In this chapter, I discuss eight regional cults. Those cults that have been selected meet the following basic criteria: 1) The cults are attested, numismatically, literally, archaeologically or epigraphically, in at least two different sites in tetradic Thessaly. Since my intention is to recover a regional perspective on Thessalian religion within the tetrads, not, e.g., Larisan or Pheraian religion, I have excluded cults which are attested at only one location in tetradic Thessaly. The geographic limit of the study, tetradic Thessaly, i.e., the plains of the region,\(^1\) acknowledges the considerable evidence that the Thessalians were socially and politically distinct from their perioikic neighbors in antiquity. This observation cuts both ways, however, for there is also evidence that tetradic Thessaly and the periokoi shared some common religious traditions.\(^2\) I therefore admit evidence from the perioikoi when a cult has a regional distribution with tetradic Thessaly and is also present in perioikic territory.

Some methodological limitations to criterion 1): The evidentiary record is neither perfect nor necessarily representative and many cults only attested in one location in tetradic Thessaly were doubtless more widespread. On the other hand, some cults to which I have accorded a regional status may have actually been present only in two locations. These are the same types of challenges that face all who write regional histories of religion: They cannot be surmounted, only acknowledged.

2) The cults do not have a panhellenic or near panhellenic distribution outside of tetradic Thessaly. I do not examine, e.g., Athena Polias or Zeus Melichios, both of whom appear in multiple locations in tetradic Thessaly and throughout the Greek

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\(^1\) I refer to the Archaic tetrads, not the expanded tetrads of the late Hellenistic and Roman period.

\(^2\) Cf., e.g., the calendars.
world. This is not to deny that there may have been particularly Thessalian incarnations of panhellenic phenomena. The case of Asclepius is particularly noteworthy in this regard, for the well-known Thessalian claims to be the god’s homeland could have had a cultic dimension that would have set their practice apart from the rest of the Greek world. To make the case for a unique manifestation of this cult in Thessaly would require a presentation not of the Thessalian evidence alone, but, in order to establish a meaningful contrast, at the very least a reasonable subset of extra-Thessalian evidence for his cult. Such a task seemed unmanageable. In the course of preparing this dissertation, the need for enforceable limits on the evidence under consideration has been paramount. For point of reference, however, in Appendix 1, “An Epigraphic Inventory of the Cults of Tetradic Thessaly,” I furnish a list of all cults epigraphically attested in tetradic Thessaly.

Some methodological limits to criterion 2): In most cases, what is evaluated as especially Thessalian are those cults whose *epithets* are attested only in Thessaly or in a smaller subset of the Greek world. The inevitable drawbacks of such an approach are numerous. Two problems in particular stand out: a) Language need not reflect difference at all—What the Thessalians call Itonia may be precisely parallel to what the Athenians call Polias; b) Archaeology and numismatics are reduced to a subordinate, mostly supporting role. Again, these drawbacks can never be fully overcome in our current imperfect and incomplete state of knowledge. They can only be acknowledged.

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3 Vaguely parallel is the desire to make a distinctive epithet say more than it should by appealing to comparative linguistics. There is no necessary relationship between epithet and the character of the divinity so described, however. At best, linguistic analysis of epithets can support other arguments. At worst, such analysis can bias the interpretation of primary evidence.
I term the cults that meet both of these criteria “regional cults.” For the purposes of this dissertation, the word “regional” implies nothing more than an observed pattern of geographic distribution which all cults in this chapter share.

The evidence from a city like Atrax is suggestive and heartening, for it offers a sense both of what may be missing from those areas which are blessed with far less extensive epigraphic corpora and of what may perhaps be recoverable for our knowledge of the region as a whole through recourse to the criteria discussed above.

The impression left by this city on the historical record is inconsequential. Though home to some powerful Thessalian families, it never dominated Thessalian politics like Larisa or Pherai. It is archaeologically undistinguished. It is, by any reasonable standard, a very “average” city, albeit one with a comparatively rich epigraphic corpus. The impressive variety of cults attested there include the following known from published inscriptions: Aphrodite (IIa)^4; Apollo Etdomaios\(^5\) (200a); Apollo Lykeios\(^6\) (IIa); Apollo Agreus\(^7\) (200a); Artemis\(^8\) (IIia); Artemis Soteira\(^9\) (IIa); Artemis Stratia\(^10\) (IIa); Artemis Throsia\(^11\) (300/250-150a); Asclepius\(^12\) (date?); Athena Agoraia\(^13\) (400-350a); Athena Polias\(^14\) (VIa); Daimon Athanatos\(^15\) (IIa); Demeter and Kore\(^16\) (200a); Dionysus\(^17\) (150-100a); Dionysus and Nymphs\(^18\) (IIia); Helios Basileus\(^19\) (100a); Heracles\(^20\) (200a); Leukathea\(^21\) (200a); Mother of the

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^4 SEG 47.678 (= Ed. pr. Rakatsanis and Tziaphalias 1997: 32).
^5 SEG 35.492 (= Ed. pr. Tziaphalias 1984b: 197, no. 24).
^6 SEG 33.450 (= Helly 1983b: 162).
^7 SEG 35.491 (= Ed. pr. Tziaphalias 1984b: 197, no. 23).
^8 E.g., SEG 35.502 (= Ed. Pr. Tziaphalias 1984b: 200, no. 34).
^9 SEG 47.675 (= Tziaphalias 1993: 256, no. 38).
^10 SEG 46.555 (= Rakatsanis and Tziaphalias 1997).
^12 SEG 47.672 (= Rakatsanis and Tziaphalias 1997: 30-2).
^13 SEG 27.184 (= Gallis 1974: 277-81).
^14 McD 326 (= Giannopoulos 1934-5).
^16 SEG 35.506 (= Tziaphalias 1984b: 201, no. 38).
^17 SEG 34.495 (= Tziaphalias 1977).
^18 SEG 45.554 (= Rakatsanis and Tziaphalias 1997: 69).
^19 SEG 34.492 (= Tziaphalias 1977).
Gods\(^{22}\) (250-200a); Poseidon\(^{23}\) (III-IIa); Poseidon Patragenes\(^{24}\) (IIa); Protesilaus\(^{25}\) (200-150a); Serapis and Isis\(^{26}\) (date ?); Themis Agoraia\(^{27}\) (VIIa); Zeus Homoloios\(^{28}\) (250-200a); Zeus Kataibates\(^{29}\) (IVa); Zeus Thaulios\(^{30}\) (200a); Zeus Tritodios\(^{31}\) (V-IIIa); All the gods and goddesses\(^{32}\) (IIIa).

A final methodological limit. Problems of synchrony and diachrony are prominent in nearly every work that attempts to recover a historical or developmental perspective on Greek religion. While the regional approach helps to diminish the magnitude of some of these difficulties, the difficulties themselves still remain. I will try to offer diachronic interpretations of individual cults where the evidence is allows.

5.1: Apollo Kerdoios

*Introduction*

Apollo was worshipped as Kerdoios in Skotussa and Larisa of tetracic Thessaly, as well as at Perrhaebian Phalanna and Chyretiai. The evidence for his cult is primarily epigraphic and spans the third through first centuries BCE. The epithet is not epigraphically attested for Apollo or any other divinity outside of Thessaly. While the epithet Kerdoios is to be connected with *kerdos*, the type of *kerdos* so specified remains open. In Homer, the word most often signifies “skill, guile, trickery.” Later,
the word is regularly used in the sense of “profit, gain, advantage.” Both meanings are pervaded by a deep ambivalence: What is attained by guile and profitable for the individual is inevitably less so for the community at large. The sole literary source which describes Apollo as Kerdoios, a scholion to Lycophron 207, suggests that the latter meaning is operative:

ότι διὰ χρησμῶν τὰ συντείνοντα καὶ ἐπικερδή δείκνυσιν

“[Apollo is called Kerdoios] because through oracles he shows ambitious (?), advantageous things.”

The oracular association is suggestive given Thessaly’s prominence within the Delphic amphictyony. It may be that Apollo Kerdoios is connected with especially Delphic aspects of Apollo. Cults of Delphian Apollo\(^{34}\) and Pythian Apollo,\(^{35}\) both of which must have born a close relationship to Delphi, are popular throughout Thessaly. A cult of Apollo Dōreios in conjunction with the sanctuary of Pythian Apollo in Perrhaebean Python may be loosely parallel.\(^{36}\) With the potential for gain through the assistance of oracles, however, there is equal potential for false interpretation and trickery.

Apollo’s Thessalian son, Asclepius, is strongly associated with kerdos at Pindar, *Pythian* 3.54. It may be that Pindar’s awareness of Thessalian cults led him to stress kerdos in this particular context.

34 E.g., IG ix.2 257.9-11 (Theotonion: Va); Helly 1970b: ll. 11-13 (Larisa: init. Ila).
35 E.g., IG ix.2 588 (Larisa: date?), but cf. now SEG 25.679, where the Larisan provenance is challenged; SEG 35.651 (Python: 100-50a); Helly 1973: II 158 (Gonnoi: 300-250a); McD 640-1 (= Ed. pr. Theocharis 1960: 175, nos. 2-3) (Tempe: aet. Hell.)
36 Unknown outside of Thessaly. Perhaps an Apollo who “gives gifts” rather than “Dorian” Apollo? SEG 35.657 (100a). Helly’s suggestion that Apollo Dōreios may also be attested at Perrhaebean Azoros is recorded at SEG 35.542. The text in question, however, SEG 23.464 (= Ed. pr. Béguignon 1964: 397, no. 4) was initially read as a dedication to Apollo Lykeios from Perrhaean Python.
Artemis Kerdoia is attested in a still unpublished inscription from Larisa. This evidence raises the possibility of some form of joint cult of the two divinities. Reliefs depicting the so-called Apollonian Triad—Apollo, Artemis and Leto—are common in all parts of Thessaly.

Hermes Kerdoios, known in literary sources but unattested epigraphically, offers an interesting point of comparison. Cornutus (25, 7ff. Lang) claims that the god is known by that epithet because “he is the only cause of true gain for humans.” The Suda is familiar with an anonymous Kerdoios Theos who is equated with “Hermes, because he procures profits.”

**Epigraphic Evidence**

Apollo Kerdoios is not directly suggested by any of the known months of the Thessalian calendar. It is possible that the *Apollonia* somehow honored Apollo as Kerdoios, but too little evidence remains to advance beyond speculation. Theophoric names are rare in the region: Only Kerdon is attested.

**AK1. Larisa, III-IIa**

A series of decrees, primarily honorary, include clauses which specify publication in the sanctuary of Apollo Kerdoios in Larisa. I have summarized these decrees in table 13:

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37 Rakatsanis and Tziaphalias 1997: 28 = SEG 47.746.
39 Wilamowitz-Moellendorf 1956: 1.322, suggested that Apollo as Kerdoios was closely related to Hermes, a pattern of relationship which began in the *Homerik Hymn to Hermes* and could be traced in a variety of different cultic environments. The god does not otherwise factor prominently in the standard modern panhellenic narratives of Greek religion.
40 μόνος τῶν ἀληθινῶν κερδῶν αἵτις ἐν τοῖς ἀνθρώποις.
41 ο Ἔρμης ὡς κέρδους περιποιητικός.
42 LGPN iii.B s.v. Κέρδουν 3-7.
Table 13
Decree Publication in the Sanctuary of Apollo Kerdoios, Larisa

<table>
<thead>
<tr>
<th>Reference</th>
<th>Date</th>
<th>Type of Decree</th>
</tr>
</thead>
<tbody>
<tr>
<td>IG ix.2 521</td>
<td>init. IIIa</td>
<td>Evidence regarding a boundary dispute</td>
</tr>
<tr>
<td>SEG 27.202 =</td>
<td>220-210a</td>
<td>Honorary decree for Chrysogonus of Edessa</td>
</tr>
<tr>
<td>Ed. pr. Gallis</td>
<td></td>
<td></td>
</tr>
<tr>
<td>1977</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IG ix.2 517</td>
<td>214a</td>
<td>Letters of Philip V to the people of Larisa</td>
</tr>
<tr>
<td>McD 337 = Ed.</td>
<td>Ila</td>
<td>Honorary decree for Bombos, son of Alpheios, an Aiolian from Alexandria, in</td>
</tr>
<tr>
<td>pr. Béquignon</td>
<td></td>
<td>thanks for his services rendered on behalf of the local gymnasium</td>
</tr>
<tr>
<td>1935: 55-64</td>
<td></td>
<td></td>
</tr>
<tr>
<td>SEG 35.594 =</td>
<td>200-150a</td>
<td>Four fragmentary honorary decrees; the ethnic of only one honorand is</td>
</tr>
<tr>
<td>Ed. pr. Tziaphalias</td>
<td></td>
<td>preserved: Aiolian from Alexandria; the services rendered to Larisa by the</td>
</tr>
<tr>
<td>1984b: 229-230,</td>
<td></td>
<td>honorands are not preserved</td>
</tr>
<tr>
<td>no. 121</td>
<td></td>
<td></td>
</tr>
<tr>
<td>IG ix.2 512</td>
<td>171a (?)</td>
<td>Honorary decree for three ambassadors from Pergamon</td>
</tr>
<tr>
<td>SEG 35.665 B 36ff. = Ed. pr. Cabanes and Andréou 1985</td>
<td>167-157/6a</td>
<td>Copy of treaty between Ambracia and Charadra to be inscribed on a bronze stele and erected in the sanctuary of Apollo Kerdoios in Larisa</td>
</tr>
<tr>
<td>IG ix.2 add. 205 1 145a</td>
<td>Judgment of Makon of Larisa in the border dispute of Halos and Phthiotic Thebes; Copies of the text were to be set up in the sanctuaries of Apollo Kerdoios at Larisa, Athena Polias at Phthiotic Thebes, Artemis Panachaia at Halos and Apollo at Delphi; Only the copy from Delphi is extant</td>
<td></td>
</tr>
<tr>
<td>IG vii 4131 post 146a</td>
<td>Decree of Akraiphia honoring judges from Larisa; Request that decree be published by the Larisans in the sanctuary of Apollo Kerdoios</td>
<td></td>
</tr>
</tbody>
</table>

This collection of decrees attests to the presence of a sanctuary of Apollo Kerdoios in Larisa and suggests its importance to the community. The cult seems to have maintained the same general function in the period of Macedonian domination as well as in the post-196a era: It was a location suitable for honoring foreigners who had served Larisa well and for recognizing honors awarded to Larisans by foreign states. Three documents are specifically concerned with boundary disputes. Although such disputes were legion at all periods of Greek history, it is tempting to see Apollo Kerdoios as especially suited to their resolution. It is possible that the sanctuary had a
more general political function for Larisa since the sanctuary of Athena on the acropolis is the only other known locus of publication for decrees of the city.\footnote{IG ix.2 517 45, where it is paired with the sanctuary of Apollo Kerdoios as a locus of publication. This is the only evidence that the sanctuary of Athena played such a role in Larisa, however.}

AK2. Larisa, IIIa

IG ix.2 637

οὐχ ἀμῖν πλούτοιο τόσα χάρις, ὡςον ὁ σύμπας αἰῶν ἀμετέραν εἰσεται εὐσέβιαν,

ἀι τῷ χαρεῖς ὅσιως, Κερδώι, Δαμοκρατείων ἀνθεμα Σιμιέω δέξο καὶ Εὐκρατίδα.

Ἡρακλείδου Τραλλιανοῦ.  

vacat

Σωσιμένης Σωσιμένους ἐποίησεν.

“There is not for us as much enjoyment of wealth as all time will recognize our piety, in which blessedly rejoicing, Kerdoie, accept the dedication of Simias and Eukratides, sons of Democrats. [A composition] of Herakleides from Tralles. Sosimenes son of Sosimenes made it.”

Marble plinth. Letter forms of the third century BCE (Kern). The inscription’s comparison of the dedicators’ enjoyment of wealth with Apollo’s enjoyment of the dedicators’ piety implies that Apollo is somehow responsible for the financial status of the two brothers. In turn, Simias and Eukratides pragmatically convert the act of dedication into a conspicuous display of this wealth: The mention of the poet Herakleides’ ethnic\footnote{Bouvier 1979: 258.} and recognition that the attached votive was a commission
heighten the prestige of the dedication. A connection between monetary *kerdos* and the epithet Kerdoios seems likely. It may also be the case, however, that the comparison of money and piety is nothing more than a *topos* with no real relationship to the context of dedication. That Apollo Kerdoios is the targeted recipient of this dedication is merely an inference from the prominence of the god in Larisa. Damokrates, Simios, Eukratides and the two men named Sosimenes are otherwise unknown.

**AK3. Skotussa, 197-185a**

SEG 43.311 = Ed. pr. Missailidou-Despotidou 1993

... ἂτ τοὶ ὀντοὶ τόποι μὲς πὸτ τὰν καμπὰν  \( \text{A70} \)

τοὶ μεσαπυργίοι τοὶ κάτ τὸ Κερδοῖον, ν ἔπειδει πλείουν τόπος

\( \text{eἰ} \) \( \Sigma \) \( \text{δά-} \)

μοσσος, οἰ κεχόρτισται· ἂτ τὰς καμπὰς τοὶ μεσαπυργίοι τοὶ κάτ
tὸ

Κερδοῖον ἀκαιναί πέτταρες, πόδες ἔξι: ν ἂτ τοὶ πῦργοι τοὶ

γουνιαίοι
tοὶ ἐκκάτου τοὶ Κερδοῖοι ἀκαιναί πέντε, πόδες πέντε· ἂτ τοὶ

πῦργοι
tοὶ ἄτ τοῦ γουνιαίου τοὶ ἐκκάτου τοὶ Κερδοῖοι μὲξ ἐμ ποταμὸν
dαμόσ-

σαν ἐμμεν μὲς πὸτ τὸν Βύσταν, τὸμ μὰ ὅχον ν ἰδιούστικὸν

ἐμμεν.

“...as far as the bend of the curtain near the Kerdoion because there was more public space, there it has been left uncultivated as pasturage; from the bend of the curtain near the Kerdoion, 4 *akainai* 2 (?) feet; from the tower at the corner below the
Kerdoion, 5 akainai 5 feet; from the tower near the corner, below the Kerdoion, as far as the river to be public area, as far as towards Bystas, but the conduit to be private” (Trans. Missailidou-Despotidou).

A large, limestone stele broken into two parts. Letter forms of the first quarter of the second century BCE. The inscription is more closely dated by the mention of two men who were known to have served as strategoi of the Thessalian League in 190/89a and 183/2a. The text delimits public lands in connection with a restructuring of Skotussa’s fortifications. It is by no means certain that the divinity honored in the Kerdoion was Apollo Kerdoios, only a possibility strongly suggested by the balance of the Thessalian evidence. Ed. pr., on the basis of an informal surface survey and close analysis of the text, tentatively locates the Kerdoion in the city’s southwestern quarter, beneath the acropolis.

**AK4. Ambracia, 167-157/6a**


...καὶ διατάξουνται ποθ’ αὐτοὺς ὁι τερμάσ/ταὶ εἶς τὲ Ἀλιν καὶ Λα- 35
[ρίσαν----καὶ οἱ πρεσβευταὶ στάσαντο στάλας χαλκέας ἐν τῇ τῶι
<ι>ερῷ τοῦ Διός
[τοῦ Ὀλυμπίου καὶ τοῦ Ἀπόλλωνος τοῦ Κερδοίου ἐν Λαρίσαι
γεγράμμενας ὀμογράφους
[ἐν Ἀμβρακίαι καὶ ἐν Χαράβρωι κτλ.

45 Missailidou-Despotidou 1993: 206.
“…and that the boundary commissioners split themselves up between Elis and Larisa… and let the ambassadors erect bronze stelai in the sanctuary of Olympian Zeus and of Apollo Kerdoios in Larisa, inscribed like those in Ambracia and Charadra…”

Several large fragments of a stele containing documents which recognize a new border between Ambracia and Charadros were recovered from the sanctuary of Apollo Soter in Ambracia. Included in this dossier are the instructions printed above which specify that a copy of the treaty be inscribed on a bronze stele and erected in the sanctuary of Apollo Kerdoios in Larisa. The inscription is dated on the basis of the historical circumstances mentioned within the body of the text. Edd. pr. situate within a broad historical context the close connection between southern Epirus and Thessaly attested in this inscription. SEG ad loc. offers the more narrow position of Habicht: “… the erection of a stele in Larisa is to be considered as a sign of gratitude for the decree of the Thessalian League granting financial support to Ambrakia in ca. 179-165 B.C.”

There is mention neither of “the Thessalians,” however, nor of either of the two well-known federal sanctuaries of Thessaly, those of Zeus Eleutherios in Larisa and Athena Itonia near modern Philia. Does this inscription offer evidence that the sanctuary of Apollo Kerdoios in Larisa had a federal status? Perhaps, but we must first make the case that by “Larisa” the Ambracians mean “the Thessalian League.” Larisa was clearly the most important city of the League in the second century BCE, home to the federal synedrion and host of the federal Eleutheria, and Habicht’s desire to equate the Thessalian League with Larisa is understandable. But as important as Larisa was to the koinon of the Thessalians, it is equally true that Larisa was a city sovereign with respect to many foreign and domestic affairs. The other foreign documents known to

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47 Cabanes and Andréou 1985: 531-2.
48 Habicht is referring to the decree recovered from the sanctuary of Athena Itonia near modern Philia and published by him as Habicht 1976b = SEG 26.688 = AII.
have been set up in the sanctuary of Apollo Kerdoios—the letters of Philip V and the honorary decree of the Akraiaphians—were both directed at a specifically Larisan audience. Conversely, the non-foreign decrees to be published in the sanctuary are all products of the city of Larisa, not the Thessalian League.

It is not necessary to speculate that publication in the sanctuary of Apollo Kerdoios was somehow directly tied to the financial support offered by the Thessalian League. We cannot even exclude the possibility that Habicht’s inscription from Philia, A11, postdates AK4. It is more likely that the publication clause indicates an important relationship between Ambracia and Larisa qua independent city.49

AK5. Chyretiai, IIa (?)
McD 1162 = Ed. pr. Woodward 1910: 154-5, no.6

"Ἀπλουνι Κερδοιου Πολίτας Σουστράτειος
Δίκαιον ΠΕΜΟΑΛΕΙΟΝ τὸν ἑαυτοῦ πρόγονον
[καὶ] Πτολέμα τὸν ἑαυτῆς παῖδα.

“To Apollo Kerdoios, Politas son of Sostrateios, dedicated Dikaios IPEMOALEION his step-son, and Ptolema, daughter of Agathon, [dedicated] her own son.”

Marble statue base. Date is suggested by LGPN iii.B under the entries of the names listed in the inscription, though its basis is unclear. Ptolema and Politas dedicate a statue of their son to Apollo Kerdoios. Apollo is occasionally associated with the development of adolescents in myth and cult.50 We unfortunately cannot infer anything about the age of this “child” from the inscription. Dikaios is called pais and

49 Perhaps judges from Larisa mediated in the initial dispute.
50 Cf. the references at Farnell 1895-1909: 4.148f.
progonos in relation to his parents, not in any absolute sense. IG xii,7 *4 (Delphi: Ia) is an intriguing parallel:

A. Μάριον Νέπωτα Αἴγιαλεινόν, τετειμήμενον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῆς τειμένον ἀπὸ τῆς Κορινθίων βουλῇ

“A. Marius Nepos Aigialeinos, honored by the council of the Corinthians with bouleutic and agoranomic honors, A. Marius Nepos, father, a Corinthian, and Julia Aigiale Delphe, [dedicated] their son, i.e. A. Marius Nepos Aigialeinos, to Pythian Apollo.”

Although AK5 lacks the explicit motivation of the Nepos inscription, it is worth noting that an amphithales pais led the procession from Delphi to the Tempe in the Stepteria and was also prominent in the Theban Daphnephoria.

AK6. Phalanna, Ia

IG ix.2 1234

"Ἀπλουνὶ Κερδ[ο]ίου Σουσίπατρος
Πολεμαρχίατος ὁ θύτας
ὅνεθεικε ἱερομναμονεϊ-σας καὶ ἄρχιδαυχναφορείσας.

“To Apollo Kerdoios, Sosipatros, son of Polemarchides, the sacrificer, dedicated, after serving as hieromnemon and archidauchnaphoros.”
Square marble base. Neither Sosipatros or Polemarchidas are otherwise known from Phalanna. The inscription is dated by letter form. The text contains a number of features which are significant for our understanding of the cult. While *hierothytai* are known throughout the Greek world, the office of *thytas* is without epigraphic parallel. The most natural inference is that the *thytas* served the cult in some sacrificial capacity, but the Rhodian evidence opens up the possibility that the office is not specially connected with the cult: It may be that the *thytas* in Phalanna was a civic magistrate like the *tagos*.

The participle ἱερομναμονείς offers at least two interpretive possibilities: a general “religious official” and the more marked “representative on the council of the Delphic amphictyony.” Although *hieromnemones* are common figures in Thessalian epigraphy, deciding between these two alternatives is not easy. *Hieromnemones* in the general sense are connected with a civic inventory of lands dedicated to various divinities of Larisa. The prominence of Thessaly in the Delphic Amphictyony coupled with the fact that AK6 is a dedication to Apollo does open the possibility that the more marked sense of ἱερομναμονεύω is operative. Sosipatros son of Polemarchides is not mentioned in any Delphic document as an amphictyon of either Thessaly or Perrhaebia, however. In the final analysis, the coupling of the

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51 E.g., Thyrheum (Akarnania): IG ix.1 247 (IIa); Andania: IG v.1 3447 (ante 191a). They are especially numerous on Rhodes: cf. IG xii.1.
52 LSJ s.v ἱερομναμονεύω “to be ἱερομνάμων”, s.v. ἱερομνάμων “I. adj. to be mindful of sacred things; II. 1. representative sent by each Amphictyonic state to the Delphic council; 2. magistrate who had charge of temples or religious matters; 3. recorder, registrar.”
53 Helly 1970b. It is likely that the ΗΕΡΩΜΝ[-6-7] of line 2 of the inscription, in the fragmentary preamble, refers to hieromnemones. Lines 29-32 are particularly suggestive: …ἐν οἷς ἀρχαί ἐν τῷ ἑαυτῷ τόπῳ κλώνας [-6-7] Διός συνεργεῖ δὲ μὲν Ἐιρωνέης καὶ ἐπιγράφα [-6-7] [ν]ομιστέσσιν Ἡσιάες καὶ Ἡππαρχος ἱερομνάμονα [-6-7] [ν]ομιστέσσιν εἶπαν κηλ.
participles with the apparently local designation of *thytas* tends to suggest that both *hieromnemon* and *archidaphnephoros* refer to local functions within the cult.

δαύχνα is Thessalian for δάφνη.\(^{55}\) The prefix **α)** in the aorist participle **α)**δαύχνα, together with the apparently local designation of *thytas*, tends to suggest that both *hieromnemon* and *archidaphnephoros* refer to local functions within the cult. **α)**δαύχνα, *archidaphnephoros*, suggests that Sosipatros served as the chief laurel-bearer of a group of daphnephoroi. *Daphnephoroi* are also attested in the Thessalian cult of Apollo Leschaios. Compare IG ix.2 1027a (Larisa: Va):

"Aristion and his fellow *daphnephoroi* dedicated to Apollo Leschaios."

I have considered the cult of Apollo Leschaios in connection with the Thessalian month Leschanorios and noted the strong resonances of that cult with the enneateric festival of the Stepteria. Laurel is also prominent in the cult of Pythian Apollo at Delphi, Apollo Ismenios at Thebes and in the cult of Apollo Daphnephoros at Eretria.\(^{56}\) Given the popularity of Apollo in Thessaly, especially in aspects which recall his cult at Delphi, it is possible that the laurel-bearing in the cult of Apollo Kerdoios shares these Delphic resonances. Recently, another *daphnephoroi* inscription has been discovered in Thessaly (Atrax: Va):

Εὐφόρβος | **α)**δαύχνα | οἱ **σ**υνδαφνοροὶ

"Euphorbus [dedicated] while serving as *archidaphnephoros* together with the *sundaphnaphoroi*."

