

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 τύτου 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.