

CAPInv. 1808: **Basaidai**

## I. LOCATION

i. Geographical area	Central Greece
ii. Region	North-western Thessaly. Tetras of Hestiaiotis.
iii. Site	Metropolis

## II. NAME

i. Full name (original language)	Βασαίδαι (SEG 36: 548, l. 2)
ii. Full name (transliterated)	<i>Basaidai</i>

## III. DATE

i. Date(s)	250 - 200 BC
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## IV. NAME AND TERMINOLOGY

i. Name in other forms	συγγένεια (SEG 36: 548, ll. 7, 9) [τ]εῖς συγγενέσσι (SEG 36: 548, l. 10)
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## ii. Name elements

### Kinship-related:

*Syngeneia* ; *Syngeneis*

According to the first reading of the first lines (Il. 2-5: συνθείκα Βασαίδουν τείς εἴντεσσι τοῦν πετταροῦν γενίουν καὶ τᾶς ταγᾶς κοινανείνουν τὲν πάντα χρόνεν καὶ αὐτεῖς καὶ τᾶι γενίαι τᾶι ἐς τύτουν γινυμέναι, *syntheika Basaidoun teis eintessi toun pettaroun genioun kai tas tagas koinaneintoun ten panta chronen kai auteis kai tai geniai tai es tytoun ginymenai*), the *syngeneia* incorporates 'those of *Basaidai*/the *Basaidai* being members of the four families (*gene*) who also share the *taga* for all time, for them and their descendants' (Helly 1970: 162). A new reading paying attention in the syntax of the first lines translates 'the *Basaidai* with the members of the four families that must also share the *taga* too, for ever with them themselves and their descendants' (Parker 2010; cf. Mili 2015: 65).

### Topographical:

Helly has proposed (1970: 177-9, 183) a linguistic affinity with the toponym βᾶσσαι, *bassai* (βᾶσαι, *basai*) designating the territory inhabited by a community.

## V. SOURCES

### i. Source(s)

SEG 36: 548 (250 - 200 BC)

#### Note

See also:  
SEG 51: 711  
Helly 1970: 161-89  
Parker 2010: 87-8  
Mili 2015: 64

#### Online Resources

[SEG 36: 548](#)

### i.a. Source type(s)

Epigraphic source(s)

### i.b. Document(s) typology & language/script

Convention of the *Basaidai*, or a subgroup of the *Basaidai*, not to allow all those who do not belong to the *syngeneia* to share the *isotimia* and the office of the *taga*.

### i.c. Physical format(s)

Four joining fragments of a fragmentary poros stele with triangular pediment and akroteria.

### ii. Source(s) provenance

It was found on the slopes of a hill close to the modern village of Palaiocastro, in the vicinity of Ancient Metropolis.

## VI. BUILT AND VISUAL SPACE

### i. Archaeological remains

The territory of Ancient Metropolis has produced a 5klm circular fortification wall, coins, public and private epigraphic documents, a suburban temple dedicated to Apollo (Decourt, Nielsen, Helly et al. 2004: 697-8).

## VII. ORGANIZATION

i. Founder(s)	The <i>syngeneia</i> is founded a) by the <i>Basaidai</i> belonging to the four families ( <i>gene</i> ) that share the <i>taga</i> for all time, for them and their descendants, or b) by the <i>Basaidai</i> and the four families ( <i>gene</i> ) that must also share the <i>taga</i> .
ii. Leadership	Office of the <i>taga</i>
iv. Officials	The mention of the <i>taga</i> implies the presence of officials called <i>tagoi</i> .  Also, the text delivers the names of two priests of Apollo <i>Hecatombios</i> at Metropolis and Ttylichnai, as guarantors of the convention. We cannot determine whether these are civic priests or priests especially appointed by the group.
vi. Laws and rules	The <i>Basaidai</i> belonging to the four families/with the four families cannot accept anybody in the quality of rights ( <i>isotimia</i> ) and they do not give the office of the <i>taga</i> outside the <i>syngeneia</i> . Anybody who deviates from these prescriptions will be banned from the <i>syngeneia</i> and will pay a talent of silver to the <i>syngeneis</i> .
vii. Judicial system	Written convention (SEG 36: 548)
viii. Obligations	The members of the <i>syngeneia</i> must obey to the rules imposed by the convention.
ix. Privileges	<i>Isotimia</i> and access to the office of <i>taga</i> by the members of the <i>syngeneia</i> .

## VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The prescribed payment of amendments to the <i>syngeneia</i> implies the possession of a treasury.
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## IX. MEMBERSHIP

i. Number	Fifteen names of members are listed at the end of the inscription, under the label ὀνόματα τῶν συγγενίων, <i>onymata toun syng[enioun]</i> (ll. 10-11).
ii. Gender	Men
Note	All names of the members bear a patronymic.
v. Relations	Some of the members are in every probability fathers and sons.

## X. ACTIVITIES

iii. Worship	Reference to Apollo <i>Hecatombios</i> as 'guarantor' of the convention of the <i>Basaidai</i> , through its priests.
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## XI. INTERACTION

**i. Local interaction**

Possible interaction between the *Basaidai* and the four families, according to the second interpretation of the first lines.

## XII. NOTES

**iii. Bibliography**

Bresson, A., and Debord, P. (1985), 'Syngeneia', *REA* 87: 191-211.  
Decourt, J.-C., and Tziafalias, A. (2001), 'Une liste civique à Crannon: La stèle dite des Ménandridai', *ZPE* 137: 139-52.  
Decourt, J.-C., Nielsen, Th.H., Helly, Br. et al. (2004), 'Thessalia and adjacent regions', in M.H. Hansen and Th.H. Nielsen (eds.), *An Inventory of Archaic and Classical Poleis*, Oxford: 676-731.  
Decourt, J.-C., and Helly, Br. (2011), 'Thessaly', *BE*: 420-1.  
Helly, B. (1970), 'La convention des Basaidai', *BCH* 94: 161-89.  
Mili, M. (2015), *Religion and Society in Ancient Thessaly*. Oxford.  
Parker, R. (2010), 'The Convention of Basaidai and the Four Families', *ZPE* 173: 87-8.  
Zelnick-Abramovitz, R. (2000), 'The Xenodokoi of Thessaly', *ZPE* 130: 109-20.

## XIII. EVALUATION

**i. Private association**

Possible

**Note**

The first editor has interpreted the *syngeneia* as 'parentelle' (Helly 1970). Also it has been already argued that we are dealing with a civic sub-division, probably a phratry like group (cf. for example, SEG 36: 548; SEG 51: 711; Decourt and Tziafalias 2001: 147). However, most of the editors and commentators (Helly 1970; Parker 2010) conclude that the text itself preserves no elements that could unveil the precise character of this Thessalian *syngeneia*. Given this general acceptance all possibilities remain open and therefore the alleged presence of a private corporation cannot be *a priori* discarded. The displayed corporate organisation and activity of the group in question bears many similarities to those of private associations.

**ii. Historical authenticity**

The presence of the text of the convention established between the *syngeneis* renders the historical authenticity of the group certain.