It is safe to infer that an Apollo, perhaps Apollo Kerdoios or Leschaios, was the intended recipient of the dedication.

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\(^{55}\) van der Velde 1924: 144.


Literary Evidence

There is no literary evidence concerning the Thessalian cult of Apollo Kerdoios.

Numismatic Evidence

Apollo was relatively prominent on the coinage of Thessaly. During the period of Macedonian domination, issues from both Larisa and Metropolis featured Apollo. The god is also regularly present on the pre-Roman issues of the renewed Thessalian League, though he is not as common as either Athena Itonia or Zeus (presumably Eleutherios). Finally, Apollo is featured on various Thessalian issues of the imperial period, especially under Tiberius and Nero.\(^{58}\) As Moustaka notes, there is no great variation in the representations of Apollo on Thessalian coinage, especially of the pre-Roman period, to match the variety of epithets attested in the region’s epigraphy.\(^{59}\) It is difficult to connect any particular type with Apollo Kerdoios.

Archaeological Evidence

Verdelis’ 1955 excavations in Larisa uncovered the foundations of a fourth-century structure closely connected with a row of uninscribed statue bases. In light of the epigraphic evidence, he suggested that the building belonged to the sanctuary of Apollo Kerdoios.\(^{60}\) The site has not produced inscriptions or votives that indicate the presence of this particular deity and it is safest to leave the question of identification open.

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\(^{58}\) Burrer 1993: 37, 42, 55ff.

\(^{59}\) Moustaka 1983: 36-8.

\(^{60}\) Verdelis 1955: 149-50.
Discussion

The evidence for Apollo Kerdoios indicates that the cult of the divinity functioned variously in Thessaly.

In Larisa, Apollo Kerdoios was one of the chief polis divinities. Important state documents were regularly published in his sanctuary. The epigraphic evidence suggests that the sanctuary maintained the same basic set of functions during the period of Macedonian hegemony and the following era of the renewed Thessalian koinon. It is not possible to comment definitively on the role of the Skotussan Kerdoion.61

As prominent as the god was within the polis pantheon, he also received the dedications of private individuals, as AK2 and AK5 make clear.

It has also become clear during the preliminary presentation and commentary on the evidence for Apollo Kerdoios in Thessaly that the cult is part of a broader pattern of Apollo cults in Thessaly which have a strong orientation towards Delphi. The presence of daphnephoroi in the Phalanna cult may suggest a specific connection to the Delphic-Thessalian festival of the Stepteria.

5.2: Artemis Throsia

Introduction

The cult of Artemis Throsia is attested in Thessaly at Atrax and Larisa from ca. 300-150a. It is not otherwise known in the Greek world. The significance of the epithet is neither obvious nor discussed in any ancient source. Modern scholars have offered the following basic explanations: 1) Arvanitopoulos compared the root θορ-,  

61 It may be significant that the putative locations for both the Skotussan and Larisan sanctuaries of Apollo Kerdoios are not on the acropolis of either city.
which he generally associated with the swelling of new growth, and hypothesized that Artemis Throsia was a divinity of fertility and birth.\textsuperscript{62} Clement made the same linguistic comparison as Arvanitopoulos and suggested that Throsia was roughly parallel in sense to other, better known epithets of Artemis like, e.g., Γενέτειρα, Λοχία, Εὐλείθυια, etc.\textsuperscript{63} Hatzopoulos is in general agreement with this line of interpretation;\textsuperscript{64} 2) García Ramón argues that the epithet Throsia is connected with an unattested *θρόσις—“support, protection, transition”—and accordingly qualifies her as a goddess with an interest in those general realms;\textsuperscript{65} 3) Brulé, after acknowledging the possibility that the epithet is toponymic, compares θρο- and suggests that Artemis Throsia is a goddess associated with “lively forward movement,” viz., racing. He imparts, in partial acceptance of Hatzopoulos’ hypotheses concerning the goddess, an initiatory significance to the race.\textsuperscript{66}

\textit{Epigraphic Evidence}

There are no theophoric names built on the Thros- stem attested in Thessaly. A state festival of Artemis Throsia is not suggested by the federal calendar.

\textbf{AT1.} Atrax, ca. 300-250a

SEG 35.500 = Ed. pr. Tziaphalias 1984b: 199, no. 32

\'Αρτέμιδι Θροσία Επικράτα [- -].

“Epikrata [dedicated] to Artemis Throsia”

\textsuperscript{62} Arvanitopoulos 1929.
\textsuperscript{63} Clement 1934: 402-3.
\textsuperscript{64} Hatzopoulos 1994: 28.
\textsuperscript{65} García Ramón 1999: 11-13. He appears to be heavily influenced by Hatzopoulos’ initiatory interpretation of the cult.
\textsuperscript{66} Brulé 1997: 328-9.
“Naiskos stele with a pediment containing a shield.”67 This Epikrata is otherwise unknown.68

**AT2. Larisa, ca. 200a**

SEG 35.615 = Ed. pr. Tziaphalias 1984b: 206, no. 62

`Ἀρτέμιδι Ὀροσίᾳ Εὐπάτρᾳ Πασιμεδόντείᾳ τελέωμα`

“To Artemis Throsia, Eupatra daughter of Pasimedoun [dedicated] a teleoma”69

Pedimental, naiskos stele. The findspot of this inscription, though commonly referred to as Larisa, was in fact at the modern village of Kalochori, in the *chora* of ancient Larisa. This Eupatra is otherwise unknown, as is Pasimedoun.70

The suggestive τελέωμα has one epigraphic parallel, also Thessalian, IG ix.2 1235 (Phalanna: IIa), naiskos stele:

`Δαμμάτερι καὶ Κόρα Μέλισσα Ἐπιγενείᾳ τελείουμα`

“To Demeter and Kore Melissa, daughter of Epigenes, [dedicated a] teleoma.”

The word is open to many possible interpretations. Hatzopoulos attempts to fit both cults into an initiatory framework: “[the word teleoma] concerns the completion of a young girl’s growth which makes her a woman, a ‘complete women’, an ‘adult woman’...moreover, that this ‘completion,’ this ‘maturation,’ coincides, at least for certain representatives of the age group, with the completion of service in the sanctuary of the goddess, as Tziaphalias proposed, would not be surprising, but on the contrary, is suggested by the entirety of the dossier.”71

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67 SEG ad loc.
68 LGPN iii.b s.v. Ἐπικράτα 1.
69 Πασιμεδόντεια Ηelly; Πασιμελοντεία ed. pr.
70 LGPN iii.B s.v. Εὐπάτρα 2; Πασιμέδουν 1.
I will consider Hatzopoulos’ position on the entirety of the dossier in the general discussion following the presentation of the evidence for the cult of Artemis Throsia. For the moment, it is important to note that there is absolutely no indication of the dedicator’s age or marital status in either of the two teleoma inscriptions. Moreover, in Thessalian inscriptions service in a cult is more commonly indicated by an appositional noun or attributive participle modifying the name of the dedicator as, e.g., AK6:

"Ἀπλοῦνι Κερδ[ο]ίου Σουσίπατρος
Πολεμαρχίδαιος ὁ θύτας
ἀνέθεικε ἱερομναμονεὶ-
σας καὶ ἀρχιδαυχναφορείσας.

“To Apollo Kerdoios, Sosipatros, son of Polemarchides, the sacrificer, dedicated, after serving as hieromnemon and archidauchnaphoros.”

I begin with the syntax of teleoma. Though the elliptical character of Greek dedicatory inscriptions renders precision in this case difficult, there would seem to be at least three possibilities: 1) It is the accusative object of a verb of dedication which by convention the reader must supply and means “stele,” e.g., “Eupatra [dedicated] a teleoma [= stele];” 2) It stands in a predicative relationship to the stele, e.g., “Eupatra [dedicated this stele as] a teleoma;” 3) It stands in a predicative relationship to some other object in the sanctuary which would have been identifiable as a teleoma.

Although Hatzopoulos does not analyze the syntax of the dedication, he clearly understands the word as if it were a part of an adverbial phrase like κατ’ τελείωμα, vel sim., and could be translated as “so-and-so made a dedication ‘on the occasion of completion.’” At first sight, such a reading seems plausible on analogy with the common dedicatory pairing εὐχὴν—κατ’ εὐχὴν. Closer analysis reveals, however, that εὐχὴν and κατ’ εὐχὴν are not functional equivalents but refer to
two different moments in a process which may be schematically represented as follows: human vow to divinity (ευχὴν εὐξασθαῖ)—attainment of vow (εὐχὴς τυχεῖν)—dedication in fulfillment of prior vow (εὐχὴν τελεῖν). The notion of εὐχὴ can cover both what is desired from the god and what is promised the god in return. In this light, the simple accusative εὐχὴ stands as a predicate to the stele itself or some other object in the sanctuary and marks out the dedication as a response to the attainment of a vow. The expression κατ’ εὐχὴν, on the other hand, draws attention to a different point of this process, viz., the moment of the vow itself, before attainment, although that the request was granted can easily be inferred.

In support of this interpretation, it is instructive to briefly compare similar adverbial expressions in Hellenistic dedications. While dedications made κατ’ ἐπίταγμα, κατ’ ἐπίταγὴν and κατ’ ὠνάρ are relatively common, ἐπίταγὴν, ἐπίταγμα and ὠνάρ do not occur as simple accusatives. One may infer that if Eupatra wished her dedication to be κατὰ τελείωμα, she would have commissioned the cutter accordingly. On syntactic grounds, then, the interpretation suggested by Hatzopoulos is unlikely.

Although we cannot exclude the possibility that in Thessaly teleoma was used as a generic word for “dedication,” it is prima facie improbable and we may set aside possibility 1). Possibilities 2) and 3) deserve more attention. The key question is determining the kind of predicative relationship that exists between teleoma and the physical presence of the dedication. LSJ s.v. τελεῖωμα offers the following two definitions for the word: “1. completion, τῆς Ὀικίας Arist. Ph. 246a17; τῆς ψυχῆς Aq. Jb. 12.2, Eun. VS p. 500 B. 2. Thess. τελείουμα, dedication on the occasion of τελείωσις II, IG ix.2 1235.” For τελείωσις II, LSJ comments: “a. attainment of manhood. b. marriage.” τελεῖωμα is a very rare word, used only in the passages cited in the three passages cited in the lexicon. LSJ’s connection with
τελείωσις suits Hatzopoulos’ initiatory framework very well, but how LSJ deduced so marked a meaning of the word in the case of IG ix.2 1235 from such paltry comparanda is unclear. Formally, τελείωμα is a deverbative of τελε(1)όω, itself a derivative of τέλειος, and the general sense of “completion” offered by LSJ s.v. τελείωμα 1 is appropriate. τέλειος and τελέω are both derived from τέλος and it is reasonable to see a strong semantic connection between the two.

In what sense could a dedication be said to be a completion? Notably, τελέω and its compounds are used by literary authors and in inscriptions to signify the fulfillment or completion of a vow. This completion can refer to the divine accomplishment of a human vow, as in the case of IG vii 1794 (Thespiai: date?):

εὐχᾶν ἐκκτελέσαντι Διονύσοι
Νεομέδες ἔργον ἀντὶ ἀγαθόν
μνάμ’ ἀνέθεκε τόδε

“To Dionysus who accomplished a vow, Neomedes dedicated this mnema for the good deeds.”

More often, however, this complex of verbs is used to mark the human fulfillment of a vow. Compare, for example, the following passage of Herodotus (1.86.2):

’Ο δὲ συννήσας πυρὴν μεγάλην ἀνεβίβασε ἐπ’ αὐτὴν τὸν Κροῖσον τε ἐν πέδησι δεδεμένον καὶ δίς ἐπὶ Λυδῶν παρ’ αὐτὸν παιδάς, ἐν νόφῳ ἔχων εἶτε δὴ ἀκροθίνια ταῦτα καταγιεῖν θεῶν ὀτειρ γῆ, εἶτε καὶ εὐκήν ἐπιτελέσαι θέλων κτλ.

“Cyrus chained Croesus and placed him with fourteen Lydian boys on a great pyre that he had built; perhaps he intended them as a choice offering to some god of his, or perhaps he made a vow and wished to fulfill it…” (Trans. Sélincourt).

Also relevant is Herodotus 2.65.4:
Their manner, in the various cities, of performing vows is as follows.” (Trans. Sélincourt).

CEG 1.275 (Athens: 460-450a) provides a useful epigraphic parallel:

\[ \text{πότνι} \ \text{ἀπαρχὴν \ τένδε \ Μένανδρο[ς \ ἀνέθεκεν]} \]
\[ \text{ἐὐχολέν \ τελέσας \ σοὶ \ χάριν \ ἀντ[ιδιδός]} \]

“Mistress, Menander dedicated this aparchē in completion of his vow and in compensation to you.”

Although the evidence does not allow a definitive conclusion to be reached, I provisionally suggest that the τελείωμα of the two Thessalian inscriptions simply signifies that a prior request and vow of the dedicator to a divinity has been successful and now the dedicator must keep his or her end of the bargain. Such an interpretation, though less exciting than Hatzopoulos’ reading, makes a good deal more sense, particularly when viewed against the broader background of dedicatory inscriptions. Like the simple accusative εὐχήν, τελείωμα emphasizes the human completion of the vow and focuses on the end rather than the beginning of the vow process.

\text{AT3. Larisa, med. IIa}

\text{McD 360 = Ed. pr. Giannopoulos 1931: 178, no. 18}

\[ \text{Αρτέμιδι \ Θροσίαι \ Ιππόλοχος \ Ιππολόχειος \ ὑπ[ὲρ]} \]
\[ \text{Εὐβιοτείας \ Αλεξιππείας \ νεβευσάνσας \ λύτρα.} \]

“To Artemis Throsia Hippolochos son of Hippolochos on behalf of Eubiotheia daughter of Alexippeia who served as nebeuousa dedicated lutra.”
Marble base for a bronze statue, most likely of Artemis.\textsuperscript{72} Clement and Hatzopoulos both allege that the Hippolochos and Eubieteia of this inscription are about to be married or newly married on the basis of McD 370 (= Ed. pr. Giannopoulos 1927-28c: 55, no. 1) (Larisa: med. Ila):

\begin{verbatim}
ò δήμος ο Λαρισαῖων Ευβιότηταν Ε[υβιό-]
tou, γυναῖκα δὲ Ἰππολόχου τοῦ Κε[φά-]
λου, φύσι δὲ Ἀλεξίππου τοῦ Ἀλεξίππου[ν, ἰε-]
ῥητεύσασαν
\end{verbatim}

“The demos of the Larisans [dedicated a statue of] Eubieteia, daughter of Eubiotos, wife of Hippolochus son of Kephalos, birth daughter of Alexippos son of Alexippos, after serving as a priestess.”\textsuperscript{73}

\textbf{AT3} may represent the Eubieteia of McD 370 before her adoption by Eubiotos.\textsuperscript{74} The two inscriptions plainly refer to two different men named Hippolochus, however. Eubieteia’s husband is Hippolochus son of Kephalos while the dedicator of \textbf{AT3} is Hippolochus son of Hippolochus. It is certainly plausible that the dedicating Hippolochus of \textbf{AT3} is related somehow to the Hippolochus who would later be Eubieteia’s husband.\textsuperscript{75} The Hippolochi were an elite family of Larisa.

Parallels for the aorist participle \textit{νεβευσάνσας} in Thessalian dedications are numerous:

1) Demetrias (?), fin. Ila, pedimental stele

\textit{IG ix.2 1123}

\textit{Δυνατίς Μελανθίου Ἄρτεμιδι Παγασίτιδι νεβεύσα[σα]}

\textsuperscript{72} Arvanitopoulos 1929: 249.
\textsuperscript{73} Clement 1934: 402-3; Hatzopoulos 1994: 28.
\textsuperscript{74} LGPN iii.B s.v. Ευβιότεια 1, 2, regards them as different individuals.
\textsuperscript{75} For Alexippos, cf. LGPN iii.B s.v. Ἀλεξίππους 9.
“Dynatis daughter of Melanthios [dedicated] to Artemis Pagasitis after serving as nebeuousa”;

2) Atrax, ca. 200a, pedimental stele
SEG 34.489 = Ed. pr. Tziaphalias 1984a: 203, no. 73

Νίκη Νικαγόρου νεβεύσασα

“Nike daughter of Nikagora [dedicated] after serving as nebeuousa”;

3) Atrax, 200a, white marble naiskos stele
SEG 34.493 = Ed. pr. Tziaphalias 1977; Cf. also Tziaphalias 1984a: 196, no. 58

¹Αρτέμιδι Αιχέλοχις Πυ[θ]αγ[ο-]
ραία ἐπινε[β]εύσασσα ὡνε[θ]εικε

“To Artemis Aichelochis daughter of Pythagoras dedicated after serving as epinebeuousa”;

4) Atrax, IIa, marble pedimental stele
SEG 46.633 = Ed. pr. Tziaphalias 1991: 223

Λαυκρίτα Φιλονικεία

νεβεύσανσα

“Laukrita daughter of Philonikos [dedicated] after serving as nebeuousa”;

5) Atrax, IIIa, marble pedimental stele
SEG 46.636 = Ed. pr. Tziaphalias 1991: 223

[-- -]. Α Λαμοχαρεία ᾫ Αρ-
τέμιδε Ημ[ι][δ][ι] νεβεύσασσα

“So-and-so daughter of Damochares [dedicated] to Artemis serving as nebeuousa”;

6) Atrax, IIIa, marble naiskos stele
SEG 49.602 = Ed. pr. Tziaphalias 1996: 383 no. 12

᾿Αρτέμιδι Θαυμαρέτα

Ευδαμιδαία νεβεύσασσα[α]
“To Artemis Thaumareta daughter of Eudamides [dedicated] after serving as nebeuousa.”

The sense of the participle remains unclear. Wilhelm would not hazard a guess in the editio princeps of what would later be IG ix.2 1134: For him, the meaning of νεβεύσ[ - ] was “puzzling” (rätselhaft). Kern did not attempt to fill the lacuna in his edition of IG ix.2 1134, but printed a suggestion of Hiller in his apparatus: “An νεβ<ρ>εύσ[α] ut ˈαρκτεύσασα, i.e. postquam deae νέβρον nomine inservivit?” Later epigraphic evidence confirmed the existence of an aorist participle as in Hiller’s supplement. His suggested parallel with the Attic Arkteia was also picked up and has proven extremely influential in subsequent scholarship on the cult. While Clement preferred to connect νεβεύω with *νεβοζ, an unattested by-form of νεβρόζ, therefore slightly modifying the linguistic argument implied in Hiller’s note, he too perceived a close connection between the more numerous attestations of νεβεύσασα, now closely connected with Artemis Throsia by the 1931 publication of AT3, and the cult of Artemis at Brauron: “In each, Artemis is a fertility goddess, the patroness of women as bearers of children. In each cult existed an identical ritual of the worship of the goddess through identification of the worshipper with the sacred animal of the goddess.”

A different line of argument was suggested by Arvanitopoulos and later more fully developed by Hatzopoulos. Arvanitopoulos suggested that νεβεύσασα derived from the adjective νέ(ω)ζ, - α and compared Hesychius s.v. νέαται: ἀγωνισάμεναι γυναικεῖς τὸν ἱερὸν δρόμον

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76 Cf. Kajava 1999 for a study of “Greek denominatives deriving from the names of animals” (p. 18).
77 Wilhelm 1890: 303.
78 Clement 1934: 403-4. He adduces ᾠσχοζ, ᾠσχύνω, ᾠσχρόζ as a parallel development. But cf. Kajava 1999: 17, “This sounds most arbitrary, and so it is no wonder that an alternative explanation (viz., Hatzopoulos) has been advanced.”
“neai: women who competed in the sacred race.”

For Hatzopoulos, the women designated as nebeusasai have participated in an initiatory rite: “…nothing hinders us from posing as a working hypothesis that νεβεύω is a technical verb derived from νέος, signifying the state of someone who belongs to an age class participating in an initiatory cycle. The participle νεβεύσα would designate the young girl after accomplishing this cycle, the end of which was perhaps marked by a race (un rite de sortie).”

This is a very dubious etymology, however: There is no evidence for a Thessalian sound law whereby intervocalic digamma became beta.

In the absence of a clear etymology, every solution to this problem must remain provisional. The objections which applied to Hatzopoulos’ interpretation of AT2 largely apply here. There is absolutely no indication of the age of the dedicating woman. Nor does Hatzopoulos provide any parallels for dedications made by individuals in commemoration of their participation in an age class initiatory rite. Helly follows Clement in suggesting that the women so designated were simply officials in the cult who made a dedication at the end of their term. This is more appealing on the whole. There is a formal similarity between AT3 and the numerous Thessalian dedications which record the dedicator’s prior service in the cult with an aorist participle.

The λύτρα of AT3 are equally confusing. Expressions involving λύτρα or λύτρον occur in several Thessalian manumissions and seem to roughly correspond to latin peculium. Given the prosopography of AT3, however, it is unlikely that the word has maintained this strict sense: The inscription mentions two members at the

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80 Hatzopoulos 1994: 32.
82 BE 1988: no. 712.
upper limit of the Thessalian aristocracy. It is theoretically possible that Hippolochos
manumitted a slave and then purchased a dedication for Artemis Throsia with a slave’s
peculium. Herodotus 5.77 presents a like situation in the case of prisoners of war:
Και τῶν λύτρων τὴν δεκάτην ἀνέθηκαν ποιησάμενοι τέθριππον χάλκεον
“And they made a dedication of a tithe of the lutra, after getting a bronze chariot made
with the lutra” (Trans. Sélincourt).

Again, Thessalian dedicatory parallels are not lacking:
1) Trikka, IIA, inscribed on the abacus of a Doric capital
IG ix.2 303
Ἄρτεμιδι Ἀκραίᾳ Χαροπίς Φιλοκράτους,
Ἀμωμῆτα Κρατίνου
λύτρον
“To Artemis Akraia, Charopis daughter of Philokrates, Amometa daughter of Kratinus
[dedicated] lutron.”;
2) Demetrias, date?, statue base
McD 1034 = Ed. pr. Arvanitopoulos 1911: 298-9, no. 47
τὸ κοινὸν τῶν Μαγνήτων. [- - -]
tοῦ πάππου αὐτοῦ vac. λύτρον.
“The koinon of the Magnesians. [So-and-so dedicated] the lutron of his own
grandfather (?)”,84

84 Arvanitopoulos comments ad loc.: “The koinon of the Magnesians is named in the first line because it
took part in the consecration in some fashion. It is indeed in the public treasury in which the tax
‘conforming to the laws of the Magnesians’ ought to be paid which was mentioned in IG ix.2 1100b
11.” This is deeply unsatisfactory. Cf. Hatzopoulos 1994: 38, who classifies the document, perhaps
rashly, as “inutilisable.” True, the inscription is very difficult in its current state of publication.
Nevertheless, the following points are worth stating: 1) The dedicating body ought to be the koinon of
the Magnesians. Cf. IG ix.2 1132 (Demetrias: IIA), base:
τὸ κοινὸν τῶν Μαγνήτων
Κρίτωνα Κρίτωνος Δημή[τρίη]
3) Larisa, ca. 200a, pedimental stele
SEG 35.605 = Ed. pr. Tziaphalias 1984b: 221, no. 100; Cf. now SEG 38.436b, 44.451
Διοσκόροις Κρατερόφρον ή Εχεφρόνειος λύτρα.
“To the Dioskoroi Kraterophron son of Echephron [dedicated] lutra.”

Arvanitopoulos, on the basis of an entry in Hesychius, equates the lutra with katharmata and interprets them as thank-offerings for deliverance from the labor of child birth. 85 For Hatzopoulos, the divinities who receive lutra, the Dioskoroi and Artemis in various aspects, are kourotrophic. He suggests in the case of Artemis that lutra were dedicated following completion of a rite of passage marking the transition from virginity to marriageability and, comparing the cult of Hera Akraia at Perachora or Artemis Brauronia at Brauron, perhaps involving some form of sequestration. The lutra of AT3 are therefore a symbolic ransom. Brulé takes issue with Hatzopoulos’ interpretation and counters with his own: “In Thessaly, as elsewhere, those females who have attained a certain physical development, who have become ‘belle’ and are on the verge of being ‘taken by a man,’ these very females ought to dedicate something to Artemis in order to ask for her protection and to pardon themselves in advance for the loss of their virginity. We should therefore be faced with, unless I am mistaken, a metaphorical usage of lutron.” 86

85 Arvanitopoulos 1929: 251.
86 Brulé 1997: 328. A similar interpretation is also offered at Lazzarini 1997.
The semantics of *lutra* do occasionally shift from freedom/imprisonment to a less marked sense of exchange or compensation. Two passages in Pindar make it clear that, at least in the context of epinician poetry, *lutra* could be any kind of compensation for a prior good deed or praiseworthy way of being:

1) Pindar, *Isthmian* 8.1ff.:

*Κλεάνδρῳ τις ἀλλικίᾳ | τε λύτρον εὐδοξῶν, ὦ νέοι, καμάτον | πατρὸς ἄγγλαιν Τελεσάρχου παρὰ πρόθυρον | ἰὼν ἀνεγειρέτω | κῶμον, Ἰσθμιάδος τε νίκας ἀποίνα, καὶ Νεμέα | ἀέθλων ὁτί κράτος ἐξελέφη*

“In honor of youthful Kleandros, let one of you go, O young men, to the splendid portal of his father Telesarchos to awaken the revel, as a glorious requital for his...

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87 *Lutra* are present in the Anatolian confession inscriptions where the word seems to mean “atonement.” More problematic is SEG 28.529 (= Ed. pr. Peek 1974: no. 907 (Phthiotic Thebes: Ip), which offers a possible parallel for the metaphorical usages of *lutron*, *lutra* cited above:

*Αὔλος Ἰούνιος Ῥόφιος ἰρως χαίρε. Ἀουία μύστα χαίρε.*

vacat

ἀνδρείαι στρατιαίς ὑπὸςην ἐνεδίζατο Ῥόφιος, κλῦθι καὶ εἰς ἄρετην θαύμασαν ἀκροτάτην. ὀπλα καὶ εἰρήνης διεδέξατο καὶ μετὰ δόξης μισθὸν ἐπ’ εἰσεβητε τοῦτον ἐκαρπίσατο, 4 [οὐ μόνον ἀνθρώποις ἄρεσα τὸ πρὶν ὡς στρατιῶτης, ἔμιλα καὶ ἀθανάτων λύτρα λαβὼν ὡσια] 5 [οὐκ ἦσσε ἔξηρῃ Μοῖρα: βίου τέλος εὔρατο κοινὸν. --] [κούφη σοι φθυμένον ἤδε γένοιτο κόνις.]

