VII. ORGANIZATION

iii. Members

VIII. PROPERTY AND POSSESSIONS

ii. Realty	[- - -]όντου ὄν[τ]α αὐτοῖς ἐν τῷ κοινῷ ([- - -]ontou on[t]a autois en toi koinoi, Face B.1, l. 9) This is a reference to some common belonging which was offered to the state for the construction of the <i>diateichisma</i> . If one is allowed to judge from the remaining contributions made by other entities to the town, we deal with some landed property.
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IX. MEMBERSHIP

ii. Gender	Men
Note	All listed names of the <i>thyaktai</i> are male. Σωκράτης Εὐρυτίδας Καλλίας Νικολ[α]ΐδας Ἀσκληπιόδωρος[ος] (he is probably to be identified with Ἀσκληπιόδωρος Ἀσκληπιάδα, l. 10, who undertook the official notification of the contribution of the group to the state) Ε[] λ[---]

X. ACTIVITIES

iv. Honours/Other activities	The decision was taken by the <i>thyaktai</i> (the verb ἔδοξε, <i>edoxe</i> , is restored in Face B.1, l. 8 in analogy to ll. 10, 12, 19 etc.) to offer some common property to the town.
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XI. INTERACTION

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| i. Local interaction | The <i>thyaktai</i> contribute to the construction of a <i>diateichisma</i> for the protection of the town. |
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XII. NOTES

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| i. Comments | The <i>thyaktai</i> were sacrificing priests.
For a commentary of the text and the other groups involved in the contribution, see CAPInv. 552 , CAPInv. 555 , and CAPInv. 556 . |
| ii. Poland concordance | Poland B 9 |
| iii. Bibliography | <p>Frost, F.J. (1980), 'Skyllaieis, a district of Troizenia', <i>AJA</i> 84: 186-8.</p> <p>Hennig, D. (1995), 'Staatliche Ansprüche an privaten Immobilienbesitz in der klassischen und hellenistischen Polis', <i>Chiron</i> 25: 235-82, esp. 261.</p> <p>Jones, N.F. (1987), <i>Public Organization in Ancient Greece: A Documentary Study</i>. Philadelphia: 111.</p> <p>Maier, F.G. (1959), <i>Griechische Mauerbauinschriften I</i>. Heidelberg: 140-145 no. 32.</p> <p>Meyer, E. (1939), 'Troizen', <i>RE</i> VII.A.1: 617-54, esp. 647.</p> <p>Migeotte, L. (1992), <i>Les souscriptions publiques dans les cités grecques</i>. Genève, Québec: 49-54 no. 21.</p> <p>Mylonas, K.D. (1886), 'Επιγραφή εκ της Τροιζήνος', <i>BCH</i> 10: 136-47.</p> <p>Sokolicek, A. (2003), 'Zum Phänomen des Diateichisma im griechischen Städtebau', <i>Forum Archaeologiae, Zeitschrift für klassische Archaeologie</i> 27. Retrieved from http://homepage.univie.ac.at/elisabeth.trinkl/forum/forum0603/27mauern.htm (2015-08-25).</p> |

XIII. EVALUATION

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| i. Private association | Possible |
| Note | <p>The fragmentary state of the text does not allow us to interpret with certainty the expression [- - -]όντων ὄν[τ]α αὐτοῖς ἐν τῷ κοινῷ (- - -]ontou on[t]a autois en toi koinoi, Face B.1, l. 9) as a reference to the <i>thyaktai</i>, who are listed by name, as a <i>koinon</i>.</p> <p>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.</p> <p>In any case 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.</p> |