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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                            | <a href="#">IG IV. 757</a>  |
| 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>thyaktai 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>thyaktai</i> decided to δόμεν τὰ ἱ[α]ρὰ τὰ κοιν[ε]ῖα ἐς τὰν σωτηρίαν τῶς 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>thyaktai</i> contribute to the construction of a <i>diatichisma</i> for the protection of the town. |
|----------------------|--|

## XII. NOTES

|                        |  |
|------------------------|--|
| i. Comments            | The <i>thyaktai</i> were sacrificing priests.<br>For a commentary of the text and the other groups involved in the contribution, see <a href="#">CAPInv. 552</a> , <a href="#">CAPInv. 553</a> , and <a href="#">CAPInv. 555</a> .   |
| 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.<br>Jones, N.F. (1987), <i>Public Organization in Ancient Greece: A Documentary Study</i> . Philadelphia: 111.<br>Maier, F.G. (1959), <i>Griechische Mauerbauinschriften I</i> , Heidelberg: 140-145, no. 32.<br>Meyer, E. (1939), 'Troizen', <i>RE</i> VII.A.1: 617-54 esp. 647.<br>Migeotte, L. (1992), <i>Les souscriptions publiques dans les cités grecques</i> , Genève, Québec: 49-54, no. 21.<br>Mylonas, K.D. (1886), 'Επιγραφή εκ της Τροιζήνος', <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.