The epigram has not factored in any discussion of the possible meaning of *lutron*, *lutra* in Thessalian dedications. While the epigram is conspicuous in a number of respects, I focus only on line 6. The use of the aorist participle of *lambaνω* with *lutron*, -α evokes a phrase found in some Thessalian manumissions. Compare, for example, IG ix.2 1119 10ff. (Demetrias: ?): ΠΕΛΩ . . . . . . . . Αππίου | ἀπηλευδέρασεν | Τρόφιμον μηδεὶ | προσήκοντα λύτρον | λαβοῦσα πα[ρ'] αὐτῶ | <ἀπήνυξεν> συ’. “Pelo[- -] daughter of Appios freed Trophimos, [so that] he belongs to no one, after taking from him lutron worth [denarii].” In the case of the manumission, the phrase clearly refers to the slave’s peculium. This was also appropriate in prisoner-of-war contexts: cf. Thucydides 6.5.3 χρόνῳ Ἰπποκράτης ύπερον Γέλας τυραννος, λύτρα ἀνδρῶν Συρακοσίων αἰχ μαλώτων λαβὼν τὴν γῆν τὴν Καμαριναίων; “…later Hippokrates the tyrant of Gela took the land of the Kamarinans as the lutra of Syracusan prisoners…” The context of the epigram is not parallel, however.
efforts and a reward both for his Isthmian victory and because at Nemea he gained triumph in the contests” (Trans. Race);

2) Pindar, Olympian 7.77ff:

τόθι λύτρον συμφορᾶς οίκτρας γλυκῦ Τλαπολέμῳ ἵσταται Τιρυνθίων ἄρχαγέτα, ὁσπερ θεῷ, μῆλῳν τε κνισάεσσα πομπᾶ καὶ κρίσις ἀμφ’ ἄθελοις.

“There, in sweet recompense for the lamentable mishap, is established for Tlapolemos, the Tirynthians’ colony-founder, as if for a god, a procession of rich sacrificial flocks and the judging of athletic contests” (Trans. Race).

The semantics of apoinē are roughly parallel.

Compensation is at the root of Greek religion: Worshippers hope that their piety will be compensated by good treatment from the gods. Similarly, when a worshipper vows that he or she will make a dedication when a particular god has acted in accordance with his or her wishes, the god demands compensation. I suggest that the use of lutra in these Thessalian dedications is comparable to the use of teleoma and euchen discussed above. It marks the dedication, either the stele itself or some other object within the sanctuary, as compensation for divine good-will. Again, if Arvanitopoulos’ etymology of Throsia is anywhere near the mark, perhaps this compensation was the result of successful labor.88

AT4. Atrax, ca. 150a

SEG 34.481 = Ed. pr. Tziaphalias 1984a: 481, no. 59

῾Αλεξάνδρα Ῥαδοκεία
tαγεσσανσα ᾿Αρτέμιδι

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88 Such an interpretation has already been forwarded by Arvanitopoulos, Clement, et al., but without any focus on the import of lutra.
Throsía.

“Alexandra, daughter of Ladokos, [dedicated] after serving as tagos for Artemis Throsia”

Marble plaque. Alexandra daughter of Ladokeia is also mentioned in a fragmentary stele, almost certainly votive although the divinity’s name is not present, from Atrax (ca. 150a).89

SEG 46.638 (= Ed. pr. Tziaphalias 1991: 224) (Atrax: IIIa), “marble pedimental stele decorated with two Doric half-columns and a relief shield,”90 furnishes the sole Thessalian parallel for the use of ταγεύσανσα, vel sim., in a dedication:

Δαμαινέτα Ἀγεμαχεία ταγεύσας ὄνεθεικεν

“Damaineta daughter of Hagemacheia after serving as tageousa dedicated.”

Hatzopoulos reads this use of ταγεύσανσα in conjunction with the nebeusasa, epinebeusasa participles discussed above and suggests that there was a hierarchy of initiation within the cult of Artemis.91 It is not clear if Hatzopoulos has in mind the gradation mystes—epoptes observed at Eleusis and Samothrace. If so, the type of initiation undergone in a mystery cult was very different from the initiation of the so-called “rites of passage” type. He does not provide any parallels for hierarchy of initiation within the “rites of passage” type in any case.

It is far easier and more sensible to see a female official in the cult of Artemis Throsia who served as tageousa. The word tagos was a catch-all title for civic official in northern Greece—compare the use of archon in Athens—and it would not be surprising for it to appear in a cultic context.

89 SEG 34.482 = Tziaphalias 1984a: 197, no. 60.
90 SEG ad loc.
Literary Evidence

There is no literary evidence for the cult of Artemis Throsia.

Numismatic Evidence

There is no numismatic evidence for the cult of Artemis Throsia.

Archaeological Evidence

There is no archaeological evidence for the cult of Artemis Throsia.

Discussion

Since my presentation of the primary evidence has alternately presented and criticized Hatzopoulos’ interpretation of specific details, it would be useful to briefly summarize his arguments in their totality.92

Hatzopoulos argues that the types of age-class initiation observed by Vidal-Naquet in Sparta and Athens have parallels in the northern Greek world. On the basis of the Thessalian inscriptions discussed above, he postulates an initiatory rite in the cult of Artemis Throsia connected with the maturation of young women. Many of his readings are tendentious and his presentation contains less argument than agglomeration. This is not to say that his approach is fruitless. On the contrary, his analyses in Cultes et rites de passage en Macedoine are integrally connected with his other work on Macedonian institutions, viz., resituating Macedon away from the Demosthenic limits of culture and civilization and towards a broader “northern Greek” milieu of which Macedon, along with Epirus, Aetolia and Thessaly, is a part. This broader project will continue to pay rich dividends.

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92 His arguments have won general adherence. Cf., e.g., Cole 2004: 210, “In Thessaly and Macedonia, epigraphical traces of a three-stage ritual of maturation for young girls survive.”
If the analysis offered of Artemis Throsia in this section has stripped the cult of its initiatory significance, it has offered something positive in return: A glimpse of a relationship between votary and divinity characterized by an idiosyncratic lexicon of compensation. While I have suggested that this language communicates ideas that are not alien to the panhellenic dedicatory vocabulary, the stark emphasis on the human compensation of the divinity is unique. Although this attitude seems to have been especially characteristic of the cult of Artemis Throsia, it is significant that this language also appears in Thessalian dedications to the Dioskoroi and Demeter and Kore. It may be possible to speak of a regional attitude towards those divinities.

5.3: Dionysus Karpios

Introduction

Dionysus was worshiped as Karpios at Gomphi, Larisa and near the modern village of Mikro-Keserli—locations within tetradic Thessaly—from the Classical to the Roman imperial era. Although the god was honored under related aspects in other areas of the Greek world, it is only in Thessaly that he was known as Karpios. The epithet *karpios* is connected with the noun *karpos* which can signify a wide variety of agricultural produce or fruit as well as, more generally, any kind of gain.\(^{93}\)

Both Farnell and Wilamowitz noted the connection of some Dionysus cults with agriculture.\(^{94}\) Although Thessaly was a major grain producing region, Theophrastus suggests that vines could also flourish there (*Hist. Plant.* 4.14.13):

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\(^{93}\) Cf. the application of Homeric καρπόν ὄρούρης to both vines (e.g. *Il.* 3.246) and cereal foods.

\(^{94}\) Farnell 1895-1909: 5.118. Farnell focuses almost exclusively on the connection of the god with trees and ivy, though. Wilamowitz-Moellendorf 1956: 2.77-78, “Er war es, der das vegetative Leben in seinem über die ganze Erde erstreckten Reiche zur Blüte bringt, nicht nur den Weinstock, sondern auch die Fruchtbäume gedeihen lässt; nicht dass er tätig eingriffe, aber sein Erscheinen weckt überall dieses Leben und erregt in den Seinen Kraft und Lust zum Lebensgenische; so weit ist das Rasen herabgestimmt.”
“Frozen plants, when they are not completely destroyed, regenerate extremely quickly, so that the vine bears fruit immediately, just as in Thessaly.”

Indeed, vines and grapes are nearly as common on the coinage of Thessalian cities as grain.

**Epigraphic Evidence**

**DK1.** Larisa, 450-425a  
SEG 35.590a = Kontogiannis 1985  
Ed. pr. Theocharis 1960: 185 = McD 355  
Διονύσοι  
Καρπίοι.  
“To/of Dionysus Karpios”

Stele. Stoichedon. Theocharis read Διονύσο Καρπίο, but the text offered above and in SEG is secure on the basis of Kontogiannis’ photograph. Kontogiannis also backdated the inscription to 450-425a from Theocharis’ fourth-century BCE date.

**DK2.** Larisa, haud ante Ia  
SEG 17.288 = McD 346 = Ed. pr. Oikonomides and Koumanoudes 1956-7: 17-22, no. 1; Cf. BE 1959: no. 224  
[- - - - - - - - - - - λειτορεύονσα]  
[τῷ] Δαμμάτερι τῷ Φυλάκα καὶ ἄρξαν[σα]  
[τοῦ] Διονύσου τοῦ Καρπίου τῶν πετρο[ετει-]  
[ῥίδα].
Εὐπάτρα Πανδόκου
λειτορεύονσα τῇ Δαμ[
μ-]
mάτερι τῇ Φυλάκι καὶ ἐφαν-
[σα τῷ Διονύσου τοῦ Καρπίου
[τῷ] τὰν πέτροτειρίδα.
[- - - - - - - -] λειτορεύο
νσα τῇ[10]
[Δαμμάτερι τῇ Φυλάκι καὶ ἐφαν-
[σα τῷ Διονύ-
[σου τοῦ Καρπίου τὰν πετρο-
[τειρίδα].

vacat
[- - - - - - -] κλίς Εὐδοξεία λειτο-
[νσα] τῇ Δαμμάτερι τῇ Φυλ-
[άκι καὶ ἐφανσα τῷ Διονύ-
[σου τοῦ Καρπίου τὰν πέτροτειρίδα.
[- - - - - -] Νικεία λειτορεύον-
νσα τῇ Δαμμάτερι τῇ Φυλάκι καὶ
[ἐφανσα τῷ Διονύ-
[σου τοῦ Καρ-
[πίου] τὰν πέτροτειρίδα (sic).
[- - - - - -] Ε.ΣΑ Λέοντος λει-
[τεύονσα τῇ {τῇ} Δαμ-
[μάτερι {τερι} τῇ Φυλάκι
καὶ ἐφανσα τῷ Διονύ-
[σου τοῦ] Καρπίου τὰν πε-
[τροτειρίδα (sic).]

Πολυευνις Ἀντιπάλεια λ[ει-]
tεύονσα τῇ Δαμμάτερι τ[ῷ]
Pedimental stele, broken at top and bottom. The seven entries appear to have inscribed by seven different hands. Letter forms of the early first century BCE (edd. pr.)

The format of each entry is extremely regular. The name of each priestess is qualified with a patronymic (either as adjective or genitive noun) and followed by the participial phrase λειτορεύονσα τῇ Δαμμάτερι τῇ Φυλάκα καὶ ἀρξανσά τοῦ Διονύσου τοῦ Καρπίου τὰν πετρετείρίδα “leitor of Demeter Phylaka and after serving as archousa of Dionysus Karpios for four years.” The syntax of the first half of each entry is clear: Λειτορεύω is often assumed to be a Thessalian equivalent for ἱερατεύω, “to serve as priest/priestess.”

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95 van der Velde 1924: 146. E.g. IG ix.2 397 (Skotussa: IV-IIIa): λειτορεύοντος Ἀσκαλαπιοί Ζοῦλλοι “When Zoilos was leitor for Asklepius.” Cf. Hesych. s.v. λείτορεξ· ἱέρειαι.
but the word may be a more general term that can indicate priesthood in some cases, but not always. Like ἱερατεύω, λειτορεύω takes a dative object.

The office of archousa is known also in Attica. LSS 124 (= IG ii² 1184) is an especially illuminating document (Athens (Cholargos): med. IVa):

τὰς δὲ ἀρχούσας κοινὲ ἀμφοτέρας διδόναι τῆς ἱερείας εἰς τὴν ἔορτὴν καὶ τὴν ἐπιμέλειαν 5

ν τῶν Θεσμοφορίων ἡμιεκτεῖν κριθὸν κτλ.

“Let both the female archousai in common τῆς ἱερείας (?)⁹⁶ give to the festival and management (i.e. for the management of the festival) of the Thesmophoria a half measure of grain…”

The specification ἀμφοτέρας suggests that these were not anonymous benefactors but female officials of the festival.⁹⁷

DK3. Larisa, Ia

McD 361 = Ed. pr. Arvanitopoulos 1911: 123, no. 26

[- -]αία Ἁλεξικρά[το]γυς φι[ύσ-]

εἰ δὲ Ἀλεξάνδρου λειτορ[εύ-]

σανσα τὰν πετροετηρί-

δα τὰ Δαμμάτερι τὰ Φυλά-

κα καὶ τοῦ Διονύσου τοῦ Καρπίου.

⁹⁶ Probably a cutter’s mistake for τῆς ἱερείας.
⁹⁷ Clinton 1996: 113 with n. 6.
“...aia, adopted daughter of Alexikrates, birth daughter of Alexander, was *leitor* for four years for Demeter Phylake and Dionysus Karpios.”

Pedimental stele, complete on the left and right, broken at the top and bottom. The text presented here is most likely the beginning of a new column of priestesses.

**DK4. Mikro-Keserli (= ancient Elateia?), Ia**

SEG 23.445 = McD 653 = Ed. pr. Mastrokostas 1964: 318-9, n. 2; Cf. BE 1965: no. 219

[Dionύσω] Καρπίω Ἀσανδρος Ἐρασέων ἀρχιφρουρήσας καὶ οἱ σύμφρουροι.

“To [Dionysus] Karpios, Asandros son of Thrasea, after serving as archiphrouros, and the symphrouroi [dedicated]”

Ed. pr.: “Stèle en forme de temple dorique…” This inscription belongs to a series of 12 dedications recovered from the area of the modern village of Mikro-Keserli. An ancient identification of the site is uncertain. Sykourion and Mopsion were previous candidates. Helly has recently suggested Elateia, though he admits that the identification is not iron-clad.99 The dedicators in each case are some combination of an archiphrouros and symphrouroi. Divinities honored include Artemis Phaesphoros, Zeus Perpheretas, the hero Aineas as well as the present dedication to (Dionysus) Karpios. The sequence begins in the late fourth century BCE and continues into the first century BCE, though most come from the post-196a era. A second, smaller series

covering roughly the same time span comes from Gonnoi. The divinity honored there is Athens Polias.\textsuperscript{100}

The identity of these *phrouroi* is unclear. While it is most likely that they constituted some form of garrison, either urban, as in the case of Gonnoi, or rural, as in the case of Mikro-Keserli,\textsuperscript{101} *phrouroi* are also known as cult officials in the wider Greek world. At Epidauros, for example, *phrouroi* receive sacrificial prerogatives.\textsuperscript{102} Despite Robert’s stinging reply to Franke, the matter cannot be considered closed.\textsuperscript{103}

**DK5.** Gomphi, aet. Aug. (27-25a?)

\[\text{IG ix.2 287b}\]

\begin{verbatim}
ἱερητεύοντος τοῦ Διονύσου τοῦ Καρπίου
Φοννίου τοῦ Εὐρυδάμαντος, στρατηγοῦ τοῦ Σω<σ>άνδου οἱ ἀπε-
λευθερώθεντες κτλ.
\end{verbatim}

“When Phonnios, son of Eurydamon, was priest of Dionysus and Sosander was *strategos* [of the Thessalian League], the following were freed…”

\textsuperscript{100} Both series are printed, together with recent bibliography, in Baker 2001.

\textsuperscript{101} Launey 1949-50: 1010-1011.

\textsuperscript{102} Cf., e.g., IG iv.1\textsuperscript{2} 40 (400a).

\textsuperscript{103} Franke 1956: 183-9, identified these *phrouroi* as religious personnel connected with the Stepteria, to which Robert offered the following memorable outburst (BE 1959: no. 225): “C’est chercher midi à quatorze heures et entrer dans les nuages alors que tout est clair: il s’agit des soldats et de leur chef qui gardent une forteresse.”
The status of the priest of Dionysus Karpios as eponymous official in Gomphi suggests that the cult was of some importance there. This same Phonios is listed as a manumittor of a slave at IG ix.2 287a 6-7.

**DK6.** Larisa, aet. Imp.
IG ix.2 573
Δήμη-
tri Φυλά-
κα καὶ Δι-
onύσο
Καρπίω
5 Ὄλυμπί-
[χα] Μένω-
vος, κατὰ
θυγατρο-
poιίαν δ[έ]
10 Ὄλυμπί-
χου καὶ
Μενίππου,
Σεβαστή-
α ἱερητεῦ-
15 σασα.

“To Demeter Phylake and Dionysus Karpios, Olympicha birth daughter of Meno [offered], adopted daughter of Olympichos and Menippos, after serving as priestess sebastea...”
The inscription was found in the new agora of modern Larisa, “Victoria,” and is dated on the basis of lunate letters in Kern’s transcription. The text seems to indicate that Olympicha was adopted into two different families. While parallels are scarce, it is likely that Olympicha’s first adoptive father died and that she was adopted a second time.

As perplexing, and more crucial from the perspective of cult, is the sense of the phrase Σεβαστήμια ἱερητεύσασα. Helly has collected all of the Thessalian inscriptions which use some form of the adjective σεβαστή-. He concludes, somewhat nebulously:

“Le mot s’ajoute à l’ethnique traditionnel partout où celui-ci apparaît: dans les dédicaces de cités, pour les citoyens à l’étranger, sur les monnaies. Il est employé seul lorsque les citoyens sont nommés dans leur propre cité; mais il n’est pas constamment exprimé. L’adjectif paraît être une qualification complémentaire de l’ethnique. On en a déduit que certaines villes thessaliennes ont pris le qualificatif de Σεβαστή à partir de l’époque d’Auguste. Mais les monnaies montrent que ce sont tous les Thessaliens qui ont mérité cette appellation.”

It may be the case that just as the Thessalians qua league and, e.g., the Lamians qua polis merited the honorific sebasteos, vel sim., so too specific individuals could also use this honorific. If in the case of the league and the polis the term conveyed an elect status with respect to Rome, it is reasonable to assume that this applied also in the case of the individual.

At the very least, σεβαστήμια ἱερητεύσασα would seem to imply some form of imperial control over the priesthood of this cult. Whether this entailed a connection to the Imperial cult in Larisa is uncertain. Prott noted that in Ephesos a

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105 At BE 1976: no. 331, Robert promised a discussion of the uses of this word “dans son contexte historique.” I have not been able to locate it.
mystery cult of Dionysus Phleus and Demeter Karpophoros was connected with the imperial cult. There is no evidence of mysteries in the cult at Larisa, though.

**Literary Evidence**

There is no literary evidence concerning Dionysus Karpios in Thessaly.

**Numismatic Evidence**

In general, Dionysus is not prominent on the coinage of Thessaly. Where he is present, it is impossible to determine in what aspect he appears. Head reports a fourth-century issue from Hestiaotid Metropolis with an image of a standing Dionysus on the reverse. Grapes appear on fourth-century issues from Skotussa and still-unidentified Eurea, but this iconography has only the most generic Dionysiac connotations.

**Archaeological Evidence**

Specific archaeological evidence for Thessalian sanctuaries of Dionysus Karpios is completely lacking.

**Discussion**

The earliest evidence for the cult of Dionysus Karpios in Thessaly comes from mid-fifth-century Larisa and consists of a simple, anonymous dedication recorded on a stele. There is no further activity until the first-century BCE when the cult of Dionysus Karpios is attested in three diverse areas of Thessaly. The eponymous status of the

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106 Prött 1902: 186.
107 Pace Börker and Merkelbach *ad Ephesos* 1595.
108 Head 1911: 302.
109 SNG Thessaly no. 256; Head 1911: 309.
110 SNG Thessaly no. 49; Head 1911: 294.
priest of Dionysus Karpios at Hestaiotid Gomphi suggests that the cult had a civic prominence there. Reinforcing the importance of the cult to the polis is the phrouroi dedication to Dionysus Karpios from Mikro Keserli in eastern Pelasgiotis. Finally, evidence for a joint cult of Dionysus Karpios and Demeter Phylaka in Larisa begins in the first-century BCE and continues into the imperial period. Few other cults in Thessaly provide evidence for so broad a geographic and chronological span. In general, we observe that the cult survives the period of Macedonian domination and undergoes, in Larisa at least, significant modification during the first century BCE.

Three inscriptions from Larisa of the late Hellenistic and Roman imperial periods reveal a shared cult of Demeter Phylaka and Dionysus Karpios. There is no evidence for this pairing from any other area of Thessaly. Demeter Phylaka is attested only in Larisa and the significance of the epithet Phylaka is unclear. Perhaps the epithet alludes to origins of this Demeter cult in the city of Phylake in Achaia Phthiotis. Perhaps it is to be connected with the noun phylax in an agricultural context.111

Pairings of Demeter and Dionysus are relatively common in both mythic and cultic contexts. Two examples from the extra-Thessalian Mediterranean are particularly emblematic. Although there is no evidence that Dionysus received cult during the Eleusinian mysteries, he was a conspicuous mythic initiate and he had a deme sanctuary of considerable importance near the sanctuary of Demeter and Kore at Eleusis.112 In addition to Prott’s Ephesian mysteries of Dionysus and Demeter mentioned above, a series of imperial dedications from Aigeai in Cilicia provide evidence of a shared cult of Dionysus and Demeter, e.g., SEG 37.1248A = Ed. pr.

111 Cf. Farnell 1895-1909: 3.37, where the author speculates in a related context: “Perhaps she [Demeter] was supposed to lock the door of the granary in her festival of Ἑπικλήδια.”
Dagron and Feissel 1987: 121-4, no. 78 (209-211p):

Διονύσω | Καλλικάρπω | καὶ | Δημήτρι | Καρπο|τρόφω

“Το Διόνυσος Καλλικάρπος και Δημήτρι Καρποτροφός.”

A second inscription recording a dedication to Caracalla and Septimius Severus is on the same stone.

It is possible to discern the broad outlines of cult development in the small epigraphic dossier concerning these two divinities. Let us compare the final entry in the long catalogue of priestesses recorded in **DK2** with the less extensive priestess record in **DK3**:

**DK2**

Πολυξενίς ἀντιπυλεία λ[εί]|τορεύονσα τῷ | Δαμμάτερι τῷ | [Φ]υλάκα καὶ ἀρξανσα τοῦ | Διονύσου | t)])π[ι]ο|υ τὰν | πετροετε[ι]]|ρίδα].

“Polyxenis, daughter of Antipyleia, leitor of Demeter Phylaka and after serving as archousa for Dionysus Karpios.”

**DK3**


“…aia, adopted daughter of Alexikrates, birth daughter of Alexander, was leitor of Demeter Phylake and Dionysus Karpios for four years.”

The change in expression between the two documents may reflect an important development in the cultic relationship between the two divinities. When read in

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113 Other dedications to Demeter and Dionysus from Aigeai also double as dedications to the imperial family, although the chronological relationship between the two types of dedication is not always clear. Cf. Robert 1973. For other dedications to Demeter and Dionysus from Aigeai, cf. Dagron and Feissel 1987: 122.
isolation, DK2 suggests that Dionysus Karpios and Demeter Phylake are related only through the shared figure of the archousa/leitor. The testimony of DK1, the fifth-century dedication to Dionysus Karpios is not probative for questions concerning the *status quo ante*: It is entirely possible that Demeter and Dionysus were already linked in the fifth century but that the dedicator of DK1 elected to honor only Dionysus. At some later point, perhaps a decade, perhaps fifty years, DK3 reveals that the distinction between archousa and leitor had collapsed. It is now a single leitor who serves both divinities. Such a change may mask a considerable reorganization of the cult at some point in the first century BCE.

Since the preserved thickness, .145m, and width, .403m, of DK3 compare well with the preserved dimensions of DK2 (thickness: .20m; width: .42m), it is likely that the two inscriptions belong to the same series of priestess records. Both inscriptions are composed in archaizing Thessalian dialect.  

DK6 documents the extension of this cult into the imperial period in addition to providing solid evidence that the two divinities continued to be served by a single priestess:

Δήμητρι Φυλάκα καὶ Διόνυσος Ἡ Ὀλυμπία Ἡ Μένωνος, κατὰ τὸν ἁγαθοῦσιν δὲ Ἡ Ὀλυμπίου καὶ Ἡ Μενίππου Ἡ Σεβαστῆ ἱερεύσασα.

“To Demeter Phylake and Dionysus Karpios, Olympicha, birth daughter of Meno, adopted daughter of Olympichos and Menippos, sebastea, after serving as priestess, [offered]”

As I have suggested above, it may be possible to glimpse a connection between the cult of Demeter and Dionysus and that of the imperial family.

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114 Arvanitopoulos 1911: 123-4.
It is unclear whether Dionysus Karpios is to be connected with the theatre and sanctuary of Dionysus mentioned in a fragmentary inscription from Larisa, IG ix.2 522 11-12 (fin. IIIa-init. IIa):

\[ \text{τὸ μέρος τὸ πρός τὸ θέα-} \]
\[ \text{[τρον- -}\text{ca.-}257\text{- -]} \text{ τὸ ἱερὸν τοῦ Διονύσου ἐπὶ ΤΑΥ-} \]
\[ \text{[- - -].} \]

“the portion near the theatre [---] the sanctuary of Dionysus…”

Although the precise spatial relationship between the two structures cannot be determined from this text, there are references in other parts of the inscription to areas near the theatre and it is correspondingly possible that the two buildings were near one another. Evidence for Dionysia in Larisa is furnished by SEG 26.677.70-83 (Larisa, IIa) (= Ed. pr. Giovannini 1976: 205-213):

... ὁπως δὲ καὶ Λαρισαῖοι παρακολου-
[θήσωσι τὰς ἐγηρισμένας τι]μά[ξ] τῷ τε δήμῳ αὐτῶν καὶ τοῖς
dikαι-
[ταῖς καὶ τῷ γραμματεῖ, δε]δόχθαι γράψαι περὶ τούτων τοὺς
pole-
[μάρχους τοῖς ταγοῖς [κ]αὶ τῇ πόλει τῇ Λαρισαίων
ὑποτάξαντ<α>ς
[toùde τοῦ ψηφίσματος τό] ἀν[τί]γραφον καὶ σφραγισμένους τῇ
dη-
[μοσία ςφραγίδι καὶ δούναι] τ[ο]ί[ς δικασταίς ὡπώς διὰ τούτων
dιάκο- 75
[μίσηται γράψαι δὲ καὶ δι]ότ[ι] παρ[α]καλεῖ ὁ δήμος ὁ

\[115 \text{The restoration θέα[τρον]} \text{ is ensured by other references to a theatre in the inscription, e.g. line 9 πρός τὸ θέατρο[ν], line 26 ἔτες τῆν χώσιν τοῦ θεάτρου.}\]
Πεπαρηθίων

[αύτοὺς τὸν τε στέφανον καὶ τὰς ἐψηφισμένας τιμὰς ἀποδέξασθαι καὶ ἀναγράψαι τόδε τὸ ψήφισμα εἰς στηλὴν λιθίνην καὶ ἀναθεῖναι

[ἐν τῷ ἐπιφανεστάτῳ τόπῳ] φροντίσαι δὲ καὶ τοὺς ταγοὺς μετὰ τοῦ ἀ-

[γωνοθέτου ὅπως ἐν τοῖς] πρώτοις] Διονυσίοις μετὰ τὸ συντελεσθῆ [ἡ-

[ναι τὰς σπονδὰς καὶ παρ’ αὐτοῖς] ὑ[ν]αγορευθῶσιν ἐν τῷ θεάτρῳ αἴδε

[αἱ ἐψηφισμέναι τιμαὶ τῷ τε δήμῳ αὐτῶν καὶ τοῖς δικασταῖς καὶ τῷ γραμ-

[ματεῖ. κτλ.]

“…so that the Larisans comply with the honors voted to their demos, the judges and the secretary, let it be decided that the polemarchs write [a letter] to the tagoi and the city of the Larisans about these things, appending a copy of this decree, sealing it with the public seal and give it to the judges so that the letter be conveyed by them; Let them write that the demos of the Perparethians enjoins them to accept the crown and the voted honors and to publish this decree on a stone stele and to set it up in a most conspicuous place, and the demos of the Perparethians enjoins the tagoi together with the agonothete to see to it that on the first day of the Dionysia, after pouring the libations, these honors voted for their demos and the judges and secretary be read in the theatre by them…”

Given the nature of both the honors, e.g., awards to the demos of Larisa, and the officiating personnel—the tagoi of Larisa—it is most likely that this was a polis festival rather than a federal festival. Dionysia furnished a regular context for the
award of honors. It is possible that the local Dionysia at Larisa honored Dionysus as Karpios.

