Author: SOPHIA ZOUMBAKI

CAPInv. 555: hoi t[e]lesteres [tas Megala]s Matros

I. LOCATION

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

II. NAME

i. Full name (original language)	οἱ τ[ε]λεστῆρες [τᾶς Μεγάλα]ς Ματρός (IG IV. 757, B1, ll. 10-11)
ii. Full name (transliterated)	*hoi t[e]lesteres [tas Megala]s Matros*

III. DATE

i. Date(s)	146 BC

IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	*Telester* or *telestes* is the initiate (see LSJ s.v.). *T[e]lesteres [tas Megala]s Matros* were those who were initiated, the *mystai* of the cult of Kybele.

V. SOURCES

i. Source(s)	IG IV. 757
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 *diateichisma*.

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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 *diateichisma*. Remains of the *diateichisma* are preserved. The *t[e]lesteres [tas Megala]s Matros* offer τὰν οἰκίαν, *tan oikian*,"the house" for this purpose.

VIII. PROPERTY AND POSSESSIONS

ii. Realty	On Face B1, l. 11 of the inscription it is mentioned that the *t[e]lesteres [tas Megala]s Matros* offer their house (τὰν οἰκίαν, *tan oikian*) to the state for the construction of a *diateichisma*.

X. ACTIVITIES

iii. Worship	The *t[e]lesteres [tas Megala]s Matros* were the initiated persons into the related ceremonies.
Deities worshipped	Kybele
iv. Honours/Other activities	The resolution of the *telesteres* to contribute for the construction of the *diateichisma* by providing their οἰκία, *oikia*, shows that they took decisions as a body.

XI. INTERACTION

i. Local interaction	The *telesteres* contribute to the construction of a diateichisma for the protection of the town.

XII. NOTES

i. Comments	For a commentary of the text and the other groups involved in the contribution, see CAPInv. 552, CAPInv. 553, and CAPInv. 556. Further indications for the cult of Kybele in Troizen are a marble relief in the form of a double naiskos depicting in its right part Kybele and in its left part Demeter (see Vermasseren 1982: 150 no. 478) and a decree in honour of a certain Soterichos from Troizen in the Metroon of Piraeus (see Vermasseren 1982: no. 258).
ii. Poland concordance	Poland B 9

iii. Bibliography	Hennig, D. (1995), 'Staatliche Ansprüche an privaten Immobilienbesitz in der klassischen und hellenistischen Polis', *Chiron* 25: 235-82 esp. 261. Jones, N.F. (1987), *Public Organization in Ancient Greece: A Documentary Study*. Philadelphia: 111. Maier, F.G. (1959), *Griechische Mauerbauinschriften I*, Heidelberg: 140-145, no. 32. Meyer, E. (1939), 'Troizen', *RE* VII.A.1: 617-54 esp. 647. Migeotte, L. (1992), *Les souscriptions poubliques dans les cités grecques*, Genève, Québec: 49-54, no. 21. Mylonas, K.D. (1886), 'Επιγραφή εκ της Τροιζήνος', *BCH* 10: 136-147. Vermasseren, M.J. (1982), *Corpus Cultus Cybelae Attidisque, vol II*. Leiden.

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 initiates into the cult of Kybele in the region. The fact that they possessed an οἰκία, *oikia*, and their resolution for their contribution to the protection of the town are to be regarded as features of an organized group; yet they cannot lead to a certain conclusion that we have to do with a private religious association. However, Meyer 1939: 647 regards the religious groups which are listed in the inscription as "Kultvereine".