5.4: Ennodia

Introduction

The cult of Ennodia is attested in Pherai, Pagasai and Larisa of tetradic Thessaly and in perioikic Phalanna, Demetrias, Python, Gonnoi and Phthiotic Thebes. Evidence for her cult in Thessaly is common from the archaic through the Hellenistic period. Outside of Thessaly, cult of the goddess is found, often syncretized with Artemis or Hekate or simply described as Artemis Pheraia, in Macedonia, Euboia, Opuntian Lokris, Epidaurus, Thera, Egyptian Coptos, Sicyon, Argos, Syracuse, Athens and Dalmatian Issa.\(^\text{116}\) This section will focus on her Thessalian manifestations.

The most likely etymology of the goddess’ name reflects an association with crossroads. I offer the analysis of Dubois: “Ἐννοδία is explained as *ἐν-ὁδία* < *ἐν-σοδία*, exactly as the Aiolic Homeric ἑννεπε issued from *en-sek*\(^e\). The ungeminated form [Enodia] in Thessaly can be explained either as an influence from koine or as a secondary reinterpretation.”\(^\text{117}\) On this analysis, the goddess’ name can quite literally be translated as “on the road.” While this linguistic analysis has been very influential in previous interpretations of the goddess, it remains to be seen how this etymology corresponds to the archaeological discoveries of the past half century.


\(^{117}\) Dubois 1987: 18. I will use the geminate transliteration Ennodia everywhere in this section.
Previous scholars noticed the importance of Ennodia in Thessaly and beyond. I offer a brief review of the most conspicuous and distinctive interpretations. Although he does not mention Ennodia by name, Farnell recognized a close connection between Artemis Pheraia and Hekate. He stressed the goddess’ domain over agriculture, hunting and witchcraft.\textsuperscript{118}

Wilamowitz’ rich and nuanced appreciation of Ennodia has been justifiably influential. Ennodia belonged to the group of “althellenische Götter.” The spread of Hekate’s cult from Asia Minor to mainland Greece resulted in her identification with Ennodia in certain sanctuaries. In the specific case of Thessaly, Wilamowitz, drawing on those dedications to Ennodia published in IG ix.2, pointed out the variety of epithets applied to the goddess and stressed her connection with children and the underworld. The peculiar combination of kourotrophic and wrathful features allowed for her identification by literary authors as, variously, Persephone, Hekate or Artemis.\textsuperscript{119}

Nilsson initially argued that Ennodia was a mere epiclesis for Hekate in her aspect as patron or guardian of crossroads and denied that Ennodia had an independent existence as “native Greek goddess of witchcraft.”\textsuperscript{120} He later retreated from this position somewhat and admitted that “Ennodia is common in Thessaly, where Hekate is missing” and suggested a connection with magic and ghosts.\textsuperscript{121}

Like Wilamowitz, Robert recognized the independent existence of a goddess known as Ennodia. He emphasized her importance in Thessaly and Macedonia and stressed that the cult of Ennodia spread from Pherai to the north.\textsuperscript{122} Mastrokastas has recently challenged the widespread assumption of Ennodia’s Thessalian and

\textsuperscript{118} Farnell 1895-1909: 2.475-6.
\textsuperscript{119} Wilamowitz-Moellendorf 1956: 1.168-174.
\textsuperscript{120} Nilsson 1940: 90-91.
\textsuperscript{121} Nilsson 1961-1967: 1.723 n.4.
\textsuperscript{122} Robert 1960b.
specifically Pheraian origin and suggested that the cult may have spread from Macedon to the south.\textsuperscript{123}

Ennodia has been the subject of a recent and thorough monograph—P. Chrysostomou’s \textit{I Thessaliki Thea En(n)odia I Pheraia Thea} (Athens: 1998). My indebtedness to this scholar’s contribution on this topic will be everywhere apparent. I briefly sketch here the basic elements of his interpretation before engaging him in greater detail on specific points in the body of this section. Chrysostomou argues that Ennodia worship originated in Pherai and spread to other areas of Thessaly during Pherai’s apex of political power in the fourth century: “She became the Thessalian national goddess.” He suggests that while the original character of the goddess inspired fear, she had already early in the classical period begun to evolve into a deity which served her worshippers in a variety of ways. He believes that Hekate, Artemis, et al., were assimilated with Ennodia, not Ennodia with these other goddesses.\textsuperscript{124}

Some cautionary notes. Chrysostomou tends to impose the model of the Pheraian cult of Ennodia on her cult everywhere in Thessaly. Thus, the well-documented position of her major sanctuary at Pherai, viz., partially on top of an earlier Geometric necropolis, is generalized to other Thessalian cult places of the goddess. Specifically, Chrysostomou repeatedly emphasizes that certain dedicatory stele in other parts of the region were discovered in necropoleis. Only rarely does he attempt to relate these dedications to their context of discovery chronologically, however. If the cemeteries belong to, e.g., the fifth to seventh centuries CE, it is no great surprise to find classical and Hellenistic dedicatory stelai nearby as materials of this sort were ready made for reuse in tomb construction or as tomb markers. In such

\textsuperscript{123} Mastrokostas 1978. One of the earliest inscriptions from Macedon, a funerary epigram of a priestess of Ennodia dating to the first half of the fourth century BCE, suggests that the goddess’ cult was already well established there.

\textsuperscript{124} Chrysostomou 1998: 268-271.
circumstances there would be no necessary relationship between the type of earlier inscriptions and its later findspot.

In a similar vein, Chrysostomou repeatedly emphasizes that the findspots of Ennodia inscriptions are proximate to ancient crossroads. But what applies to Ennodia dedications from, e.g., Pherai and Larisa, applies equally well to every other dedication discovered in those areas. This is not to deny that Ennodia did not have a special connection with crossroads, only that his arguments from findspot could equally well apply to any other figure in Thessalian religion: Crossroads were legion in the Greek landscape.

Epigraphic Evidence

There is no obvious connection between any of the months of the Thessalian calendar and Ennodia.\textsuperscript{125} LGPN iii.B lists no Thessalian names that explicitly invoke the goddess. The order of inscriptions below largely follows that of Chrysostomou.

E1. Pherai, med. IIa


\begin{verbatim}
' Επεί Βάχχιος Αρτεμιδού[ρου......]
pόλιν ᾗμμιν ΑΒΡΟ[................]
καὶ τ[ὰ]ν ’Εννοδ[ίαν..........]
\end{verbatim}

“Since Bacchios the son of Artemido[ros...] our city…and Ennodia…”

Marble base for a bronze statue of Bacchios discovered built into a wall close to the large Doric temple of Pherai. Chrysostomou dates the inscription by dialect and letter

\textsuperscript{125} The only possibly related divinity who is present in the calendar is Artemis Agagylia, whose character and function remain unclear.
form. The inscription honors Bacchios, most probably for his good service to the city of Pherai and to Ennodia. Both Bacchios and Artemidorus are otherwise unknown.

**E2.** Pherai, aet Hell.

Ed. pr. Béquignon 1937: 83, no. 27

[---]ΟΙΗ[---]

[---]νοδία[---]

“…to Ennodia…”

Marble plaque discovered during Béquignon’s excavations of the large Doric temple at Pherai. Letter forms of the Hellenistic period. The supplement in line 2 is almost certain. **E1** and **E2** make a strong case for Ennodia’s presence at the sanctuary, perhaps as the chief divinity.

**E3.** Pherai, 350-300a

Ed. pr. Chrysostomou 1998: 26-8, no. 1 (ph.)

Κλεινομάχα Μενονιδαία

' Εννοδίαι ὀνέθεικε

“Kleinomache daughter of Menonidas dedicated to Ennodia”

Marble pedimental stele with cutting beneath inscription for the insertion of a votive. Chrysostomou dates the inscription on the basis of letter forms. The exact provenance of the inscription is unknown, but it seems to have been transported to the Volos Museum at the same time as other material from the Doric temple.**126** Kleinomacha is

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otherwise unknown. Another Menonidas, perhaps from Pherai, is known from IG ix.2 723 (IIIa).  

**E4. Pherai (?), 200-150a**

Ed. pr. Chrysostomou 1998: 28-33

[----------------------------- ἔχονσα ἐπιγραφάν, ὄλκας 
[------ καὶ ἔχονσα ἐστύπουμα πρόσουπον Ἔννοδίας κ]αι 
ἐπιγραφάν
[“----” ἄγονσα ὀλκάν δραχμάς·PE· καὶ -- ἔ]χονσα ἐπιγρα-
[φάν---καὶ ἔχονσα ἐστύπουμα πρόσουπον Ἔννοδίας κ]αι 
ἐπιγραφάν “Φυ-
4
[-------------------------- καὶ --------------------------]ειος δαμαρχείσαν-
[τες ὄνθεικαν, ἄγονσα ὀλκάν δραχμάς·PE· καὶ -] ἔχονσα 
ἐστύπουμα πρό-
[σουπον Ἔννοδίας καὶ ἐπιγραφάν “----Κρ]ατίδαια λειτορεύσανσα 
[Ἐννοδία”, ἄγονσα ὀλκάν δραχμάς·PE· καὶ--ἔχονσα ἐς]τύπουμα 
πρόσουπον Ἐν-
8
[νοδίας καὶ ἐπιγραφάν “----λειτο]ρεύσανσα ᾿Ἐννοδία” καὶ 
[ἄγονσα ὀλκάν δραχμάς·PE· καὶ--ἔχονσα ἐς]τύπουμα πρ]όσουπον 
῾Ἐννοδίας καὶ 
[ἑπιγραφάν “------------------------”] ἄγονσα ὀλκάν δραχμάς 
·PE·
[καὶ--ἔχονσα ἐς]τύπουμα πρόσουπον Ἔννοδίας καὶ] ἐπιγραφάν

“’Α πόλις ὄνε-
12
[θεικε: ταγευόντουν τοὺν περὶ τὸν-------]Σ”, ἄγονσα ὀλκάν

\[127\] LGPN iii.B s.v. Μενουνίδας 3.
Δραχμάς

[ΡΕ· καὶ ἔχονσα ἐστύπουμα πρόσουπον Έννοδίας καὶ ἐπιγραφὰν. “Σατύ-

[ῥα---- λειτορεύσανα Έννοδία”, ἄγονσα ὅλ’ καὶ δραχμάς ΡΕ·

[καὶ---- ἔχονσα ἐστύπουμα πρόσουπον Έννοδίας καὶ κεφαλᾶς ἀργυράς

[καὶ ἐπιγραφὰν “----” ἄγονσα ὅλ’ καὶ δραχμάς ΡΕ·

“…bearing an inscription…and bearing the stamped face of Ennodia and an inscription…carrying the weight of 105 drachmas: and…bearing an inscription…and bearing the stamped face of Ennodia and an inscription: “Phy… (5) …eios, after serving as demarch(s), dedicated”, weighing 105 drachmas; and…bearing the stamped face of Ennodia and an inscription: “…daughter of Kratides after serving as leitor to Ennodia,” weighing 105 drachmas; and…bearing the stamped face of Ennodia and an inscription: “…after serving as leitor to Ennodia,” and weighing 105 drachmas; and…bearing the stamped face of Ennodia and (10), an inscription…weighing 105 drachmas, and…bearing the stamped face of Ennodia and an inscription: ‘The city dedicated when the following were tagoi…weighing 105 drachmas and…bearing the stamped face of Ennodia and an inscription: ‘Satyra…after serving as leitor to Ennodia,’ weighing 105 drachmas (15), and…bearing the stamped face of Ennodia and silver heads and an inscriptions…weighing 105 drachmas”

Fragment of a stele bearing what may be an inventory of a sanctuary of Ennodia. The exact provenance of the stele is unknown. In the catalogue of the Volos Museum, Giannopoulos claimed that the inscription came from Gonnoi. Chrysostomou is very
skeptical of this provenance, however, and suggests a Pheraian origin for the stone.\textsuperscript{128}

The stone is now lost and known only from Giannopoulos’ transcription. The supplements printed above are Chrysostomou’s and must be treated with caution. Chrysostomou dates the inscription on the basis of letter forms in Giannopoulos’ transcription.

\textbf{E5.} Pherai, 150-100a

Chrysostomou 1998: 33-4, no. 3

...και οὖ[σ- ]

[τε ὁνγραφεῖ τῷ ψάφισμα ἐν κίοναν λιθίναν καὶ σταθεῖ ἐν τῷ]

[τ]ερὸν τᾶς Ἕννοδίας

“…sanctuary of Ennodia…”

Chrysostomou does not produce a proper edition of this inscription. He only prints these two heavily supplemented lines. Perhaps they belong to a decree of the city of Pherai. Chrysostomou dates on the basis of letter form and dialect. The exact provenance of the stone is uncertain: On dialectal and material grounds, Chrysostomou questions Giannopoulous’ attribution of the stone to Krannon recorded in the Volos Museum catalogue.\textsuperscript{129}

\begin{footnotes}
\footnotetext[128]{The grounds for this skepticism are not compelling. Ennodia is epigraphically attested at Gonnoi and there is no reason why an inventory could not be associated with her cult there. Although not explicitly stated, Chrysostomou seems to be operating on the assumption that the most important center of Ennodia cult, Pherai, must be the source of the most significant preserved evidence. The suggestion that Giannopoulous made a mistake in his attribution of the stone to Gonnoi is unconvincing.}
\footnotetext[129]{Chrysostomou 1998: 33-34.}
\end{footnotes}
E6. Pherai, 175-150a
IG ix.2 421
Καλλικλεια
Παρμενισκου
’Ενοδιαί ευξαμένη.

“Kallikleia, daughter of Parmeniskos, [dedicated] to Enodia after making a vow”

Dedicatory stele, now thought lost. Chrysostomou suggests a perhaps too precise date on the basis of dialect. Exact provenance within Pherai is unknown. This Kallikleia is otherwise unknown. Though Parmeniskos is a very common name in Thessaly, the individual so named in E6 is otherwise unknown.

E7. Pherai, med. IVa
Ed. pr. Chrysostomou 1998: 43-7
[...]ΚΡΑΝΟΒ[..........]
[Διι Μ]ε[ιλιχίου] καὶ ’Εννοδιαί

“Speusippos dedicated to [Zeus Meilichios?] and Ennodia”

Dedicatory stele. Chrysostomou dates the inscription on the basis of letter form. Although Ennodia and Zeus Meilichios appear together in Hellenistic Larisa (E13), the supplement of Zeus Meilichios in line 3 is very uncertain. It is possible that the KAI preceding Ennodia’s name belonged to an epithet modifying the goddess. If the

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130 LGPN iii.B s.v. Καλλικλεια 5.
131 LGPN iii.B s.v. Παρμενισκος 38.
KAI really is ἱ, then it is likely that Ennodia was worshipped with another deity in this location.

The stone was discovered outside the west gate of Pherai in secondary use in a tomb within the south necropolis which contains graves of the geometric through Hellenistic period. Foundations of a small structure were found nearby which Chrysostomou speculates belonged to a temple of Zeus Melichios and Ennodia. Some votive materials were recovered from the area that suggest Ennodia worship, including a ceramic image of a torch-bearing, horse riding goddess as well as other images of females.¹³²

Ε8. Pherai, 150-100a
SEG 38.450 = Ed. pr. Intzesiloglou 1980: 272-3 (ph.)
'Ἐνοδίατ Κορίλλωτ
'Ἀλεξιβία Τηλε-
φανοῦς.
“To Enodia Korillos, Alexibia daughter of Telephanes [dedicated]”

Pedimental stele. Monument is dated by letter form. This Alexibia is otherwise unknown,¹³³ as is Telephanes.¹³⁴ Ennodia is not otherwise addressed as Korilla and the significance of the epithet is uncertain. Chrysostomou suggests that the word is a diminutive of ΚΟΡΗ and speculates that in this aspect the goddess was associated with

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¹³³ LGPN iii.B s.v. Ἀλεξιβία 1.
¹³⁴ LGPN iii.B s.v. Τηλεφάνης 9.
child rearing. Korilla is attested as a personal name at Boiotian Thespiai and a Körilos is known from Phakion in tetradic Thessaly.

The inscription was found about 350 meters north-northwest of Ennodia’s great Doric temple in Phrai near a large funerary tumulus. A dedication to the Moirai Patroai was found nearby and Chrysostomou speculates that the two entities shared cult at this site. While there is no evidence which specifically contradicts this reconstruction, the case for a separate cult site is far less strong in this instance than in the case of E7. Given the short distances involved, it would be easier to interpret the stone as originally belonging to Ennodia’s larger sanctuary.

E9. Pherai, IVa

SEG 45.645 = Ed. pr. Miller 1974

[Ιστιά Δημήτηρ Εννοδία Αφροδίτη Αθηνᾶ [Θέμις]] → [Ιστιά Δημήτηρ Εννοδία Αφροδίτη Αθηνᾶ [Θέμις]] ← [Θέμις Αφροδίτη Αθηνᾶ Εννοδία Δημήτηρ Ιστια]

“Hestia, Demeter, Enodia, Aphrodite, Athena, Themis; Hestia, Demeter, Enodia, Athena, Aphrodite, Themis; Themis, Aphrodite, Athena, Enodia, Demeter, Hestia.”

Large marble altar recovered near the acropolis of Pherai. Letter forms and clamps suggest a fourth-century date. Each line contains the names of six goddesses in the nominative case, each name inscribed within a pointed stele depicted in relief on the side of the altar. The first two lines of the monument, inscribed boustrophedon, were subsequently erased. The motivation for this erasure remains mysterious.

136 Cf. LGPN iii.B s.v. Κόριλας 1.
137 LGPN iii.B s.v. Κορίλος 1. This Körilos was father of a certain Lysanias who is known to have made a dedication to Enodia on the island of Euboia. Cf. Chrysostomou 1998: 85-87.
Interpretation of the monument is vexed. Miller, who has conducted the most thorough study of the stone, suggested that the altar was an aniconic representation of the six female goddesses belonging to a local Pheraian cult of the twelve gods. If this line of interpretation is sound, than the Pheraians made two important substitutions to the canonical, Olympian dodekatheon: Themis appears instead of Hera; Ennodia appears instead of Artemis.

\[\text{E10. Pagasai, IV-IIa}\]

IG ix.2 358

’Εννοδίαι

Πατρόα[ι].

“[Dedicated] to Ennodia Patroa”

Stele. Opinion is divided about the letter forms. Kern suggested a second-century BCE date, but Chrysostomou preferred a date in the first half of the fourth century. Pagasai was the port of Pherai in antiquity.

\[\text{E11. Larisa, 450-425a}\]

CEG 1.342 = IG ix.2 575; Cf. SEG 35.590b

’Αργεία · μ’ ἀνέθεκε ἵππερ πα[ι]δὸς | τόδ’ ἄγαλμα·

εὖξατο · ὀ’ Ἀγέ[τ]ορ | λαστικᾶι · Ἐννοδίαι.

“Argeia dedicated me, this agalma, on behalf of her son. Agetor made a vow to Enodia Astika.”

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139 Such local substitutions were not infrequent. Cf. Long 1987: Index iii. Deities.
140 Miller 1974: 250-255.
141 IG ix.2 358.
142 Chrysostomou 1998: 52.
Square, marble pillar. Date is suggested by letter form. This Argeia is otherwise unknown, as is Agetor. The relationship between the two figures is moreover uncertain. Are Argeia and Agetor mother and son or husband and wife? The logic of the dedication is also uncommon. It is much more normal to find dedications offered by the same individuals who took a vow. Perhaps Agetor had vowed an agalma to Ennodia Astika in exchange for some favor from the goddess, but when the favor was received, Agetor was no longer in a position to fulfill his vow because of death, sickness or economic ruin; Argeia was somehow implicated and fulfilled Agetor’s vow. At the very least, the text reveals a connection between Ennodia and children.

Chrysostomou connects the epithet wastika with (w)astu, the city. As such, it may be roughly parallel in sense to epithets like Polias which suggest a close connection with between the divinity so honored and the city. Indeed, a fragmentary decree, most likely published at the sanctuary of Athena Itonia at Philia and recording the establishment of a sympoliteia between the western Thessalian cities of Thamiai and Gomphi (230-200a), may mention an oath to Ennodia Polias (SEG 37.494.6 = Ed. pr. Theocharis 1963):

[- ? - Ἑννοδία Πολιάς παρὰ Ἐστίατο Εὐθεία - ca. 3 - ]ΟΝ[- ? - ]

“…to Ennodia Polias beside the hearth [let them swear?]…”

If these restorations are sound, it may be possible to see Ennodia as the tutelary divinity of a city in another region of tetradic Thessaly.

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143 LGPN iii.B s.v. Ἀργεία 3.
144 LGPN iii.B s.v. Ἀγήτωρ 13.
146 SEG ad loc.: “in fine perhaps a form of ἑυροκέω.”
E12. Larisa, init. IIa

Ed. pr. Helly 1970b

TOY ποτ Ὀλύμπου καὶ Ἔννοδίας Μυκαίκας¹⁴⁷ [.....] 28

“…near Olympus and Ennodia Mykaika…”

Marble stele containing an of inventory of sanctuaries in and around Larisa. Helly dates the text by letter form. Ennodia is described as Mykaika only here and the significance of the epithet is uncertain. Chrysosotomou compares a number of apparently related epithets of Poseidon—Myketor, Myketes, Mykios—and suggests that Ennodia was associated with the underworld and earthquakes in this aspect.¹⁴⁸

The root myk- apparently signifies “bellowing, groaning,” vel sim., in the most general sense, however, and words based on the root describe phenomena as diverse as the bellowing of oxen and the rolling of thunder, in addition to the sound of earthquakes.¹⁴⁹

E13. Larisa, ca. 145a

IG ix.2 578

Μάκων Ὀμφαλίων τὸν να[όν]

Δίτ Μειλιχίων καὶ Ἔννοδία καὶ Πό[λει].

“Makon son of Omphalion dedicated the temple to Zeus Meilichios and Enodia and Po[lis?]”

¹⁴⁷ Μυκαίκας Helly; Μυκαίκας Chrysosotomou
¹⁴⁹ Cf. LSJ s.v. μυκάομαι.
Marble epistyle of small naiskos. Makon son of Omphalion belonged to a prominent family of Larisa. Between 190-180a, Makon’s father, Omphalion, is listed as a contributor to the refurbishment of the Larisa gymnasium. The Makon of E13 is known to have served as gymnasiarch in Larisa in 171a, received proxeny from the Thaukmakians before 146, arbitrated in a border dispute between Halos and Phthiotic Thebes during the same period and served as league strategos some time after 146a. Makon’s son, Philokles, is also on record as league strategos, perhaps in 133/2a.

The lacuna at the end of line 2 has been variously and inconclusively filled.

**E14.** Larisa, aet. Hell.

IG ix.2 577

Ἐνοδία Ἀγαθις Σαθμία
Ἀγαθις Ἀτθονείτεία
εὐκαιμένα πέρι τοῦ
[παίδος] Φρυς[-]\-

“To Enodia Stathmia, Agathis, daughter of Atthoneitos, after making a vow on behalf of her son, Phry…, [dedicated]”

Small marble base which likely held a votive of some sort. Chrysostomou suggests a Hellenistic date for the monument on the basis of letter form. Agathis is not otherwise known. Another Atthoneitos from Larisa is known in a pair of third-century

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151 LGPN iii.B s.v. Ὀμφάλιων 4.
152 LGPN iii.B s.v. Μάκων 1.
154 Ποτείδωνι Chrysostomou; Πο[μπάιοι] alii
155 LGPN iii.B s.v. Ἀγαθίς 1.
dedications from Larisa.\textsuperscript{156} It is unclear if he is the same man as the individual mentioned in \textit{E14}.

Ennodia is only known as Stathmia here. Hesychius s.v. \textit{σταθμία} connects the epithet with Athena. Chrysostomou conjectures that the epithet refers to the physical location of this particular Ennodia cult, at the doors of the city. He also assigns an apotropaic function to this aspect of the goddess.\textsuperscript{157}

\textbf{E15.} Larisa, 300–250a

\textit{IG ix.2 576}

\textit{Ἐννοδίας}

\textit{Ἀλεξεα-}

\textit{τίδος}.

“[Belonging to] Ennodia Alexeatis”

Marble stele. Letter forms of the first half of the third century BCE. The epithet Alexeatis is used of Ennodia only here. Wilamowitz suggested that the epithet was toponymic and referred to some area of Larisa known as Alexea.\textsuperscript{158} Chrysostomou assigns an apotropaic sense to the epithet.\textsuperscript{159}

\textsuperscript{156} \textit{LGPN iii.B s.v. ‘Ἀθόνειτος} 6-7.


\textsuperscript{158} \textit{ad IG ix.2 576}.

\textsuperscript{159} Chrysostomou 1998: 111-112.
**E16. Phthiotic Thebes, ca. 300a**

SEG 34.572 = Ed. pr. Kakavoyannis 1977: 128

'Αριστόκλεια
Μικίνα
'Εννοδία

“Aristokleia daughter of Mikinas [dedicated to] Ennodia.”

“Stele; on its top three half-round projections.”¹⁶⁰ Letter forms of the early Hellenistic period. This Aristokleia and Mikinas are otherwise unknown.¹⁶¹ While the significance of the projections in relief on top of the stele is uncertain, it is possible that they are meant to resemble cakes which worshippers would have consumed or dedicated.

**E17. Phthiotic Thebes, ca. 300a**

SEG 34.574 = Ed. pr. Kakavoyannis 1977: 128

'Αριστο
tou
'Εννο
diai.

“Aristo [dedicated] to Ennodia”

¹⁶⁰ SEG ad loc.
¹⁶¹ LGPN iii.B s.v. ‘Αριστόκλεια 12; Μικίνας 10.
Long, narrow stele, similar in form to E16 though lacking the round projections. The stone was also found in close proximity to E16—beyond the southern wall of Phthiotic Thebes, near an ancient cemetery. Letter forms of the early Hellenistic period. “Ἀριστοῦ = Ἀριστώ, Pleket.” This Ἀριστοῦ is otherwise unknown.

E18. Phthiotic Thebes, ca. 300a
Ed. pr. Chrysostomou 1998: 63, no. 3
Εὐφράσιος
τα Ἔννοια
δίωι
“Euphrasta dedicated to Ennodia”

Long, narrow stele, similar to E17. Letter forms of the early Hellenistic period. The stone was found in close proximity to E16-17. This Euphrasta is otherwise unknown.

E19. Phalanna, IIIa
McD 1044 = Ed. pr. Giannopoulos 1926: 52, no. 4
[Mικ]κίουν Θερσάνδρειος
[Ἐννοια]δίω Φεραία ὄνεθει-[κε].
“Mikioun son of Thersander dedicated to Ennodia Pheraia”

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163 SEG ad loc.
164 LGPN iii.B s.v. Αριστοῦ 1.
Stele. Letter forms of the third century BCE. Text as in Clement. This Mikkioun and Thersander are otherwise unknown. The epithet Pheraia is used of Ennodia only here within Thessaly. Outside of the region, Ennodia is often described as Artemis Pheraia or the Pheraian goddess.

**E20. Gonnoi, IIIa**
Helly 1973: II 201
Μενέπολις[ζ]
Μαμαλλαία
Ἐννοδία ὄνεθετικε.
“Menepolis, daughter of Mamallas, dedicated to Ennodia”

Small, dedicatory stele. Letter form and dialect suggest a date in the early Hellenistic period. This Menepolis is otherwise unknown, as is Mamallas.

**E21. Pythion, Ia**
IG ix.2 1286
Ἐννοδίᾳ Πατρώιᾳ
Νικανδρίδης Ἄρμοδίου.
“Nikandrides son of Harmodius [dedicated] to Ennodia Patroia”

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165 Clement 1939.
166 LGPN iii.B s.v. Μικκίουν 1; Θέρσανδρος 6.
167 LGPN iii.B s.v. Μενέπολις 1; Μαμάλλας 1.
Small, marble stele. This Nikandrides is otherwise unknown, as is Harmodius.\textsuperscript{168} Letter forms of the first century BCE. Patroia/Patroa is on record as an epithet of Ennodia at Pagasai as well (E10).

\textbf{E22.} Larisa, fin. Va-init. IVa
SEG 49.622 = Ed. pr. Tziaphalias 1996: 382, no. 1

\begin{verbatim}
Εννοδία στρογικά
Πατρόα ὀνέθεικε
Κρατίδας Μαλάναιος
\end{verbatim}

“Kratidas son of Malanos [dedicated] to Enodia Strogika Patroa.”

Marble naiskos stele. Monument dated by letter form. Kratidas and Malanos are otherwise unknown. Patro is on record at Pagasai (E10) and Python (E21) as an epithet of Ennodia. Strogika is more problematic. Chaniotis speculates: “perhaps Στρογικά, the loving, affectionate.”\textsuperscript{169}

\textit{Literary Evidence}

While there is no literary evidence directly pertaining to specifically Thessalian cults of Ennodia, several authors discuss various syncretisms of Ennodia and Artemis Pheraia or Hecate, \textit{vel sim}.\textsuperscript{170} It is important for the purposes of this section to note in passing that Ennodia’s putative dominion over magic and witchcraft is a feature of the literary sources alone and is not supported by any other category of evidence in the case of Thessaly.

\textsuperscript{168} LGPN iii.B s.v. Νικανδρίδης 1; Αρμόδιος 40.
\textsuperscript{169} SEG ad loc.
Numismatic Evidence

Ennodia adorned several fifth-century issues of the city of Pherai and was prominent on the city’s fourth-century coinage as well, especially the issues of Alexander (369-357a) and Lycophron II (ca. 353-352a). The identification of the figure as Ennodia is secured by the occasional inscription, e.g., \textit{ENNODIAΣ}, vel sim. She is often depicted wearing a vegetal wreath and holding one or two torches. She may be riding a horse or standing alone. In the surrounding field of the coin, other symbols of Pherai are often found, including depictions of the Hypereian fountain. Gardner has identified Ennodia on one Pheraian type issued during the Macedonian hegemony. While the numismatic evidence suggests a close connection between Ennodia and Pherai, Ennodia is yet to be identified on the coinage of any other Thessalian city. She may appear on one issue of the Thessalian \textit{koinon}, but this identification is not secure. Perhaps the specifically Pheraian and tyrannical political associations of the goddess were too much for the new \textit{koinon} to overcome.

Archaeological Evidence

The large Doric temple of Pherai, initially associated with Zeus Thaulios, has more recently been connected with Ennodia. The sanctuary, which lies to the north of ancient Pherai, outside the circuit walls, was excavated in the 1920s by Arvanitopoulos and Béquignon. It is possible to identify four general phases in the site’s history:

\begin{footnotesize}

172 Head 1911: 306-309; Gardner 1883: 46-9, pl. x; SNG iii Thessaly nos. 239, 242-3, 247.
173 Wilamowitz pointed to this feature of Ennodia’s iconography as distinct from that of Hekate, who is not depicted on horseback (Wilamowitz-Moellendorf 1956: 1.170-1).
174 Head 1911: 306-309; Gardner 1883: 46-9, pl. x; SNG iii Thessaly nos. 239, 242-3, 247.
175 Gardner 1883: 48, nos. 22-23.
176 SNG iii Thessaly no. 329.
177 Béquignon 1937.
\end{footnotesize}
1) A large Protogeometric-Geometric cemetery.  

2) Archaic, open-air shrine. This stage of development is reconstructed from the discovery and excavation of two pits containing votive objects of a predominantly late Geometric date. These votives consisted of a large assortment of iron and bronze objects—jewelry, fibulae, figurines—as well as ceramic figurines and statuettes. Morgan speculates that cult began at the site perhaps fifty years or less after the cemetery went out of use. She further notes the singularity of the situation: “the institution of cult to a deity treated as comparable to an Olympian within the area of a Protogeometric and Geometric sanctuary is exceptional outside the realms of hero or ancestor cult.”

3) Archaic-Classical sanctuary. In the late archaic period, a large Doric temple was built over portions of the cemetery as well as a number of pits containing Geometric votives associated with Ennodia and/or Zeus Thaulios. Spolia from this temple was used in the foundation of the late Classical-early Hellenistic temple. The votives record begins to shift away from the metal objects characteristic of the Geometric period and towards terracotta statuettes of Ennodia.

4) Late Classical-Hellenistic Doric temple.

A number of other Thessalian sites have produced archaeological evidence of Ennodia worship. I list them serially: 1) Krannon: Chrysostomou mentions a relief procured by Leake from modern Hatzilar, the site of ancient Krannon, which, though uninscribed, almost certainly depicts Ennodia. The goddess stands with a torch in her right hand and is flanked on either side by a horse and a dog; 2) Atrax:

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178 Georganas 2002: *passim*, has recently restudied the Iron Age sanctuary.
181 Morgan 2003: 140.
Chrysostomou suggests that Ennodia was worshipped together with Zeus Thaulios in Atrax on the basis of similarities with the Doric sanctuary at Pherai; Chrysostomou suggests that Ennodia was worshipped together with Zeus Thaulios in Pharsalos on the basis of similarities with the Doric sanctuary at Pherai; Chrysostomou mentions a relief of a seated goddess holding two torches. He tentatively associates the figure with Ennodia; Melitaia: A shrine of Ennodia with a small cult building dates to 450-400a. The shrine is identified by a still unpublished inscription. Significantly, the shrine does not appear to have been situated near or within a cemetery.

Discussion

There are two noteworthy features of Ennodia worship in Thessaly. First, the geographic distribution of her cult within tetradic and perioikic Thessaly is striking. Among the divinities discussed in this dissertation, only Themis is present in each of the three main perioikic regions and in numerous sites within tetradic Thessaly. Second, the multiplicity of epithets applied to the goddess in a Thessalian setting, most of which are unfortunately oblique to us, suggests that the goddess had numerous spheres of influence. The family seems to have been an especially important area of concern, however, as revealed by the dedications to Ennodia Patroa (E10, E21-2) and those dedications made on behalf of family members (E11, E14).

It is difficult to distinguish between discourse and reality when confronted with the alleged Pheraian origin of the cult. The goddess does seem to have been elevated

187 Morgan 2003: 139-140.
188 The evidence for Ennodia cult in Magnesia consists of a dedication to a syncretized Ennodia, Artemis Ennodia, and was not discussed in this section (Demetrias: init. Ila) (Ed. pr. Arvanitopoulos 1920: 22, no. 5).
to a position of some prestige by the tyrants of Pherai and it is reasonable to speculate that her cult may have been supported in those regions administered by Pherai during the fourth century. It is an overstatement, however, to describe Ennodia, with Chrysostomou, as a “national goddess” of Thessaly. The tyrants of Pherai may very well have wished that she become so, but the epigraphic and numismatic evidence nowhere supports such a conclusion. The most ancient evidence for the goddess’ cult comes from fifth-century Larisa (E11), where, if the epithet wastika has been interpreted correctly, Ennodia perhaps already functioned as a tutelary divinity of that polis. It is perhaps safest to allow Ennodia a very broad currency in archaic and classical Thessaly to which the tyrants of Pherai later laid exclusive claim.

Just how ardently the fourth-century Pheraians wished that Ennodia become a national goddess may be revealed by a proxeny decree that has been all but forgotten in recent scholarship:

McD 1177 (= Ed. pr. Peek 1934: 57, no. 15) (Pherai ?: IVa)

εὐεργέται Χαλκιδεῖ
Πετθαλοὶ ἐδόκαιεν προ-
ξενίαν καὶ ἀσυλίαν καὶ ἀ-
[τέ]λειαν καὶ αὐτῶι καὶ γενε-
̂[τ]ι προστατευόντων Σορ-
φικιδάων [κ]αὶ Κωτιλιδάων.

“To Chalkides, euergetes, the Thessalians gave proxeny and asylia and ateleia both to him and his family, while the Sorsikidai and the Kotilidai were serving as prostatai.”

This bronze proxeny decree was recovered together with another bronze proxeny decree of certain Pheraian origin by Piraeus police, apparently the result of illicit excavation:
McD 206 (= Ed. pr. Peek 1934: 56, no. 14) (Pherai: init IVa)

Λυκίδαι καὶ ἀ-
δελφεῶι Ὀπον-
tίοις καὶ σίκ-
ιάταις ἔδωκα-
μὲ Φεραῖοι προ-
ξενίαν, ἀσυλ[ι]-
αν, ἀτέλειαν.

“To Lykidas and his brother, Opuntians, and their family members, the Pheraians gave
proxeny, asylia, ateleia.”

The two decrees are thus part of a much larger sequence of bronze proxeny decrees
recovered from the sanctuary of Ennodia in Pherai dating to the fifth and fourth
centuries BCE.¹⁸⁹

McD 1177 was issued by the Petthaloi, a dialectal variant for Thettaloi-
Thessaloi and is the earliest known inscription claiming such authority. Though only
tentative conclusions can be drawn in the absence of greater chronological precision, it
is tempting to associate McD 1177 with the period of the Pheraian tyranny and to see
the claims of Jason, Lycophron, et al., to Thessalian hegemony reflected in the
issuance of decrees in the name of the Thessalians. That the sanctuary of Ennodia
would be the locus of publication for such a document well suits the broad outlines of
the tyrants’ cultic program.

5.5: Poseidon Petraios

Introduction

The cult of Poseidon Petraios is attested only in Thessaly. The epiclesis points to two related Thessalian myths: the creation of the first horse in Thessaly from a rock and the drainage of the Thessalian plains, accomplished by breaking the rock of the Tempe. A toponymic explanation, that Poseidon was called Petraios because he had a prominent cult in Thessalian Petra, may be derivative. While epichoric traditions about Poseidon’s paternity of the first horse or a magic horse abounded, his role in the drainage of Thessaly, though drawing on conventional attributes of the god, is unparalleled in the Greek world. Poseidon also played a large role in Thessalian genealogies, sometimes explicitly as Petraios, e.g. Peleus and Neleus. This constellation of mythic associations led Wilamowitz to identify Poseidon Petraios as “Thessaliens Hauptgott.” Nilsson was less certain about Poseidon’s importance in Thessaly. He recognized that while Poseidon was a panhellenic god, his most significant cults were in the Peloponnese. The prominence of the cult of Poseidon Petraios in Thessaly was real, but in general, Nilsson was very skeptical that Poseidon was as important to the Thessalians qua ethnos as in, e.g., Boiotia.

Epigraphic Evidence

In contrast to the great majority of other regional cults studied in this dissertation, inscriptions shed relatively little light on the cult of Poseidon Petraios. Most significant is the regional onomasticon where Petraios is common. No other region covered by LGPN has more than five individuals known by the name

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190 Wilamowitz-Moellendorf 1956: 1.212.
Petraios—Thessaly has 23, at least five of whom are known to have served as strategos of the Thessalian koinon. The chronological range of these names is quite broad, extending from IIIa to II/IIIp. Sittig and Robert recognized this as a theophoric name and attributed its geographic distribution to the popularity of Poseidon Petraios among the Thessalians.

Hippodromios was the eleventh month in the Thessalian calendar (May-June) and the *Hippodromia almost certainly were connected with Poseidon. A Poseidonia of the Thessalians may be attested on a first-century CE inscription from Larisa (IG ix.2 614b):

[Θε]σσαλ. Πο[σειδ]ω[ν]ια παίδας στάδιον | διάνυσον, | ἄλλα
Καισάρεια ἄνδρας | στάδιον καὶ ἀποβατ[ικό].

“At the Poseidonia of the Thessalians, so-and-so was victorious in the boys’ stadion and diaulon, another time at the Caesarea, he was victorious in the mens’ stadion and apobatike.”

Although Kern’s restoration seems secure, it is uncertain whether this festival can be connected with the *Hippodromia. The description of the Poseidonia as “of the Thessalians” suggests that the festival was federal, not local. Since the *Hippodromia were also federal, it is possible that the two festivals were connected. It is again uncertain how either of these events is related to the cult of Poseidon Petraios.

While no Thessalian inscriptions that directly mention the cult of Poseidon Petraios have been published, there are a number of other aspects of Poseidon mentioned in the region’s epigraphy which may be associated with Petraios. A link

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193 Cf. LGPN iii.B s.v. Πετραῖος. There are also women who bear versions of this name: Petraia and Petraionika. For the league strategoi, cf. the indices to Kramolisch 1978.
194 Sittig 1912: 72-4; Robert 1940. Robert traced the idea to Letronne.
195 E.g., they may be the same festival.
between horses and Poseidon, common throughout the Greek world, manifests itself in a particularly Thessalian fashion in a small epigraphic corpus from Larisa.

Larisa, fin. IIIa

McD 366 = Ed. pr. Giannopoulos 1930: 102, no. 3. Cf. now SEG 42.511 =
Kontogiannis 1992: 381-391 (ph.)

"Ασανδρός Ιεροίτου ὑπὲρ τον νεόν τον τερνήν
Ποσειδῶνι Ίμψιωι. vac.

“Asandros, son of Hieroitos, [dedicated] to Poseidon Impsios on behalf of his son.”

Marble stele. Kontogiannis proposed a late third-century BCE date on the basis of letter forms and monument typology. The Asandros and Hieroitos of this inscription are not otherwise known.196 Giannopoulos read Μυίωι in line 2, but Ίμψιωι is clear in Kontogiannis’ photograph.

Kontogiannis related this document to three other inscriptions which may have had roughly the same findspot:197 1) SEG 42.512 (= Ed. pr. Giannopoulos 1930: 103, no. 1), a very fragmentary dedication to Poseion Impsios of the Hellenistic period; 2) SEG 42.513 (= Ed. pr. Giannopoulos 1930: 104, no. 2), a very fragmentary dedication made by a group of zeu[gitai] dated to the third century BCE; 3) SEG 42.514 (= Ed. pr. Giannopoulos 1930: 104, no.3), a fragmentary dedicatory stele with no divinity’s name preserved but of a similar style as the two Impsios dedications; 4) SEG 42.515, a dedication to Poseidon Zeuxanthios of the second century BCE.198

For the significance of the epithet, compare the following two passages of Hesychius: s.v. Ίμψιως: ζευξας. ᘗετάλοι. “Impsas: ‘Having yoked/bridled.’ Thessalians”; s.v. Ίμψιος: Ποσειδῶν ὁ ζύγιος. “Impsios: Poseidon the yoker/bridler.” Kontogiannis extends the sense of the epithet to incorporate the central

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196 Cf. LGPN iii.B s.v. Ασανδρός 43; Ιεροίτας 2.
197 All republished and discussed at Kontogiannis 1992.
agricultural acts of sowing and ploughing. Such an interpretation, he argues, well suits the probable findspot of the inscription, the modern village of Nikaia located 8 km southwest of Larisa, which likely belonged to Larisa’s agricultural hinterland in antiquity and may be identified with the Χάλκη τῆς Λαρισαίας mentioned by Steph. Byz. s.v. This section of his argument is particularly shaky, however, as the lemma in Stephanus contains no topographical reference beyond the vague Λαρισαίας πόλις and the findspots of the inscriptions are known mainly from near century-old log books which do not suggest a unitary provenance.

Most interesting for the purposes of this section is the connection of Poseidon with the act of yoking or bridling. Since the publication of Detienne’s influential article, it has become a scholarly commonplace to assign the technology of bridling a horse and the attendant potential for human mastery to Athena, the raw power of the horse itself with Poseidon. Though the details provided by Hesychius and the Larisa dedication are admittedly sketchy, the act of yoking, admittedly of indeterminate purpose, perhaps for agriculture as Kontogiannis suggests, perhaps for some other reason, e.g., military, is clearly linked to Poseidon.

Literary Evidence

The literary evidence for the cult of Poseidon Petraios is unusually rich and diverse.

**PP1.** Bacchylides 14, for Cleoptolemos of Thessaly, victor in the chariot race at the Petraia in honor of Poseidon Petraios. Lines 19-21 read:

Κλεοπτολέμω δὲ χάριν  
νῦν χρῆ Ποσειδᾶνός τε Πετρ[αι-]

199 Detienne 1971. Detienne’s formulation is slightly more flexible, though.
“So now in tribute to Cleoptolemus we must sing of the sanctuary of Poseidon Petraios…” (Trans. Campbell with alteration).

The heading for the epinician preserved in the papyrus assures us that Kleoptolemos was victorious in a horse race of some sort at the Petraia. The poem is the earliest evidence for both the sanctuary of Poseidon Petraios and the agon held in his honor. It is a logical inference that the Petraia took place within the sanctuary about which Baccchylides is about to sing.

**PP2**. Pindar, *Pythian* 4.138. Jason addresses Pelias as:

“Παῖ ὁ Ποσειδᾶνος Πετραίου…”

“Son of Poseidon Petraios…”

Pelias was called Τυροῦς ἐρασιπλοκάμου γενέα “son of lovely-haired Tyro” (Trans. Race) at 4.136. The Poseidon responsible for the rape of Tyro is therefore explicitly identified as Petraios. At *Odyssey* 11.238ff., Poseidon assumes the form of Enipeus, the Thessalian river of whom Tyro has become enamored, in order to conceive Pelias and Neleus with her. This mythological link between Poseidon Petraios and a prominent tributary of the Peneus encourages us to see a more pervasive connection between Petraios and other epichoric aspects of the god. Poseidon’s association with rivers is natural and common, but especially significant in Thessaly. Poseidon was worshipped as Kouerios, a nearby river and tributary of the Peneus, at Thessaliotid Cierium.200 As **PP3** makes clear, it was a river that had

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previously inundated Thessaly and the region was in antiquity as today subject to extensive spring flooding caused by snowmelt in the Pindus.

**PP3. Scholion to Pythian 4.138a (BDEGQ):**

<παὶ Ποσειδᾶνος Πετραίον: > Πετραίος τιμᾶται Ποσειδῶν παρὰ Θεσσαλοῖς, ὅτι διατεμών τά ὄρη τὰ Θετταλικά, φημὶ δὴ τά Τέμπη, πεποίηκε δὲ αὐτῶν ἐπιτρέχειν τὸν ποταμόν, πρῶτερον διὰ μέσης τῆς πόλεως ῥέοντα καὶ πολλά (BEGQ) τῶν χωρίων διαφθείροντα. καὶ Καλλίμαχος (h. in Del. 05): φεῦγε δὲ καὶ Πηνείός ἐλισσόμενος διὰ Τεμπέων. οἱ δὲ, ὃτι ἐπὶ τῖνος πέτρας κοιμηθεὶς ἀπεσπερμάτισε, καὶ τὸν θορὸν δεξαμένη ἢ γῆ ἀνέδωκεν ἵππον πρῶτον, ὃν ἐπεκάλεσαν Σκύφιον.

“‘Child of Poseidon Petraios’: Posedion is honored as Petraios among the Thessalians because after sundering the Thessalian mountains, I mean the Tempe, he made a river flow through them, (which) previously flowed through the middle of the city and destroyed much of the countryside. And Callimachus (hymn to Delos 105): ‘And the Peneius fled whirling through the Tempe.’ And some say that Poseidon ejaculated on a certain rock during his sleep, and the earth, after receiving the semen, produced the first horse, which they called Skyphion.”

Nilsson comments that the horse is born in the same way as Erichthonious was born to Hephaestus in Athens. The significance of the epithet is tied to Poseidon’s rupture of the Thessalian mountains and the implied drainage of the Thessalian plain.

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201 A more “extensive” use of the word *polis*.
203 For Poseidon and the drainage of Thessaly, cf. Herodotus 7.139: Ἀυτοὶ μὲν νῦν Θεσσαλοὶ φασὶ Ποσειδέων ποιήσαι τὸν αὐλόνα δι’ οὗ ἑσεὶ ὁ Πηνείος, οἰκότα λέγοντες· ὅστις γὰρ νομίζει Ποσειδέων τὴν γῆν σεῖειν
Bacchylides 18.19ff. describes Poseidon as Lutaios, an epithet which may be connected with the complex of Thessalian myths which I have been developing:

τὸν ὑπέρβιόν τ’ ἐπεφνέν
Σίνιν, ὃς ἰσχύι φέρτατος
θνατῶν ἦν, Κρονίδα Λυταῖον
σεισίθονος τέκος

“He (sc. Theseus) has slain the mighty Sinis, who was the foremost of mortals in strength, offspring of Cronus’ son, the earth-shaker, the loosener” (Trans. Campbell).

The passage is made relevant to our inquiry concerning Poseidon Petraios by Steph. Byz. s.v. Λυταί:

χωρίον Θεσσαλίας, διὰ τὸ λύσαι τὰ Τέμπη Ποσειδώνα καὶ σκεδάσαι τὸ ὅπο τοῦ κατακλυσμοῦ ὕδωρ.

“Lytaí: A place in Thessaly (sc. so-called) because Poseidon ‘loosed’ the Tempe and spread out the water from the flood.”

Höfer adroitly connected the epithets Lutaios and Petraios. Stephanus suggests a connection with Deucalion’s flood. The two explanations need not be mutually exclusive.

PP4. Scholion to Pythian 4.138b (BDEGQ):

ἄλλως: ἐπίθετον Ποσειδώνος ὁ Πετραῖος. φασὶ δὲ καὶ ἀγώνα διατίθεσαι τῷ Πετραίῳ Ποσειδώνι, ὅπου ἀπὸ τῆς πέτρας

καὶ τὰ διεστεῖται ὑπὸ σεισμοῦ τοῦ θεοῦ τούτου ἔργα εἶναι καὶ ἀν ἐκείνο ἰδόν φαίνῃ Ποσειδώνα ποιήσαι· ἐστι γὰρ σεισμοῦ ἔργον, ὡς ἐμὸι ἔφαγεντο εἶναι, ἤ διάστασις τῶν ὄρεων.

“Now the Thessalians say that Poseidon made this passage whereby the Peneus flows; and this is reasonable; for whosoever believes that Poseidon is shaker of the earth, and that rifts made by earthquakes are that god’s handiwork, will judge from sight of that passage that it is of Poseidon’s making; for it is an earthquake, as it seems to me, that has riven the mountains asunder” (trans. Godley).

RML iii.2 coll. 2172-3 s.v. Petraios (Höfer: 1902-1909).
εξεπήδησεν ὁ πρῶτος ἵππος· διὸ καὶ Ἱππίος ὁ Ποσείδών.

“Another: Petraios is an epithet of Poseidon. They say that a contest is also conducted for Poseidon Petraios, where the first horse leapt from the rock: Therefore Poseidon is also (called) Hippios.”

PP5. Etymologicum Magnum s.v. Ἱππίος ὁ Ποσείδών:

"Οτι δοκεῖ πρῶτον ἵππον γεγεννηκέναι Σίσυφον ἐν Θεσσαλίᾳ, τῇ τριαίνῃ πέτραν παίσας· ὅθεν ιερὸν Ποσειδῶνος Πετραίου καθίδρυται ἐν Θεσσαλίᾳ.

“Poseidon Hippios: Because it seems (?) that the first horse, Sisyphos, was born in Thessaly, when Poseidon struck a rock with his trident, where a sanctuary of Poseidon Petraios was established in Thessaly.”

Nilsson connects PP5 with the account offered in PP4 and also suggests that an aetiology for the games of Poseidon Petraios lay behind PP5 even though it is only a sanctuary that is explicitly mentioned.205 When the two sources are taken in tandem, both the agon of the Petraia and the sanctuary of Poseidon Petraios are spatially linked with the area where the first horse was created. Sisyphos looks like a misreading of Skyphios.206

PP6. Apollonius of Rhodes 3.1240-1245:

οἶος δ’ Ἰσθμιον ἔσσε Ποσειδάων ἐς ἀγώνα, ἄρμασιν ἐμβεβαώς, ἢ Ταίναρον ἢ ὠγε Λέρνης υδῷρ ἦν καὶ ἄλσος ὑ' Βαντίου ὀγχηστοίο;

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206 A scribal error of ΣΙΣΥΦΟΣ for ΣΚΥΦΙΟΣ would be easy.
καὶ τε Καλαύρειαν μετὰ δὴ θαμά νίσσεται ἵπποις πέτρην θ’ Αίμονίην, ἡ δενδρήνετα Γεραιστόν-τοῖος ἄρ’ Αἰήτης Κόλχων ἁγός ἤ μεν ἱδέσθαι.

“And as Poseidon rides, mounted in his chariot, to the Isthmian contest or to Taenarus, or to Lerna’s water, or through the grove of Hyantian Onchestus, and thereafter passes even to Calaureia with his steeds, and the Haemonian rock, or well-wooded Geraestus; even so was Aeetes, lord of the Colchians, to behold” (Trans. Seaton).

PP7. Scholion to Apollonius of Rhodes 1244a (Wendel):

<Πέτρην θ’ Αίμονίην>: τὴν Θεσσαλίδα Πέτραν. χωρίον δὲ ἐστιν, ἐν ὧν Ποσειδῶνος ἀγεται ἁγών, ὡς ἀπὸ τοῦ τόπου Πετραῖον καλεῖσθαι. Πίνδαρος: "παῖ Ποσειδῶνος Πετραῖου".

“Haemonian rock: Thessalian Petra. It is a place where an agon of Poseidon is held so that he is called Petraios from the place. Pindar: ‘Son of Poseidon Petraios…”’

The most suggestive aspect of the Apollonian passage and the commentary provided by the scholiast is the presence of the Thessalian sanctuary of Poseidon Petraios in a catalogue of the god’s other major Greek cult sites, especially those at Isthmia, Taenarus, Onchestos, Calauria and Geraistos.207

The scholiast derives Petraios from an otherwise unknown Thessalian location, Petra.208 The rock from which Skyphios sprung was apparently known as Petra.

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207 For an exploration of the linked features of three of these sanctuaries, cf. Schumacher 1993. The author emphasizes the extra-mural, liminal setting and asylum function of each.
208 But, cf. Herodotus 5.92β, where Cypselus’ father is Aetion, son of Echechratides, from Petra. The name Echechratides and Herodotus’ mention that the family was Lapith in lineage makes a Thessalian connection likely.
“Haemonian” refers to Haemon, father of Thessalos, and regularly means “Thessalian” in Hellenistic literature.209

**Numismatic Evidence**

Given the prominence of Thessalian horses in martial and agonistic contexts, it is not surprising to see them prominently displayed on Thessalian coinages of the Classical and Hellenistic periods. On a number of occasions, however, it is possible to move beyond the generic significance of the horse and glimpse a specific connection with Poseidon, perhaps as Petraios. I summarize the results in the following table:

Table 14
Poseidon Petraios (?) and Thessalian Coinage

<table>
<thead>
<tr>
<th>Type</th>
<th>City</th>
<th>Dates</th>
<th>Reference/Notes</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Obv.: “Youth restraining bull”; Rev.: “Horse trailing reign” (SNG 93)</td>
<td>Larisa, Crannon, Pharcadon, Pherai,</td>
<td>479-440a</td>
<td>SNG Thessaly 38 (Crannon) with trident in the reverse field; 93, 98-101 (Larisa); 209-211 (Pharcadon); 234-235 (Pherai);</td>
</tr>
<tr>
<td>2. Obv.: “Forepart of horse springing from rock”; Rev.: “Corn-grain in deep incuse square”</td>
<td>Pherai</td>
<td>479-450a</td>
<td>SNG Thessaly 236</td>
</tr>
</tbody>
</table>

Table 14 (Continued)

3. Obv.: “Athena”; Rev.: “Forepart of horse springing from rock with olive bushes”
   Orthe (?) (Perrhaebia) 350-200a SNG Thessaly 183
4. Obv.: “Artemis (?) facing”; Rev.: “Poseidon seated on rock with trident and dolphin”
   Skotussa IIIa SNG Thessaly 253

The interpretation of the motivations for coin types is extraordinarily subjective. The suggestions advanced in the following commentary must be treated accordingly.

The provocative imagery of the coins bearing type 1 is has drawn the attention of many numismatists and historians of religion. The presence of these types on the coinage of the so-called “Munzunion” of the fifth century BCE suggests a relevance that, if not pan-Thessalian, is certainly supra-local. The association of the scenes with Poseidon is made secure by the presence of the trident on the issue from Crannon. It is uncertain whether such a reading of the reverse then entitles us to interpret the struggle with the bull depicted on the obverse as also connected with Poseidon. These scenes of bull wrestling on Thessalian coinage have been linked with the so-called Minoan taurokathapsia and, more substantively, with the taurotheria listed in the victors lists of the Thessalian Eleutheria and Stena and a pair of inscriptions from Larisa containing the names of men in groups of four or seven and named οἳ τῶν ταῦρων πεφειράκοντες (IG ix.2 535-6: init. Ia). Nilsson was justly skeptical: Neither festival was explicitly connected with Poseidon.

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211 Thess. φειράω = θηράω.
It may also be possible to read the scenes not as sequential or coincidental scenes in a Poseidon ritual, but as two distinct moments in two different rituals. The obverse and the reverse occur independently of one another on numerous Thessalian issues of the Classical and Hellenistic period. The scene of a bridled horse running with no rider is in any case reminiscent of the obscure chariot ritual at Boiotian Onchestos described in the Homeric Hymn to Apollo.

The representation of a horse springing forth from a rock on types 2-3 may recall Thessalian traditions concerning Poseidon Petraios and the birth of the first horse. In the case of Pherai, Gardner proposed an alternative interpretation: The horse emerging from the rock was a reference to the famous Hypereia spring in Pherai. The Hypereia fountain is quite clearly depicted on a number of Pheraian types, however, independent of the horse leaping from the rock. While this does not furnish positive proof against Gardner’s interpretation, it does militate against it.

If the interpretation of the horse leaping from the rock as a reference to Poseidon Petraios is sound, then it may be possible to read the presence of the grain on the reverse of 2, a common symbol on Thessalian coinage of the Classical period, as an allusion to the transformation of the Thessalian countryside from deluge to land suited for agriculture.

The Skotussan issue, type 4, has a number of elements that also allude to that event, viz. Poseidon, the trident, a rock. The dolphin does not figure in any versions of the myths as they have come down to us, but Poseidon is often depicted in the company of dolphins. A cache of fragments of votive marble dolphins, one of which was inscribed [Ποτ]ειδουνι and dated to ca. 350-300a, were recently

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213 Although, if Robert is right that the Stena commemorated Thessalian support of Rome in a battle at the Tempe, then it is possible to see how Poseidon, as Petraios, Lutaios or in a related aspect, could have been honored.

214 Gardner 1883: xxxvi-xxxvii.

215 Burkert 1985: 137.
recovered from the modern village of Prinos, near ancient Trikka (modern Trikala). These findings from so inland a site powerfully suggest that Poseidon maintained a strong link with the sea in Thessaly.

**Archaeological Evidence**

Beyond the dolphins mentioned above, whose connection to Poseidon Petraios is suggested only by the coinage from Skotussa, tetradic Thessaly has yet to yield any firm archaeological evidence for the cult of Poseidon Petraios.

**Discussion**

Nearly every region of Greece had its own tradition locating Poseidon’s creation of the original horse in its territory. The coupling of this aitiology with the drainage of the Thessalian countryside is unique, however, and it lends the god an unparalleled status in Thessalian myth.

The evidence gives no clear sense about where the sanctuary of Poseidon Petraios was located. In or around the Tempe would seem a logical location, but this remains a bare possibility. Although no myth links Poseidon, Apollo and the Tempe, it is significant that both divinities have such strong resonances with the area. Whether this stands behind the occasional pairing of Apollo and Poseidon in Thessalian religion, especially at Soros and Python, is uncertain.

Perhaps significantly, the aitiology of the Thessalian festival of the Peloria, in honor of Zeus Peloros, shares a number of elements with those texts which describe Poseidon Petraios’ role in the drainage of Thessaly. Athenaeus 14.639 quotes the following excerpt of Baton of Sinope (= FGrHist 268 F5):

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Βάτων δ’ ὁ Σινωπεύς ὁ Ῥήτωρ ἐν τῷ περὶ Θεσσαλίας καὶ Αἰμονίας σαφῶς ἐμφανίζει τὴν τῶν Σατουρναλίων ἐορτὴν Ἐλληνικωτάτην, φάσκων αὐτὴν παρὰ τοῖς Θεσσαλοῖς Πελώρια καλεῖσθαι, γράφων οὕτως ὅσα ἦν κοινὴς τοῖς Πελασγοῖς γινομένης ἀπαγγέλλα τινα τῷ Πελασγῷ ἰμερόν, ὃ ὄνομα ἦν Πέλωρος, διότι ἐν τῇ Αἰμονίᾳ σεισμῶν μεγάλων γενομένων ῥάγει τα. Τέμπῃ ὅρῃ ὅνομαζόμενα καὶ διότι διὰ τοῦ διαστήματος ὁμίησαν τὸ τῆς λίμνης ὄνομα ἐμβάλλοι εἰς τὸ τοῦ Πηνειοῦ ἐρήμου, καὶ τὴν πρότερον λιμνάζουσαν χώραν ἀπασαν γεγυμνωθαί καὶ ἀναξηραινομένων τῶν ὑδάτων πεδία θαυμαστὰ τῷ μεγέθει καὶ τῷ κάλλει ἀναφαίνεσθαι. άκουσαν οὖν τὸν Πελασγὸν τὴν τράπεζαν ἀφθόνας αὐτῷ κεκοσμημένην τῷ Πελάρῳ παραθείναι. καὶ τοὺς ἄλλους δὲ φιλοφρονουμένους ἐκαστὸν φέρειν ὅ τι ἔχοι παρ’ αὐτῷ βέλτιστον καὶ παραθείναι ἐπὶ τὴν τράπεζαν τῷ ἀπαγγείλαντι, καὶ αὐτὸν τὸν Πελασγὸν προθύμως διακονεῖν καὶ τῶν ἄλλων τοὺς ἐν ἀξιώματι ἄντας ὑπηρετεῖν, καθότι ἐκάστῳ ὁ καιρὸς παρέπιπτεν. διόπερ φασίν, ἐπεὶ τὴν χώραν κατέσχον, ἀπομίμησις τῆς τότε γενομένης ἐορτῆς ... καὶ θύσιας. Διὰ Πελαρήφ τραπέζας τε λαμπρῶς κοσμοῦντας παραθείναι καὶ οὕτως φιλάνθρωπον [τε] τὴν πανήγυριν συντελεῖν, ὡστε καὶ τοὺς ἕξονας ἀπαντᾶτε ἐπὶ τὴν θοῖνην παραλαμβάνειν καὶ τοὺς δεσμῶτας λύειν καὶ τοὺς ὀἰκέτας κατακλίναντας μετὰ πάσης παρρησίας ἐστιάν, διακονοῦντων αὐτοῖς τῶν δεσποτῶν· καὶ τὸ σύνολον ἐτὶ καὶ νῦν Θεσσαλοὺς μεγίστην ἐορτήν ἄγοντας προσαγορεύειν Πελώρια."
The orator Baton of Sinope, in his book *On Thessaly and Haemonia*, makes it clear that the festival of the Saturnalia is a very Greek affair; he says that among the Thessalians it is called the Peloria and writes as follows: ‘As a public sacrifice which was being held by the Pelasgians a man named Pelorus brought the news to Pelasgus that in Haemonia, during great earthquakes the mountains called Tempe had broken apart, and through the aperture the water of the lake rushed and was pouring into the stream of the Peneius, so that the land which had been marshy before was now entirely bared to view, and as the waters dried up, plains were appearing of wondrous extent and beauty. Well, when Pelasgus heard the story he set before Pelorus a table lavishly provided by himself. The other people, also, in friendly gratitude brought whatever each one possessed of his best, and set it upon the table for the messenger, while Pelasgus waited on him devotedly, and all other men of high rank assisted, according to the opportunity that fell to each. Hence, they say, after they had got possession of the territory, they instituted a festival in imitation of the one that had been held on that earlier occasion, and sacrificing to Zeus Pelorius they set up gaily furnished tables and carry out the festivities so generously that all foreigners, even, are welcomed to the feast, prisoners are set free, and slaves, reclining on couches with the utmost liberty, are entertained while their masters wait on them; in short, even to this day the Thessalians hold this as their chief festival, calling it Peloria’’’ (trans. Gulick). Despite the very dubious restoration of the festival name at McD 167 (= Ed. pr. Arvanitopoulos 1911: 301-305, no. 50) (Pharsalos: IVa), neither Zeus Peloros nor the Peloria are otherwise known in Thessaly or, indeed, elsewhere. Robertson suggests that Poseidon Petraios must have been honored in some fashion during the Peloria.218

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218 Robertson 1984: 8.
Although penestai are never explicitly mentioned in this passage, Ducat implies that they lie behind the *oiketai*.\textsuperscript{219} Parallels for Saturnalia-type festivals of this type are known for the Clarotes of Kydonia (Crete).\textsuperscript{220}

5.6: Themis

*Introduction*

“The cult of Themis is found to be early and important only in Thessaly, that is, on the border of barbarism, the very region where the characteristic of which the Greeks from early times were proud, their regard for what is fitting and right, should be emphasized.”\textsuperscript{221}

The first half of Rose’s statement is undoubtedly true. Themis emerges as one of the most important figures in Thessalian religion and is especially well-known in the Archaic and early Classical periods. Her cult is attested at Atrax, Pherai and Mondaia of tetradic Thessaly. Among the perioikoi, her cult is found at Perrhaebian Phalanna, Magnesia and Phthiotic Thebes. While her cult is not uncommon in the Greek world outside of the borders of Thessaly, in no other region is worship of the goddess so prevalent.\textsuperscript{222}

The second section of Rose’s statement is less certain. Earlier scholars tended to explain Themis in one of two ways—either as an earth goddess,\textsuperscript{223} often with oracular associations, or as a goddess of justice, sometimes as a personification of the

\textsuperscript{220} Nilsson 1995: 393.
\textsuperscript{221} Rose 1958.
\textsuperscript{222} The goddess is conspicuously present in the three great, panhellenic oracular centers of mainland Greece. Cf. Berti 2002. Boiotia and Attica are two other regions with several prominent Themis cults.\textsuperscript{223} E.g., Preller 1894-1926: 1.477 with n. 1; Wilamowitz-Moellendorf 1956: 1.202-3.
abstract notion *themis*. Neither view adequately captures the diverse image of the goddess that emerges from Archaic and Classical literature, however. Since the various traditions concerning Themis (and themis) have been judiciously treated in a number of scholarly works, I take this opportunity to merely foreground some themes that will be significant for my consideration of the goddess’ cult in Thessaly.

In Homer, Themis has strong connections with the agora. The most striking passage is *Iliad* 11.806 ff., where the word themis seems to be synonymous with an assembly:

> ἀλλ᾽ ὅτε δὴ κατὰ νήμας Ὀδυσσῆος θείοιο
> ἵππεις Πάτροκλος, ἵνα σφ' ἀγορῇ τε θέμις τε
> ἦμιν, τῇ δὴ καὶ σφι θεῶν ἐτετεύχατο βωμοί

“But when in his running Patroclus came to the ships of godlike Odysseus, where was their place of assembly and place of judgment, where also had been built their altars of the gods…” (Trans. Murray).

At *Iliad* 20.4, the goddess Themis is connected with an Olympian agora:

> Ζεὺς δὲ Θέμιστα κέλευσε θεοὺς ἀγορήν δὲ καλέσσαι

“But Zeus told Themis to summon the gods to the place of assembly…” (Trans. Murray).

Telemachus invokes she and Zeus in connection with a human agora at *Odyssey* 2.68f.:

> λίσσαμαι ἦμὲν Ὀλυμπίου ἡδὲ Θέμιστος,
> ἦ τ' ἀνδρῶν ἀγορᾶς ἦμὲν λύει ἡδὲ καθίζει

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224 E.g., DKP v s.v. Themis col. 676 (Potscher: 1975).
225 See especially Janko’s note on *Iliad* 15.87-8 for Themis in Homer and the epic cycle; Vos 1956; Rudhardt 1999.
226 Hainsworth *ad loc.*: “θέμις is evidently a ‘assembly’, θέμιστας being what such a body endorsed.” Altars are already present in the Homeric agora.
“I pray you by Olympian Zeus and by Themis who dissolves and gathers the assemblies of men” (Trans. Murray).

As is clear from the preceding examples, Themis is closely linked with Zeus in poetry of the Archaic period. At Hesiod *Theog.* 901, Zeus takes Themis as his second wife: δεύτερον ἠγάγετο λιπαρὴν Θέμιν “Second he married sleek Themis.” His relationship with Themis is stressed in the twenty-third Homeric hymn, where the two are linked in conversation:

ος τε Θέμιστι
ἐγκλιδὸν ἐξομένη πυκνοῦς ὀάρους ὀδρίζει

“[Zeus] who consults closely with Themis as she sits leaning against him” (Trans. West).

Pindar picks up this connection (*Olympian* 8.21-3):

ἐνθα σώτειρα Διὸς ἐξείην πάρεδρος ἄσκείtau Θέμις
ἐξοχ’ ἀνθρώπων

“…where Themis, the saving goddess enthroned beside Zeus, respecter of strangers, is venerated…” (Trans. Race).

A controversial fragment of his hymns may make Themis the first wife of Zeus (*Hymni* fr 30.1-5):

πρῶτον μὲν εὔβουλον Θέμιν οὐρανίαν
χρυσ<έα>σιν ἵπποις Ἡκεανοῦ παρὰ παγᾶν
Μοῖραι ποτὶ κλίμακα σεμνὰν
ἀγον Οὐλύμπου λιπαράν καθ’ ὀδόν

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227 The idea has the brilliant pedigree of Wilamowitz, Jacoby and Solmsen, but West’s objections at *Theogony* 901 are sound—without the complete context of the fragment, we cannot know whether Pindar said “’<So he swallowed Metis; but he did not remain without wives.> First the Fates brought Themis to Olympus’, etc.’”
“First did the fates bring wise-counseling, heavenly Themis on golden horses from the springs of Oceanos along a shining road to the hallowed stair of Olympus to be the primordial wife of Zeus Savior” (Trans. Race).

The testimonia concerning Themis Ichnaia which I will consider below offers an important Thessalian counterpart to this complex of stories linking Zeus and Themis. Indeed, it has been suggested by Steve Miller that in Thessaly, where Hera cults are notoriously sparse, Themis was the “Olympian” bride of Zeus.228

Themis is associated with prophecy in poetry of the Archaic period. Themis was the author of a number of important prophecies. At Pindar Isthmian 8, Themis calms a conflict between Zeus and Poseidon over Thetis (30-34):

"But the gods’ immortal minds did not accomplish that wedlock for them, when they heard what was ordained. For wise-counseling Themis said in their midst that it was fated for the goddess of the sea to bear a royal son mightier than his father” (Trans. Race).

Pindar clearly presents Themis with the authority of an oracle by describing her speech as θεσφάτων and its contents as what is πεπρωμένον. It is also tempting to see a close connection between Thessaly and Themis recognized by Pindar in this

228 Miller 1974: 252-255.
passage. The consequences of Themis’ prophecy are specifically Thessalian: Thetis will marry a Thessalian, Peleus.

Themis is also implicated in the beginning of the Trojan War. While the extant literature is not explicit that this was an oracular or prophetic act—Proclus’ epitome of the Cypria (Chrest. i.24-5) calls attention to the fact that Ζεύς βουλεύεται μετὰ τῆς Θέμιδος περὶ τοῦ Τρωϊκοῦ πολέμου “Zeus counseled with Themis about the Trojan War”—a fourth-century pelike from Kertsch depicts Themis sitting on an omphalos, speaking with Zeus in the company of other divinities.229

Themis is first associated with the oracle of Delphi by Aeschylus (Eum. 1-4), where she is said to be a prior owner of the oracle. This suggestion became current in both literary and artistic presentations,230 although the historicity of these earlier stages is doubtful. That such a story could even be developed about Themis, however, is revelatory of her general affinities with oracular and prophetic arts.

Epigraphic Evidence

The Thessalian calendar contained the month Themistios in which the

*Themistia were celebrated, almost certainly in honor of Themis. LGPN iii.B lists 18 Thessalians whose names begin in Themis-.

TI. Phalanna, VIa
IG ix.2 1236
[- -]ζ Ὀρεστα)[i]α ὄνεθεκε ταῖ Θέμισσι.
“[so-and-so] daughter of Orestas [dedicated] to Themis.”

229 LIMC s.v. Themis 17 = LIMC s.v. Aphrodite 1416
The original physical form of this stone is not clear from the extant descriptions. The text is dated on the basis of letter form. This Orestas is not otherwise known.\textsuperscript{231}

**T2. Atrax, Vla**


Θέμιστι Ἀγοραίαι

οἱ ταγοὶ ὀνέθεκεν

οἱ ἄμφι Κόρρον

καὶ Ἥαννείαν

καὶ Ὄμφαλίονα.

“To Themis Agoraia, the tagoi led by Korros, Wanneia and Omphalion dedicated”

Large marble stele with a vertical rectangular cutting on its face for the insertion of a votive and a tenon on top also for securing a votive.\textsuperscript{232} The dating of the monument is controversial as the stone was inscribed by at least two different cutters. According to Jeffrey’s typology of Thessalian letter forms, the alphas and thetas of line 1 are later than those of the following lines.\textsuperscript{233} Gallis offers a date in the first half of the 4\textsuperscript{th} century BCE for line 1, while the rest of the inscription dates to the end of the 6\textsuperscript{th} century or 1\textsuperscript{st} half of the 5\textsuperscript{th} century BCE.\textsuperscript{234} There is no evidence for an erasure beneath line 1.\textsuperscript{235}

How are we to explain this rather curious inscription? Gallis suggests that it must have initially been self-evident to the dedicators, the public as a whole and

\textsuperscript{231} LGPN iii.B s.v. Ὄρεστας 36.

\textsuperscript{232} I was able to examine the stone in the Larisa apotheke in July 2004.

\textsuperscript{233} Jefferey 1990: 96ff. Line 1 contains α5 and θ3, while the following lines contain α1 and θ2.

\textsuperscript{234} Gallis 1974: 274.

\textsuperscript{235} Gallis 1974: 276.
Themis herself to what deity this dedication belonged.\textsuperscript{236} He posits a later change in the environment within which the stele was originally situated: Perhaps the presence of other dedications no longer made it clear for what divinity the stele was set up.\textsuperscript{237} Since there were at least two areas on the stele where votives could have been attached, it is possible that the votive bore a distinctive image of Themis or otherwise left no doubt to the viewer to whom the object was offered. A second stele, dedicated to Athena Agoraia, was found near this dedication to Themis Agoraia and it carries the same basic traits: The letter forms used for the names of the dedicators—not tagoi in this case, but archons—date to the middle or late 5\textsuperscript{th} century BCE, while the line that carries the name of Athena Agoraia dates to the first half of the 4\textsuperscript{th} century. Gallis suggests that whatever motivated the later cutting of Themis Agoraia on \textbf{T2} also motivated the later cutting of the Athena Agoraia dedication. He also suggests that the same individual was responsible for the later cuttings.\textsuperscript{238}

While Gallis’ reconstruction is plausible, one must be cautious in dating inscriptions by letter form, especially when, as in Archaic Atrax, local \textit{comparanda} are not especially numerous. Jefferey’s extraordinarily useful typologies must still be verified on a case by case basis. There is no reason why \textbf{T2} could not have been produced by two contemporary cutters in Atrax using different letter forms. SEG 41.540A (Ambracia: VIa), though a considerably larger monument than \textbf{T2}, offers a useful parallel for this phenomenon.

\textsuperscript{236} Gallis 1974: 276. One could envision numerous scenarios: For example, the stele could have stood within the temenos of Themis in Atrax.
\textsuperscript{237} Gallis 1974: 276.
\textsuperscript{238} Gallis 1974: 278.
The inscription specifies the dedicating tagoi as οἱ ἀμφὶ Κόρρον | καὶ Βαννείαν | καὶ Ὄμφαλίον, which Helly translates as “les tages Korros, Arneias et Omphalion et leur entourage.”

Expressions like οἱ περί, οἱ ἀμφὶ + accusative proper name are common in Thessaly. Typically the context of the inscription clearly delineates what binds the group. In Thessaly, the expression very frequently occurs as shorthand for local colleges of tagoi. For example, IG ix.2 1231 13ff. (Phalanna: fin. IIa):

ἐπιμελές δὲ γενέσθω τοῖς
[τα]γοίς τοῖς περί Ειβιότον, ὑπὸς
[προξενία ἤδε ἀναγγαφῆ εἰς κίονα]
[λ.ι]θίνην κτλ.

“Let Eubiotos and the other tagoi see to it that this proxeny be inscribed on a stone stele…”

Rather than list the names of all the tagoi who held the office of tagos in Phalanna at that time—usually 5, but sometimes as many as 7—the expression οἱ περί marks out the entire group by mentioning only one member. None of the three tagoi mentioned in T2 are otherwise known.

The role of tagoi in Archaic and Classical Thessalian society is a matter of some dispute. It seems clear that in the case of T2, tagoi are a college of local society.

239 Helly 1995. E.g., II. 3.146-9: Οἱ δὲ ἀμφὶ Πριάμου καὶ Πάνθοου ἤδε Θημοίτην | Αμπόν τε Κλυτίον θ’
‘Τεκτάονα τ’ ὄζον Ἀριντ’ | Οὐκαλέγων τε καὶ Ἀντήνωρ πεπνυμένῳ ἀμφῳ | ἓπει δημογέροντες ἐπὶ Σκαμῆς πύλησι. Kirk translates ad loc. “‘Those around Priam and Panthoes…as well as Oukalegon and Antenor’, i.e. Priam and his companions Panthoes and so on’” and cites further Homeric parallels at II. 2.445, 6.435-7.


241 Cf. LGPN iii.B s.v. Βαννείας 1; Ὄμφαλίων 3; Κόρρος 1.
magistrates. An Archaic sacred law from Atrax reveals that tagoi received fines for infractions in the cult of Athena Polias.\textsuperscript{242}

Themis was also worshipped as Agoraia in Magnesia (T4, to be considered below). While the epithet Agoraia is technically applicable to any divinity whose cult was situated in the vicinity of the Agora, it is nevertheless tempting to see Themis being worshipped in a particularly Homeric aspect in Thessaly.\textsuperscript{243} The dedication to Athena Agoraia which was discovered with T2 suggests that the two goddesses were cultically or at least conceptually linked.

T3. Magnesia, V-IVa
SEG 37.491 = Ed pr. Magoulas 1985: 89-94
Θέμιστι προστειθόδια, τοι ἱερο- ἰ ἄκαιννα 4
I δεκάπος.
“Breast plates/horse armor for Themis, one ten-foot measuring rod for the sanctuary”

Stele. The stone is dated by letter form. Any interpretation of this inscription is dependant on a proper appreciation of the syntax. While προστειθόδια could be either nominative or accusative, ἄκαιννα can only be in the nominative case. The classification of the inscription as a votive offering is \textit{prima facie} unlikely. Autopsy of

\textsuperscript{242} Ed. pr. Giannopoulos 1934-5: 140. Helly 1979, has argued that this inscription is from Argoura, not Atrax.

\textsuperscript{243} Her association with the agora extends beyond Thessaly, e.g., at Boiotian Thebes, where a sanctuary of Themis was next to that of Zeus Agoraios (Paus. 9.25.1).
the stone in the Larisa *apotheke* in July 2004 revealed no trace of a cutting for the insertion of a votive. It is likely that this stone is an abbreviated inventory.

προστηθίδιον only occurs three times in Greek literature and is defined by *LSJ* as a “breast-ornament.” Pollux 2.162 suggests an equine context:

καλεῖται δὲ καὶ προστηθίδια ἵππων ὀπλα

“the armor of horses is also called *prostethidia.*”

Magoulas follows this line of interpretation in the *editio princeps.*

The other two occurrences of the word have nothing to do with horses, however:

1) Polybius 21.6.7

Ἐξελθόντες μὲν Γάλλοι δύο μετὰ τύπων καὶ προστηθιδίων ἐδέοντο μηδὲν ἀνήκεστον βουλεύεσθαι περὶ τῆς πόλεως

“As Two Galli or priests of Cybele with images and pectorals came out of the town, and besought them not to resort to extreme measures against the city” (Trans. Paton);

2) Polybius 21.37.5-7

παραγίνονται Γάλλοι παρ’ Ἀττίδος καὶ Βαττάκου τῶν ἐκ Πεσσινοῦντος ἱερέων τῆς Μητρός τῶν θεῶν, ἔχοντες προστηθίδια καὶ τύπους, φάσκοντες προσαγγέλλειν τὴν θεόν νίκην καὶ κράτος

“As he was encamped close to the river, two Galli, with pectorals and images, came on behalf of Attis and Battacus, the priests of the Mother of the Gods at Pessinus, announcing that the goddess foretold his victory” (Trans. Paton).

Which of the attested literary usages, if either, is most likely for T3?

Given Thessaly’s reputation for horsemanship in antiquity and the goddess’ popularity in the region, it is plausible that equine armor would be at home in a sanctuary of Themis. Known dedications of horse armor or other kinds of implements

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244 Magoulas 1985: 90.
worn by horses are not uncommon. Deities or heroes who receive these types of votive may be in some way associated with horses or the dedication may relate specifically to the circumstances preceding the dedication. For example, Plutarch describes how Cimon dedicated a bridal to Athena before leaving Athens at the advance of the Persians. Victorious armies would occasionally dedicate equine accoutrements of their enemy as a tithe of spoils. Timoleon allegedly offered a chariot of the Carthaginians to Apollo following his victory at Crimesus, although it is unclear if the chariot actually participated in the fighting or if it was a commissioned piece.

In his report on the bronzes uncovered during the early excavations of Olympia, A. Furtwängler commented on a number of rings discovered in the area of the Pelopeion and near the altar of Zeus which had parallels with rings associated with horse armor discovered in South Italian graves. Furtwängler also associated a bronze knob found near the west façade of the temple of Zeus with a bridal and a bronze plate found north of the Prytaneion with some kind of horse armor.

These dedications of horse armor at Olympia, if indeed that is what they are, may be associated with Pelops, although such activity is not otherwise attested in his cult at Olympia. He is associated with horses in myth and votive dedications of horse armor do not seem out of place in his cult.

We find another possible explanation for these presumed dedications of horse armor within the Altis when we consider the vast quantities of armor dedicated to Zeus in the Archaic and early Classical period. Armies regularly commemorated their

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245 Plutarch, *Kimon* 5.2. Plutarch suggests that the dedication was in this case symbolic of the Athenians’ need for sailors, not cavalry, to combat the Persians.
247 Furtwängler 1896: 63-64. He provided no further details about the South Italian graves, however.
248 Furtwängler 1896: 97-98, no. 682.
250 For discussion of Pelops’ cult at Olympia, see Pausanias 5.13 ff., Burkert 1983: 93 ff. Pausanias mentions no votives, but mentions a ram sacrifice with oracular features.
victories with dedications of armor, either as a simple thank offering or as a tithe.\textsuperscript{251} Both types of action have been associated with the oracle of Zeus at Olympia, an institution which seems to have been particularly connected with war.\textsuperscript{252}

Beyond Olympia, we find a conspicuous presence of horse accoutrements in the Attic cult of Poseidon Hippios celebrated at Colonnus.\textsuperscript{253} If a cult inventory has been supplemented and interpreted correctly, it is interesting to note that equine headgear is included in a list of objects which seem to have played an actual role in the cult, together with offering tables, cups and implements for flaying and roasting sacrificial animals.\textsuperscript{254}

There are therefore good parallels for the presence of the equine apparatus in cult contexts, especially of those divinities which are known to have had a special relationship with horses.

The pectorals worn by Galli are known from a handful of material remains.\textsuperscript{255} We simply do not know enough about the costume of officials and devotees of cults of Themis in the Greek world to determine whether Galli-like pectorals could have played any role. One may also speculate that a cult image of Themis was adorned with prostethidia. There is not enough evidence in the final analysis to determine which, if either, of these meanings is operative.

Lines 4-5 of the inscription are no less problematic. LSJ s.v. \textit{\u039d\kappa\alpha\iota\nu\alpha} offers the following possible meanings: \textbf{I.} spike, prick, goad; \textbf{II.} 1. ten-foot rod used as a measure; 2. square measure of 100 ft.” The specification that the \textit{\u039d\kappa\alpha\iota\nu\alpha} is

\begin{itemize}
\item \textsuperscript{251} It is the inscriptions that seal this interpretation. No pieces of the proposed horse armor carry any trace of an inscription.
\item \textsuperscript{252} It is not likely that these dedications are associated with victors at the games themselves. Victorious riders tended to commemorate their victories with actual models of horses or chariots. Cf. Rouse 1902: 166-7.
\item \textsuperscript{253} IG i\textsuperscript{3} 405, IG ii\textsuperscript{2} 1542 25.
\item \textsuperscript{254} IG i\textsuperscript{3} 405 (413/2-405/4a) where a \textit{\kappa\varkappa\rho\varphi\lambda\varepsilon\iota\omega} is mentioned. LSJ s.v. \textit{\kappa\varkappa\rho\varphi\lambda\omega\varsigma} I.2: “part of the head stall of a bridle.” Cf. Xen. \textit{Eq}. 6.8.
\item \textsuperscript{255} Gow 1960: 89-90, with illustrations and references to an Antonine relief.
\end{itemize}
δεκάπος, “ten feet long” not “ten,” makes it extremely unlikely that land is here recorded. We may therefore immediately exclude LSJ II 2.

An exact parallel for the expression in T3 is found in Callimachus Aetia 24.6-7:

δεκάπος δ’ ε ingresar ακαιναν ὁγέ, ἀμφότερον κέντρον τε βοῶν καθιμέτρον ἀροῦρης

“He [Thiodamas] held a ten-foot pole, both a goad for the oxen and a measure for the land” (Trans. Trypanis).

Apollonius Rhodius 3.1323-4 reads:

ἐργατίνης ὡς τίς τε Πελασγίδι νύσσεν ακαίνη οὐτάξων λαγόνας

“[Jason] like some ploughman with a Pelasgian goad pricked [the bulls] striking their flanks” (Trans. Seaton with modification).

On the word ἀκαίνη, the scholiast (Wendel) comments:

ἀντὶ τοῦ κέντρῳ. ἀκαίνα δὲ ἐστὶ μέτρον δεκάπους, Θεσσαλῶν εὑρέμα, ἣ ῥάβδος ποιμενικῆ παρὰ Πελασγοῖς ἡρμημένη

“akaina: instead of ‘goad’. The akaina is a ten-foot measure, an invention of the Thessalians, or a shepherds’ staff found among the Pelasgians.”

Comparison of Apollonius’ simple use of the word as “goad” with Callimachus’ fulsome gloss of the phrase as both “goad” and “measuring stick” leads one to wonder whether the δεκάπους ἀκαινα was the subject of some Alexandrean quarrel.

Thessalian inscriptions of the Hellenistic period attest to the use of ἀκαινα as an abstract unit of distance, but the concrete meaning of “measuring stick/goad” seems much more appropriate for T3.

One could understand the presence of a measuring rod/cattle prod in a number of different ways. Themis has associations with agriculture through the Horai, her

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256 E.g., SEG 43.311 = Ed. pr. Missailidou-Despotidou 1993.
daughters by Zeus. A dedicatory epigram of Agathios Scholastichus (AP 6.41) offers a useful parallel for the dedication of a goad to a goddess of agriculture:

Χαλκὸν ἀρτητὴν κλασιβόλακα νειοτομήα
cαι τὴν ταυροδέτιν βύρσαν ἐπαυχενίν
cαι βούπληκτρον ἀκαίναν ἐχετλήνετά τε γόμφον

Δηοὶ Καλλιμένης ἄνθετο γειοπόνος,
tμῆξας εὐαρότου ράχιν ὄργαδος· εἰ δὲ ἑπινεύσεις
tὸν στάχυν ὑμήσαι, καὶ δρεπάνην κομίσω.

"His brazen share that breaks the clods and cuts the fallows, the leather thong that passes under the neck of the ox, the goad with which he pricks it, and his plough-bolt doth the husbandman Callimenes dedicate to thee, Demeter, after cutting the back of his well-ploughed field. Grant me to reap the corn, and I will bring thee a sickle, too" (Trans. Paton).

It is conceivable that the abbreviated inventory of T3 records the presence of an akainna in the sanctuary of Themis which had been dedicated to her.

Another potential parallel comes from Rhamnous where Themis and Nemesis were honored with a joint cult. A damaged votive relief from Rhamnous depicts Themis and Nemesis. The latter holds what is usually called a scepter but may be a measuring rod. A popular coin type from Roman Smyrna represents two Nemeses, one of which sometimes holds a measuring rod. I will later suggest that the two goddesses may also have been associated in Thessaly. What significance such an object would have held within the cult of Themis in Magnesia is unclear. The concept of measurement was closely connected with ideas of retribution and justice.

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257 Hes., Theog. 901.
258 Harpocratin, s.v. Βοῦχετα, preserves a tradition wherein Themis is carried by ox to Boucheta following the flood of Deucalion. A goad may have been useful in this mythical circumstance as well, though there is no way of knowing if such a tradition was current in Magnesia.
259 E.g., LIMC s.v. Nemesis 10.
T4. Magnesia, 500-450a
McD 1040 = Ed. pr. Arvanitopoulos 1911: 300-1, no. 49
Θέμιδι ἄγο-ραια.
“To Themis Agoraia.”

Small stele. The date is suggested by letter form. Themis Agoraia is also known from Atrax (T2).

T5. Pherai, IVa
SEG 45.645 = Ed. pr. Miller 1974
[[ [ Ἰστία] Δημήτηρ ' Ἀφροδίτη ' Αθηνᾶ [Θέμις ]] →
[[ [ Ἰστία] Δημήτηρ ' Ἐνοδία ' Αθηνᾶ ' Ἀφροδίτη Θέμις[ς] ]] ←
[Θέμις ' Ἀφροδίτη ' Αθηνᾶ ' Ἐνοδία Δημήτηρ ' Ἰστία
“To Hestia, Demeter, Enodia, Aphrodite, Athena, Themis; Hestia, Demeter, Enodia, Athena, Aphrodite, Themis; Themis, Aphrodite, Athena, Enodia, Demeter, Hestia.”

Large marble altar. I have treated the monument in the section on Ennodia (= E9).

T6. Phthiotic Thebes, 250-217a
McDevitt 50 = Ed. pr. Arvanitopoulos 1908: 171
Θέμιδι
“To Themis.”
Stele. Date suggested by letter form. It is noteworthy that the stele was recovered during excavation in and around a sanctuary of Athena at Phthiotic Thebes. The two figures may have been associated in cult here as at Atrax.

**T7.** Gonnoi, ca. 178a

Helly 1973: II, no. 69 8-10

...καὶ πάρ’ ἐκεῖνοις ἡ προξε- νία ἀναγραφὴ ἐίς κίονα λιθίνην [καὶ]
τεθῆ ἐν τῷ ἱερῷ τῆς Θέμιδος κτλ.

“…let the proxeny decree be published among among them, the Mondaians, on a stone stele and set up in the sanctuary of Themis…”

Marble stele. Text is dated by eponymous strategos of the Thessalian League. A decree of proxeny is voted for judges from the Thessalian city of Mondaia by the Perrhaebian city of Gonnoi.

**T8.** Dodona, date?

SIG² 793

Δί Νάωι καὶ Διώναι
ἐπικοινύται Μον[δ]αιατᾶν τὸ κοινὸν πὲρ τοῦ [ἀρ-]
γύρροι τὰς Θεμιστο<ς>, ὥστε τὰ Θεμί-
[σ]τι καὶ βέλτιον ἐ<σ>κιρέμεν.

“The community of the Mondaeans enquires of Zeus Naios and Dione concerning the money of Themis whether it is permissible and better to put it on loan for Themis.”

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260 Trans. Parke.
Lead lamella. Inscriptions of this sort are extremely difficult to date. The people of Mondaia inquire about loaning money from the sanctuary of Themis to raise revenues.

**Literary Evidence**

**T9.** Strabo 9.5.14

ταύτα δ' ἐστὶ τῆς Θεταλιῶτιδος μιᾶς τῶν τεττάρων μερίδων τῆς συμπάσης Θεταλίας, ἣς καὶ τὰ ὑπ' Εὐρυπόλιῳ καὶ ὁ Φύλλιος, ὁποῦ Ἀπόλλωνος τοῦ Φυλλίου ἱερόν, καὶ Ἰχναί, ὁποῦ ἡ Θέμις Ἰχναία τιμᾶται. Καὶ Κίερος δ' εἰς αὐτὴν συντελεῖ καὶ ἀπ' ἀναπτὸ τῆς Αθαμανίας.

“But these locations belong to Thessaliotis, one of the four tetrads of all Thessaly, to which belongs both the territories governed by Eurypylos and Phyllos, where there is a sanctuary of Apollo Phyllios, and Ichnai, where Themis Ichnaia is honored. Both Kierium and all the land up to Athamania belong to it.”

Themis Ichnaia is already mentioned at *Homeric Hymn to Apollo* 89ff. as one of the goddesses who assists Leto during the birth of Apollo:

Αὐτάρ ἐπεί ρ' ὠμοσὲν τε τελεύτησέν τε τὸν ὀρκον,  
Δήλος μὲν μάλα χαῖρε γόνῳ ἐκάτοιο ἄνακτος,  
Λητώ δ' ἐννήμαρ τε καὶ ἐννέα νύκτας ἄελπτοις ὀδίνεσσι πέπαρτο. θεαὶ δ' ἔσαν ἐνδόθι πάσαι  
ὅσσι ἄρισται ἔσαν, Διώνη τε Ἰέρη τε  
Ἱχναίη τε Θέμις καὶ ἀγάστονος Ἀμφιτρίτη.

“Now when Leto had sworn and ended her oath, Delos was very glad at the birth of the far-shooting lord. But Leto was racked nine days and nine nights with pains beyond wont. And there were with her all the chiefest of the goddesses, Dione and

While the testimony of Strabo allows for a topographic explanation of Ichnaia, other related explanations of the epithet were current in antiquity. Stephanus, s.v. “Ιχναία, comments as follows:

πόλις Μακεδονίας. Ἡρόδοτος ἐβδόμη. Ἐρατοσθένης δὲ Ἀχνας αυτήν φησί...τὸ ἑθνικὸν Ἰχναίος καὶ Ἰχναία ἡ Θέμις. διωκομένη γὰρ ὑπὸ τοῦ Διὸς κατελήφθη ἐν τοῖς τῶν Ἰχναίων τόποις, καὶ ἀπὸ τοῦ διωχθῆναι κατ’ ἰχνος ὀνομάσθη.

“Ichnai: City of Macedonia. Herodotus in the seventh book. Eratosthenes calls it Achnai…The ethnic is Ichnaios, [like] Themis Ichnaia. For she, pursued by Zeus, was seized/raped by him in the region of Ichnai, and she is so-called because she was tracked down by her footsteps.”

I will consider the Macedonian location of this myth presently. The verb κατελήφθη suggests violence\(^{261}\) and contrasts sharply with the more neutral ἠγάγετο of the Hesiodic account.\(^{262}\)

Lycophron Alex. 128-131 also mentions an Ichnaian goddess, most likely Themis:

κεῖνος σε, Γονεὺς ὡσπερ, ἐργάτης δίκης, τῆς θ’ Ἡλίου θυγατρός Ἰχναίας βραβεύς, ἐπεσβολήσας λυγρὰ νοσφείο γάμων, λίπτοντα κάσσης ἐκβαλὼν πελειάδος.

\(^{261}\) Cf. LSJ, s.v. καταλαμβάνω 1.1, II.

\(^{262}\) Hes., Theog. 901. ἠγάγετο could easily conceal an act of violence, however.
“He, like to Guneus, minister of right and judge of the Ichnaian daughter of the sun, with stern rebuke shall rob thee of thy mate, and drive thee lusting from thy wanton dove” (Trans. Mooney with modification).

A scholion on the passage makes a number of significant observations (ANt (Leone)):

θυγάτηρ δὲ τοῦ Ἡλίου Θήμις, διότι καὶ αὐτὴ “πάντα ἐφορᾶ καὶ πάντα ἐπακούει”, δὴν καὶ Ἰχναία διὰ τὸ κατ’ ἱχνος τῶν ἄνθρωπων πορεύεσθαι.

“The daughter of the sun is Themis, because she also ‘sees and hears all things,’ for which reason she is also Ichnaia because she proceeds along the footsteps of men.”

While this is a very different image of Themis Ichnaia than that encountered in Stephanus, one is tempted to read the two passages in conjunction. Just as Themis Ichnaia was tracked by her footsteps, so now she too tracks others by their footsteps.

Schol. B (Leone) suggests that Lycophron does not literally mean that Themis was the daughter of Helios. One may infer the relationship’s symbolic dimension from the quotation of Od. 11.109, a description of Helios in Homer, in schol. ANt (Leone).

Themis Ichnaia is the daughter of Helios because she functions similarly. To proceed along someone’s footsteps can signify, in addition to the neutral sense of follow, both to emulate and to pursue for the purposes of punishment or retribution. The latter sense is to be preferred in the case of Themis Ichnaia.

The Lycophron scholion intimates this retributive aspect of Themis, an aspect also suggested by her association with Nemesis at Rhamnous, who is also once described as Ichnaia (Diodorus: A.G. 9.4051-2):

Αδρήστειά σε δίὰ καὶ ἱχναίη σε φυλάσσοι
παρθένος, ἢ πολλοῦς ψευσαμένη, Νέμεσις

“Divine Adrasteia and the tracker-maiden, deceiver of many, Nemesis—may they keep you safe” (Trans. Gow-Page).  

Indeed, it would be easy to mistake the activities of Themis at, e.g., Quintus of Smyrna 13.369 ff., where she is described floating in the air, watching the ἄνθρωπον φυλα, for those of Nemesis. It is possible that the two goddesses were perceived as doublets of one another in some areas and doubleness seems characteristic of the cults of both goddesses, e.g., double Nemeses at Smyrna (Paus. 1.33.7-9), double Themides at Troizen (Paus. 2.31.5). 

If or how these aspects of Themis Ichnaia were reflected in the actual cult of Themis Ichnaia in Thessaly is totally uncertain. I have speculated in the case of the Magnesian ἀκαίννα, T3, that a measuring rod may symbolize the goddess’ retributive function.

Strabo is our only source for Thessalian Ichnai, the location of which remains unknown. Giorgiades attached the name Ichnai to a group of ancient remains in northern Thessaliotis, near modern Elja. Stählin could do no better than echo Strabo: “Über Ichnai oder Achnai, wo die Themis Ichnaia verehrt wurde, weiss man nur, dass es zur Thessaliotis gehörte.” A recent student of the topography of the region, Jean-Claude Decourt, despaired of locating Ichnai. Strabo’s authority has nevertheless not been challenged by modern scholars.

A Macedonian Ichnai is better attested. We have already encountered this city at Stephanus s.v. Ἰχναία. In his account of Xerxes’ movements along the Thracian and Macedonian coastline, Herodotus mentions Ichnai and Pella as

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264 This passage led Canterus to comment ad Lyc. 129: Ichnaea vocatur Themis seu Nemesis…
265 Giorgiades 1894: 206.
267 Decourt 1990: 180, “Phyllos ne devait pas être très éloignée d’Ichnai (mais où était Ichnai?)”
268 A Mesopotamian Ichnai, doubtless a product of Macedon’s eastern campaigns in the Hellenistic period, is known from, e.g., Plut., Cras. 25.12, Cassius Dio 40.12.
occupying a narrow strip of land near the opening of the Axius River into the Thermaic Gulf, on the border of the Bottiean and Mygdonian territories. Pliny places Ichnai in the same general vicinity as Herodotus. Macedonian Ichnai is known to have minted coins with the ethnic IXNAON, IXNAION, from the middle of the 6th century.

Hesychius s.v. <Ἰχναίην χώραν> complicates Strabo’s testimony considerably:

τὴν Μακεδονίαν, ἐνθα τὸ μαντείον ὁ Ἀπόλλων κατέσχε, καὶ τιμᾶται Ἰχναίη Θέμις

“Ichnaian territory: Macedonia, where Apollo has an oracle and Themis Ichnaia is honored.”

Are Strabo’s Thessalian Ichnai and Themis Ichnaia simply a mistake or is it possible that there were two places known as Ichnai, one in Thessaly and one in Macedonia, each with its own cult of Themis Ichnaia? Satisfactory arguments could be made on both fronts. While Strabo’s reliability is often justifiably impugned, mere homonymy of place and cult is not sufficient to condemn him here. What historical circumstance could explain the testimony of both Strabo and Hesychius? One possibility is that there was a close, perhaps colonial, relationship between the two settlements. This would clarify both the shared city name and cult. Ennodia and

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269 Herodotus 7.123.
270 Pliny HN 4.35: mox in ora Ichnae, fluvius Axius.
271 Hammond and Griffith 1972-1988: 2.76f., 85. Cf. Head 1911: 199. Since the coins are similar in type to others certainly produced in Macedonia at this time and since the date precedes the putative beginning of Thessalian coinage, it is almost certain that these coins belong to Macedonian, not Thessalian, Ichnai.
272 It is impossible to determine to which Ichnai the few mentions of the city or the ethnic in epigraphical texts refer. The city of Ichnai, most likely either Thessalian or Macedonian, is mentioned in a Delphian list of theorodokoi (ed. pr. Plassart 1921: col. III, l. 63: ἐν Ἰχναίης Δήνης Ἀλκέτου). The Ichnaian ethnic is mentioned in a Delphian proxeny decree (FD iii.3 207 2). The Ichnaian comes between an individual from Edessa and one from Meliboea in a sequence of names originating from Thessaly or Macedonia. The ethnic is also known from in a sepulchral inscription from Athens (IG iii.2 2500: date?).
perhaps Zeus Thaulios offer parallels for other cults shared between Macedonia and Thessaly.

**Numismatic Evidence**

There is no conclusive numismatic evidence for Themis in Thessaly.

**Archaeological Evidence**

There is no archaeological evidence for the cult of Themis in Thessaly.

**Discussion**

The portrait of Themis that has emerged in the course of this presentation is multifaceted. While I hope to have demonstrated her popularity at all periods of Thessalian history, the Archaic and early Classical evidence is more substantial than what has been preserved for the other cults treated in this dissertation. The cult of Themis seems to have been established in Thessaly early and its distribution was wide. In fact, each of three main peioikic satellites of tetradic Thessaly provides evidence for the cult. Perrhaebian Phalanna in the Archaic period (T1), Magnesia in the Classical period (T3-4) and Phthiotic Thebes in the Hellenistic era (T6). In the figure of Themis at least, there seems to have been some kind of common religious ground among the various territories.

The association of Themis and the agora attested in Homer is also present in her Thessalian manifestations. It is not surprising to find the goddess deeply implicated in the political life of various localities of the region, especially in Mondaia, where her sanctuary was perhaps the principal locus of publication of state documents (T7), and in Atrax, where the goddess was worshipped by the local college
of tagoi in the Archaic period (T2). The goddess could also be worshipped by individuals, as T1 indicates.

The cult of Themis was also well established in Boiotia and certain aspects of her worship there are comparable to what we have observed in her Thessalian cults. Pausanias mentions a temple of Themis in Tanagra and a sanctuary, with cult image, in suburban Thebes. Her sanctuary in Thebes is near that of Zeus Agoraios while her temple in Tanagra is in a precinct which housed the temples of polis divinities.

5.7: Zeus Homoloios

Introduction

Nilsson presciently recognized that the cult of Zeus Homoloios in central and northern Greece was much more important than the extant evidence would suggest. In the case of Thessaly, his supposition has been entirely borne out by the archaeological discoveries of the past thirty years. The cult of Zeus Homoloios,

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273 Vos 1956: 69 and 78, argued that the worship of Themis in Boiotia was of considerable antiquity and connected with the cults of Themis in Thessaly. Although the evidence from Boiotia is late, two passages from Pausanias and a Hellenistic inscription, Schachter 1981-: 3.50 n. 7, admits that Vos’ proposal is tenable: “...the grouping at Tanagra suggests he may be right” (i.e. Themis’ temple is located near other gods who, ibid., 50, “embody[a] feature essential to the functioning of the polis.”)


“Beside the sanctuary of Dionysus at Tanagra are three temples, one of Themis, another of Aphrodite, and the third of Apollo; with Apollo are joined Artemis and Leto” (trans. Jones).

275 Pausanias 9.25.4: κατὰ δὲ τὴν ὄδον <τῆς> ἀπὸ τῶν πυλῶν τῶν Νηστῶν τὸ μὲν Θεμίδος ἔστιν ἱερὸν καὶ ἀγαλμα λευκοῦ λίθου, τὸ δὲ ἔφεξης Μοιρῶν, τὸ δὲ Ἀγοραίου Δίός.

“Along the road from the Neistan gate are three sanctuaries. There is a sanctuary of Themis, with an image of white marble; adjoining it is a sanctuary of the fates, while the third is of Zeus of the Market” (trans. Jones).

previously and inconclusively thought to have existed in Thessaly on the presence of
the month name Homoloios in the league calendar, is now certainly attested in
inscriptions from Atrax, Larisa and Metropolis of tetradic Thessaly. The cult is also
attested in Boiotian Thebes, Eretria and Eresos (Lesbos). On Lindos, a Zeus Amalos is
known which may be related to Homoloios. The month Homoloios is present in the
calendars of the Thessalian league, Boiotia, Aitolia and Lesbos.

There was no agreement about the epithet’s meaning in antiquity. Ancient
scholars variously appealed to topography, mythology and philology, often in
combination. Regional and local variation was the norm. Though much of the ancient
literary evidence is concerned with the epithet’s relevance in a Boiotian, especially
Theban, context, I will begin with what may be a particularly Thessalian explanation.
A fragment of Aristophanes the Boiotian preserved in both Photius and the Suda
presents a mythic aitiology of the cult—albeit abbreviated—in a Thessalian context
(Aristophanes the Boiotian, FGrHist 379 F 2 = Photius s.v. Όμολοωιος Ζευς):
εν Θήβαις καὶ ἐν ἄλλαις πόλεσι Βοιωτίας καὶ ὁ ἐν Θεσσαλίαι
ἀπὸ Ὄμολοας προφήτιδος τῆς Ἐνυέως ᾗν προφήτιν εἰς
Δελφοὺς πεμφῆναι ὁ Ἀριστοφάνης ἐν δευτέρῳ Θῆβαις.
“Homoloian Zeus: In Thebes and in other cities of Boiotia. And the one in Thessaly
(sc. is named) from Homoloa, prophet of Enyo, which prophet Aristophanes claims, in
the second book of the Thebaika, was sent to Delphi.”
Aristophanes of Boiotia was active in the late fifth-early fourth century BCE and
wrote a Thebaika or Thebaion Horon from which the preceding fragment originated.
Suda s.v. Όμολοωιος transmits the text with a subtle but significant difference:
Ζεὺς ἐν Θήβαις καὶ ἐν ἄλλαις πόλεσι Βοιωτικαῖς καὶ ἐν

277 Wilamowitz-Moellendorf 1891: 214-6, discusses the relevant sources.
Homoloios: Zeus in Thebes and other cities of Boiotia and in Thessaly; (sc. named) from Homoloa, prophet of Enyo, which prophet Aristophanes claims, in the second book of the Thebaika, was sent to Delphi.

Did Aristophanes record a shared Boiotian and Thessalian tradition concerning Zeus Homoloios (Suda) or one specific to Thessaly (Photius)? Given the repeated syntax ἐν...καὶ ἐν...καὶ ἐν of the opening of the entry, it is easy to see how the definite article ὁ dropped out in Suda. It is far more difficult to explain how it would have been introduced into Photius. It is therefore likely that Aristophanes used the tale of Homoloa the prophetess to explain the Thessalian cult of Zeus Homoloios.

Enyo, often represented in myth and cult as the female consort of Enyalios or Ares,278 is not otherwise connected with Thessaly or with oracles, although Ares was a popular oracular divinity in Asia Minor.279 Although the fragment is terse, it is possible to situate this account within the framework of other cult aitiologies where an individual is sent to Delphi when his or her territory is afflicted by some malaise and returns with instructions to found a new cult.280 Given the observed tendency of Enyo to be paired with a male figure in myth and cult, one wonders whether Zeus Homoloios played this role in Thessaly.

Aside from this admittedly problematic fragment of Aristophanes, however, the literary sources do not connect Zeus Homoloios with Thessaly but with Boiotia, especially Thebes, where the epithet Homoloios, vel sim. is applied in addition to Athena281, Demeter282 and one pair of the seven gates of Thebes. The gates in

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280 RE viii col. 2262 (Jessen) s.v. Homoloia.
281 Schol. Lyk. 520. The cult is not epigraphically attested.
particular attracted attention, and understanding how ancient traditions explained the significance of the epithet in this particular case of Theban topography may assist our inquiry into the epithet’s significance in Thessaly. Let us begin with the scholion to Euripides *Phoen.* 1119 (‘Ομολωίσι δὲ τάξειν εἶχε πρὸς πύλαις. “He directed his squadron toward the Homoloian Gates.”):

αὕται οὖτως ἐκλήθησαν ἀπὸ Ὀμολώέως τοῦ Ἀμφίονος. Τοὺς γὰρ περὶ Ἀμφιόνα φασὶ σὺν τοῖς παισίν ἀμα Κάδμῳ τειχίσαι τὴν πόλιν. Ἀριστόδημος (FGrHist 383 F 5a) δ’ αὐτὰς φησιν οὖτω κληθήναι διὰ τὸ πλησίον εἶναι τοῦ Ὀμολῶου ἡρώος. Ἀλλοι δὲ ἀπὸ μιᾶς τῶν Νιόβης θυγατέρων, Ὀμολοίδος καλομήνης.

“These gates were so-called, *viz.* Homoloian, from Homoloes the son of Amphion. For they say that those with Amphion, together with their children, at the time of Kadmos, built a wall for the city. Aristodemos283 asserts that they were so-called because of the proximity of the hero Homoloos. Others say that it was from one of the daughters of Niobe named Homolois.”

Multiple explanations of the epithet for the gates existed within a Theban frame of reference. Although this entry has no direct bearing on Zeus Homoloioios, it is reasonable to conjecture, given his prominence in Theban religion, that there were as many explanations of his epithet which relied exclusively on local genealogy and/or topography—perhaps the same as those listed here.

Another strand of interpretation, however, which combined the mythological approach with a topographical explanation, has slightly more bearing on Thessaly. The northern reach of the Ossa massif which formed the southern border of the Tempe was in antiquity known as Homole, *vel sim.*, upon which there was a settlement known as

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283 A series of questions about the identity of Aristodemos “the Theban” need not vex us here. He is most likely the same Aristodemos quoted in the Euripides scholion *supra* and is dated by Jacoby to ca. 150-130a.
Homolion, vel sim. 284 Steph. Byz. s.v. Ὄμόλη associates the Homoloian Gates of Thebes and Boiotian Zeus Homoloios with this region:

ὁρὸς Θετταλίας. Παυσανίας ἐνάτῳ, λέγεται καὶ <"Ομολος,> ὁ ὀίκοντες Ὄμολοεῖς, καὶ Θεβῶν πρὸς τῷ ὄρει Ὅμολωίδες, καὶ Ζεὺς Ὅμολωίος τιμᾶται ἐν Βοιωτίᾳ.

"Homole: a mountain in Thessaly. Pausanias in the ninth book. It is also called Homolos. The inhabitants (sc. are called) Homoloeis. And the gates of Thebes oriented toward the mountain are called Homoloian, and Zeus Homoloios is honored in Boiotia."

Therein is a loose association of a Boiotian cult epiclesis with Thessalian and Theban topography. As we have seen above in the Euripides scholion, there was no shortage of competing, perhaps cooperative, explanations of the Homolian Gates in Thebes.

Such was the nature of ancient aitiology. The passage in Pausanias to which Stephanus alludes, 9.8.5-7, makes the Theban-Thessalian connection more explicit:

τὰς δὲ ἐπὶ ταύτας πύλας ὄνομαζουσιν Ὄγυγιας, τελευταῖα δὲ εἰσὶν Ὅμολωίδες· ἐφαίνετο δὲ εἶναι μοι καὶ τὸ ὄνομα νεώτατον ταῖς πύλαις ταύταις, αἱ δὲ Ὅγυγια τὸ ἀρχαιότατον. (9.8.6) τὰς δὲ Ὅμολωίδας κληθήναι φασίν ἐπὶ τοῦ ὅραν, ἣνικα ὑπὸ Ὄργείων μάχῃ πρὸς Γλίσαντι ἐκρατήσαν, τότε ὅμοι Λαοδάμαντι τῷ Ὅτεικλέους ὑπεξίασιν οἱ πολλοὶ· τούτων οὖν μοῖρα τὴν μὲν ἐς τοὺς Ὁλυμπιοὺς πορείαν ἀπόκνησε, τραπόμενοι δὲ ἐς Θεσσαλοὺς καταλαμβάνουσιν Ὅμόλην, ὃρῶν τῶν

284 E.g. Strabo 9.5.22:

τὸ μὲν οὖν Ὅμολιον ἢ τὴν Ὅμόλην (λέγεται γὰρ ἀμφοτέρως) ἀποδοτέον αὐτοῖς· εἰρήται δὲ ἐν τοῖς Μακεδονικοῖς ὅτι ἐστὶ πρὸς τῇ Ὅσσῃ κατὰ τὴν ἄρχην τῆς τοῦ Πηνείου διὰ τῶν Τεμπών διεξοθέλῃς.

"Now Homolium, or Homolê (for it is spelled both ways), should be assigned to the Magnesians; as I have said in my description of Macedonia, it is close to Ossa, situated where the Peneius begins to discharge its waters through Tempê" (trans. Jones).
“Next after these gates is the one called Ogygian, and lastly the Homoloian gate. It appeared to me too that the name of the last was the most recent, and that of the Ogygian the most ancient. The name Homoloian is derived, they say, from the following circumstance. When the Thebans were beaten in battle by the Argives near Glisas, most of them withdrew along with Laodamas, the son of Eteocles. A portion of them shrank from the journey to Illyria, and turning aside to Thessaly, they seized Homole, the most fertile and best-watered of the Thessalian mountains. When they were recalled to their homes by Thersander, the son of Polyneices, they called the gate, through which they passed on their return, the Homoloian gate after Homole.”

While there is no explicit mention of Zeus Homoloios, we glimpse in Pausanias’ pre-history of the Homoloian Gates at Thebes a complex of issues similar to those we witnessed in the case of Athena Itonia: War resulting in travel between Thessaly and Boiotia and the transposition of the toponymy of one region to the other. If we supplement the Pausanias passage with the lemma in Stephanus, an association of the Theban gates with Zeus Homoloios and Thessalian topography becomes more plausible.

Other evidence helps us flesh out the picture. A connection between Thessalian Homole and a festival known as the Homoloia is suggested by Aristophanes the Boiotian, preserved in the scholion to Theocritus 7.103:

\[\text{‘Ομόλη δὲ Θετταλίας ὄρος, ὡς Ἐφορος (FGrHist 70 F 228) καὶ} \]

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286 Theocritus 7.103: τὸν μοι, Πάν, ὦ Ὀμόλας ἔρατόν πέδον ὅστε λέλογχας κτλ.

“Ah, Pan, to whom has fallen the lovely plain of Homole…” (trans. Gow)
'Αριστόδημος ὁ Θηβαῖος (FGrHist 383 F 5b) ἐν οἷς ἱστορεῖ περὶ τῆς ἐορτῆς τῶν Ὅμολοϊων καὶ Πίνδαρος ἐν τοῖς Ὕπορχήμασιν (fr. 113 Snell-Mahler).

“Homole is a mountain in Thessaly, so Ephoros and Aristodemos the Theban, in the work in which he makes an inquiry about the festival of the Homoloia, and Pindar in the Hyporchemata.”

Most significant for my purposes is the implicit suggestion in the scholion that Aristodemos connected Thessalian topography with a festival known as the Homoloia—perhaps Theban, given Aristodemos’ ethnic and the suggestive presence of Pindar.

Istros offers evidence for a third type of interpretation current in antiquity (FGrHist 334 F 5 = Photius s.v. Ὅμολοιός Ζεῦς ≈ Suda s. v. Ὅμολοιός): Ἰστρὸς δὲ ἐν τῇ δωδεκάτη τῆς συναγωγῆς, διὰ τὸ παρὰ Ἀἰολεύσιν τὸ ὁμονοητικόν καὶ εἰρηνικόν ὁμολον287 λέγεσθαι.

“Istros, in the twelfth book of the Synagoge (sc. says that Zeus is called Homoloian) because among the Aiolians what is agreeable and peaceful is called homolon.”

Istros “the Callimachean” was a wide-ranging Alexandrian scholar of the mid-third century BCE who authored an Attika, also known as Synagoge ton Athidon, in at least 14 books, from which the preceding fragment originated. Not a history in any true sense, the Attika seems to have been a digest of events treated in previous Attides. It is impossible to ascertain how this etymology emerged within the work. Jacoby notes: “Istros’ reference to an Aiolian word is by no means foolish in view of the geographic sphere of the epithet, of the festival Homoloia, and of the month Homoloios. It is

287 ὁμολον Photius: ὁμιλον Sud. A.
remarkable anyhow that he explains the epithet etymologically, not deriving it 
\[\upiota \omicron \omicron \: \tau\omicron \omicron \omicron \omicron \omicron \omicron .\]^{288}

While there is no need to force Istros’ philological explanation of the epithet into a necessary relationship with the other interpretive traditions known in antiquity, one may note the implied reconciliation between Laodamas and Thersander, children of Eteocles and Polyneices, in the Pausanias passage. It is also entirely possible that Istros’ discussion is based on analogy with well-known cults of Zeus Homonoia.

A striking shared feature of each interpretive strand is their frame of reference. Zeus Homoloios is situated within an Aiolian milieu, whether Boiotian or Thessalian, or Boiotian and Thessalian, or, as Istros explicitly states, Aiolian. This general feature is, as Jacoby notes, entirely borne out by the epigraphic evidence both for month names and cult. In general, the details of the mythological explanations are not in themselves especially trustworthy or illuminating about the character of the deity. Local tradition was predictably malleable and subject to manipulation throughout time for purposes which are irrecoverable. Perhaps more significant, however, is the testimony of Pausanias, to which we will return at the close of this section.

Let us now consider the epigraphic and archaeological evidence for the cult of Zeus Homoloios in Thessaly.

**Epigraphic Evidence**

Epigraphic evidence for the cult of Zeus Homoloios in Thessaly was at one point entirely limited to the month Homoloios in the League calendar, a dubious attestation of the cult in itself. In the past thirty years, however, four Thessalian dedications to Zeus Homoloios have been published.

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^{288} Jacoby’s commentary *ad loc.*
ZH1. Atrax, ca. 250-200a
SEG 35.493 = Ed. pr. Tziaphalias 1984a: 197-8, no. 65
Δι[ι] Ὠμολονίου.
“To/Of Zeus Homoloios”

Marble pedimental stele. It is not clear if this dedication is the ineditum mentioned in Helly’s publication of ZH2 and dated to IV-IIIa.289

ZH2. Atrax, fin. III-init. IIa
᾽Ἄλεξανδρος
Θρασυλόχειος
Διὶ Ὠμολονίου.
“Alexander son of Thrasylochus [dedicated] to Zeus Homoloios.”

Marble pedimental stele. Letter forms of the late third-early second century BCE. The date corresponds well with the typology of the dedication.290 This Alexander (= LGPN iii.B s.v. Ἄλεξανδρος 93) is on record as a tagos of Atrax in SEG 29.502, now dated to 230-200a.291 He is the father of two sons, Thrasylochus and Theodorus, who were strategoi of the Thessalian League in 187/6a and 184/3a respectively.292 The former, during his tenure as strategos, was honored with proxeny by the Delphians (SIG3 585 165); the latter was victor in the horse race at the Eleutheria (IG ix.2 526

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289 Helly 1983b: 164.
290 Helly 1983b: 164.
16). As Habicht notes, “the family must have been one of the leading families of Thessaly and certainly the first in Atrax.”

ZH3. Larisa, Ia vel ante
SEG 35.608 = Ed. pr. Tziaphalias 1984b: 216-217, no. 96 A
Δι’ Ὄμολονίου
’Ἀνδραγαθίδαι
οὶ ἐν κυλλιάδαις.
“To Zeus Homoloios the Andragathidai in the kylliadai (dedicated)”

Marble stele. Undated by ed. pr., but the stele was later reused to record a series of manumissions which date to Ia (SEG 35.599). There are some minor discrepancies between ed. pr.’s transcription and the drawing of line 1 and 3. I have printed SEG’s text.

Ed. pr. interprets the Andragathidai of line 2 as a family or phratry and the oἱ ἐν κυλλιάδαις of line 3 as the name of a phyle. The termination –idai is certainly suggestive of a family. The phrase oἱ ἐν κυλλιάδαις in line 3 is more difficult and may identify a branch of the Andragathidai by where they lived or owned property.

ZH4. Metropolis, date ?
SEG 40.482 = Ed. pr. Intzesiloglou 1985: 195
Διὶ
’Ομολοίοι.
“To/for Zeus Homoloios”

293 Habicht 1987c: 24.
SEG: “Stele with crowning member and two akroteria.” Undated by ed. pr.

Numismatic Evidence

I have briefly considered images of Zeus on Thessalian coinages in an earlier section of Zeus Eleutherios. Though a popular figure, he is nowhere identified on coinage as Homoloios nor does he otherwise possess any iconographic attribute that suggests his representation as Homoloios.

Archaeological Evidence

None of the Thessalian inscriptions concerning Zeus Homoloios was retrieved from the site of its primary deposition. The acropolis of ancient Homolion has produced evidence for an Archaic apsidal building, tentatively identified as a temple, associated with a fragment of a monumental terracotta foot stamped with a thunderbolt. The thunderbolt coupled with the ancient topographic explanations of the epithet Homoloios allows for an interpretation of this site as a sanctuary of Zeus Homoloios. The evidentiary record is still too slender for this interpretation to bear any real weight, however.

Discussion

Perhaps the most salient feature to emerge from our discussion of the variety of ancient explanations of the epithet Homoloios is the Aiolian frame of reference. This impression is confirmed by the epigraphic evidence. Cultic relationships between Boiotia and Thessaly are disarmingly common. With the presence of Homoloios in the calendar of Lesbian Kyme and the significant numbers of theophoric names in Lesbos 294 Arvanitopoulos 1910: 189-90; Arvanitopoulos 1911: 284-287.
and Aiolis of Asia Minor, though, it becomes legitimately possible to speak of an Aiolian cultic stratum in the case of Zeus Homoloios. This can only be a beginning, for evidence of the cult’s Thessalian manifestation, to say nothing of an Aiolian dimension, is still on the whole scarce.

If the cult was originally a kind of peak cult localized at Thessalian Homole, it later became unmoored from its surroundings and spread to large areas of north-central Greece and Aeolis in Asia Minor. In this sense, then, and on a much smaller scale, it may be seen to mirror the spread of the cult of Zeus Olympios, which perhaps also began as a peak cult but eventually grew to panhellenic proportions, chiefly through the prestige of Olympia in Elis. The extent to which a connection with Thessalian Homole/Homolion was perceived in the performance of the cult at its various locations is uncertain. The testimony of Pausanias certainly suggests that in the second century CE, some Thebans felt that the Homoloian Gates were linked to that particular region of northern Thessaly.

The geographical distribution of the cult within tetradic Thessaly is roughly parallel to that of Dionysus Karpios. The two securely dated inscriptions from Thessaly, ZH1 and ZH2, both belong to the late third or early second century BCE. If there is any truth to the identification of the temenos on the acropolis of Homolion as belonging to Zeus Homoloios, then our earliest evidence may be several centuries earlier. The presence of the month Homoloios in the league calendar in any case suggests an earlier date.

This calendar evidence also indicates that the Homoloia in Thessaly were a state festival. The divinity could also receive private dedications, however, as evidenced by ZH1, ZH2 and ZH4. ZH2, the dedication of Alexander, indicates that

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Cf. Nilsson 1995: 12-13 where the author suggests that Zeus Homoloios was overshadowed by Zeus Olympios.
the cult could be patronized by elite members of Thessalian society. Finally, the dedication of the Andragathidai, ZH3, reveals that Zeus Homoloios could also receive cult from gentilicial groups.\textsuperscript{296} The brevity of each of the dedications does not enable us to glimpse his particular sphere of influence.

Theophoric names like 'Ὀμολωίς and 'Ὀμολώδιχος, though attested throughout the Greek world, are especially common in Boiotia.\textsuperscript{297} They are rare in Thessaly, however: Only one 'Ὀμολώδιχος is known from Phthiotic Thebes.\textsuperscript{298} Whether this reflects a different conception of the divinity in the two regions or differing onomastic taste is uncertain.

5.8: Zeus Thaulios

\textit{Introduction}

The cult of Zeus Thaulios is attested in Pherai, Larisa, Pharsalos and Atrax of tetradic Thessaly. The cult is unattested outside of tetradic Thessaly. The significance of the epithet is completely opaque. Three groups of mostly late literary texts have been exploited by scholars in an attempt to clarify the epithet’s meaning.

1) Hesychius s.v. Θαύλια makes reference to a Dorian festival known as the Thaulia:

\begin{quote}
\text{ἐορτή ἄχθείσα ὑπὸ Κτεάτου παρ’ ὁ καὶ <θαυλίζειν> λέγειν τοὺς Δωριέ" \\

“Thaulia: A festival introduced by Kteates, wherein the Dorians claim to thaulizein.”
\end{quote}

The festival is not otherwise attested.\textsuperscript{299}

\textsuperscript{296} Graf 1985: 31 discusses several examples of Zeus Olympios receiving gentilicial cult.


\textsuperscript{298} LGPN iii.B s.v. 'Ὀμολώδιχος 107.

2) A perplexing group of texts concerns the Attic Bouphonia:

a) Hesychius s.v. [bou'túpov]:

\[bou'tútēn\] ... Ἀθήνησιν ἐκαλεῖτο, ἐκ τοῦ Θαυλωνιδῶν γένους καθιστάμενος

“...[ox-striker]: called [ox-sacrificer] in Athens, established by the family of the Thaulonidai.”

b) Hesychius s.v. Θαυλωνίδαι:

γένος ἰθαγενῶν Ἀθήνησι

“Thaulonidai: family of true-born (?) at Athens”

c) Suda s.v. Βουφόνια:

ἐορτὴ παρὰ Ἀθηναιόις πάνυ ἀρχαία. ἐν γὰρ τοῖς Διὑπολείοις φασὶ τὸν βοῦν τὸ πόπανον φαγεῖν τὸ παρεσκευασμένον εἰς τὴν θυσίαν, Θαύλωνα δὲ τινα, ὡς εἶχε, τῷ πελέκει ἄποκτειναι τὸν βοῦν, ὡς καὶ Ἀνδροτίων φησί.

“Bouphonia: An extremely ancient festival [celebrated] in Athens. For they say that at the Dipoleia a cow ate the popanon which had been prepared for the thysia. A certain Thaulon, so [the story] goes, killed the cow with an ax, as Androtion too claims.”

d) Suda s.v. Θαύλων, Θαύλωνος:

ὁς τῷ ἰδίῳ πελέκει ἀπέκτεινε τὸν βοῦν τὸν φαγόντα τὸ πόπανον, ὡπερ ἦν παρεσκευασμένον εἰς τὴν θυσίαν ἐν τοῖς Διὑπολίοις, καὶ ζήτει ἐν τῷ Βουφόνια.

“Thaulon, Thaulonos: [the individual] who with his own axe killed the cow after it ate the popanon which had been prepared for the thysia at the Dipoleia. See also 'Bouphonia.'”

This group of testimonia concerns the aitiology of the Attic Bouphonia. According to Androtion, the earliest witness, Thaulon killed a cow that had eaten a cake prepared
for the sacrifice and feast at the Dipoleia, a festival in honor of Zeus Polias. This Thaulon may have been the eponymous hero of the Attic genos of the Thaulonidai who, if the first fragmentary testimony from Hesychius is reliable, established the rite of the Bouphonia and officiated in the cult. None of the testimonia suggest a connection with Thessaly and it may be best to regard this similarity of names as coincidental.

3) The most suggestive evidence comes from Hesychius and Herodian who both claim that Thaulos/Thaulios was an epiclesis for Macedonian Ares:

a) Hesychius s.v. Θαύλιος ή Θαύλος:

“Thaulios or Thaulos: Macedonian Ares.”

b) Herodian s.v. Θαύμος ή Θαύλος:

“Thaumos or Thaulos: Macedonian Ares.”

A tantalizing pair of testimonia. While literary and numismatic sources in particular reveal that Ares was a popular figure in Macedonia, nowhere else does he receive the epiclesis Thaulios. The implication of Thessalian and Macedonian politics was early and complete. Whether this state of affairs was a reflection of a deeper cultural connection between the two or merely a necessary feature of geographic proximity has been one of the more intriguing questions in contemporary Thessalian scholarship. It is plausible that with the cult of Zeus Thaulios we are faced with another instance of cultic overlap between Macedonia and Thessaly, just as in the case of Ennodia and Themis Ichnaia.

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300 Parker 1996: 299, regards the Thaulonidai as a certain or probable Athenian *genos*: “…there is no reason to doubt the existence of an autonomous *genos* of Thaulonidai who supplied…the most important of all *boutupoi.*”

301 Baege 1913: 62-70.
Modern scholars have variously attempted to explain the epithet’s significance on the basis of these testimonia and in conjunction with comparative linguistics and/or the historical record. I briefly summarize three prominent, admittedly provisional, interpretations. Hiller von Gaertringen compares the Greek θαυλό- with the Germanic dau visible in, e.g., Old High German töt: “Then Thaulon would be the same as bouphonos, Thaulia = bouphonia and Zeus Thaulios the god to whom the Bouphonia applied.”

Solmsen, followed by Chantraine, compared Hipponax fr. 3 (West): "Hermes, dog throttler, Candaules in Maeonian, companion of thieves, come give me a hand (?)" He suggested that Thaulios could be rendered as “throttler” and further supposed that the epithet concealed a reference to an archaic manner of sacrifice by strangling or throttling, visible on some Mycenaean gems and preserved on Hellenistic-Early Imperial coin issues of Ilion.

Following a similar chain of association, Chrysostomou connects Zeus Thaulios with Zeus Phonios, known on an inscription from Larisa. He further suggests that Zeus Thaulios was a god of purification, specifically for those who had committed homicide. He explains the prominence of the cult in Thessaly as a response to the violent factionalism which seems to have perpetually gripped the region.

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302 Cf., in addition, Costanzi 1913; Costanzi 1914.
303 Hiller v. Gaertringen 1911: 156, ”Dann würde Θαυλό- dasselbe wie βουφόνος, Θαυλία = βουφόνια sein, und Zeus Θαυλίος der Gott, dem die Βουφόνια gelten.”
304 Solmsen 1911: 286-7; Chantraine s.v. Thaulios.
305 Trans. Gerber.
306 Solmsen 1911: 290-1.
307 In line 38 of the inventory published at Helly 1970b.
I am very skeptical of the applicability of any of these explanations to the Thessalian Zeus Thaulios.\textsuperscript{309} There is simply no need to be compelled to make all of the literary evidence fit a uniform picture, especially when so much of it is late and lacking any basis in the epigraphic or material record. There are no details that can either support or contradict the Bouphonia hypothesis. The case is similar with the material record. There are no votives, no certain visual representations of the god even, that assist our understanding of his character. In such circumstances, comparative linguistics can only furnish supporting evidence for cult interpretation. Chrysostomou’s vaguely historicizing reading is only slightly more attractive. We will see that the majority of dedications to Zeus Thaulios have been dated to periods of great political stress in Thessaly, but this chronological coincidence leads his argument to excess: Since these dedications were made during a period of social conflict, they must be related to it.

It is safest to temporarily admit our ignorance of the significance of Thaulios in a Thessalian context and to focus on the epigraphic and material evidence itself to determine if any patterns emerge.\textsuperscript{310}

\textit{Archaeological and Epigraphic Evidence}

\textit{Pharsalos}

A small rise near ancient Pharsalos has produced architectural members suggestive of a Doric temple and dated to the Late Archaic or Early Classical period.

\textsuperscript{309} When pursued to their logical conclusions, some of these arguments lead to stunning conclusions. On the basis of the Hiller-Solmsen line, Zeus Thaulios will have once had a near panhellenic status and the Bouphonia, or the equivalent, would have had a role in the Ionian, Dorian and Aeolian world. While Trümpy has recently proven that the Bouphonia belonged to the oldest, pre-migration stratum of Ionian religion, there is insufficient evidence to extend this practice to the Dorian and Aeolian world, if indeed one can even speak of such a thing. These linguistic similarities are just that, similarities. They cannot be a substitution for argument.

\textsuperscript{310} In the following sections, I treat archaeological and epigraphic evidence together.
Arvanitopoulos claims to have seen a number of votive bases in the vicinity. Initially extramural, this site was eventually incorporated within the expanded fortifications of the fourth century BCE. Subsequent excavation on site brought to light a number of female terracotta figurines dating to the Hellenistic period.\(^{311}\)

The sanctuary was tentatively connected with Zeus Thaulios on the basis of an inscription found on site, since lost, and first published by Arvanitopoulos:

\[\text{ZT1. Pharsalos, IVa} \]
\[\text{IThessEnip 62} \]
\[\Delta \iota \Theta\alphaυ\lambda\iota\omega\iota \]
\[\acute{\alpha}ν\chiιστ\omega\nu\ \omega\iota \piερ\iota \ \Pi\alpha\rho\mu\epsilon\omicron\nu\sigma\iota\kappa\omicron\nu \]

“To Zeus Thaulios, \acute{\alpha}ν\chiιστ\omega\nu\ (?) Parmeniskos\(^{312}\) and his group [offered]”

Rupestral. Now irrecoverable due to modern building in the area. The line division is uncertain. Giannopoulos proposed a fourth-century date for unclear reasons.

For the expression \(\omega\iota \piερ\iota\ +\) accusative name, see \[\text{T2. The suggestive and troubling \acute{\alpha}ν\chiιστ\omega\nu\ is apparently a partitive genitive, the whole from which Parmeniskos and his group are a subdivision. The \acute{\alpha}ν\chiιστ\omega\nu\, otherwise unattested in Thessaly, must be members of an \acute{\alpha}γχιστει\alpha\, for which compare Suda, s.v. \}' \acute{\alpha}γχιστε\epsilon\zeta\varsigma\ kai \}' \acute{\alpha}γχιστε\epsilon\iota\alpha:\]
\[\text{συγγ\epsilonνε\iota\alpha. kai <}' \acute{\alpha}γχιστε\epsilon\iota\zeta,> \omega\iota \acute{\alpha}π\iota \acute{\alpha}δ\epsilon\lambda\phi\omicron\nu\ kai \acute{\alpha}νεψι\iota\omicron\nu\ kai \theta\epsilon\iota\omicron\nu\ \kappa\alpha\tau\alpha \ \piα\tau\epsilon\rha\ kai \ \mu\eta\tau\epsilon\rha \ \epsilon\gamma\nu\tau\alpha\tau\omicron\ o\tau\omicron\ \ \tauε\lambda\epsilon\upsilon\tau\epsilon\sigma\alpha\nu\tau\omicron\ος.} \]
\[\omega\iota \ \acute{\epsilon}\zeta\omicron\ o\tau\omicron\ \ \tau\omicron\u0391\u03b1\omicron\ \text{μ\omicron\omicron\omicron\nu.} \ \omega\iota \ \acute{\epsilon}\zeta\omicron\ k\acute{\alpha} \ \epsilon\pi\iota\gamma\alpha\omicron\omicron\omicron\ \]

\(^{311}\) Theocharis 1964: 260-1.

\(^{312}\) = LGPN iii.B s.v. \παρ\mu\epsilon\nu\iota\σ\kappa\omicron\ Ο. The name is attested three other times in Pharsalos and is popular throughout Thessaly.
μιχθέντες τοῖς οίκοις οἰκείοι λέγονται.

“Anchisteus and Anchisteia: Syngeneia. Anchisteis: Those nearest the deceased from the brothers or nephews or uncles, by father or mother: Those outside of this group are only syngeneis. Those by a second marriage mixed into the household are called oikeioi.”

The notion had a specialized sense in Athens. Jebb comments succinctly on Sophocles Antigone 174: “In Attic law, ἄγγειστεία was any degree of relationship on which a claim to an inheritance could be founded in the absence of a will otherwise disposing of it.” A new sacred law from Entella (init. vel med. IIIa), NGSL 26, details the symbolic reformation of a fractured and fractious populace into small, five man groups which avoided the kind of ἄγγειστεία also avoided in the courts (ll. 17-9):

...καὶ ἐκ τῶν λοιπῶν πολιτῶν ποτικλαρόντω τρεῖς πότ τοὺς δύο ἔξω τάν ἄγγειστεῖάν ἄν ὁ νόμος ἐκ τῶν δίκαις τηρίων μεθίστασθαι κέλεται.

“...they shall then choose by lot three men from the rest of the citizens in addition to the (former) two, avoiding relationships which the law states deviate from the (practice of the) courts.”

While it is hazardous to assume that the concept had the same specific legal sense in Thessaly, the Pharsalos dedication may provide evidence for a positive cultic function of such a kinship group in the region.


οὐ δὲ δικάζειν· μη δικάζειν πατέρα παῖδι | μηδὲ παῖδα πατρὶ μηδὲ ἄδελφοις ἄδελφῳ μηδὲ ἄδελφοις | μηδὲ πάτρως μηδὲ γαμβροῦς μηδὲ πενθέρους μηδὲ κοινονοὺς τῆς | δίκης μηδὲ προεξόνους μηδὲ τοὺς εἰσαγωγεῖς | τῶν δικῶν μηδὲ τοὺς τριβουμένους ὑπὸ τῆς πόλεως.

315 Trans. Lupu.
Chrysostomou has recently tried to add Ennodia to this sanctuary. He draws attention in particular to the presence in both Pherai and Pharsalos of a Doric temple in the vicinity of both a Protogeometric-Geometric sanctuary and a major crossroads. He also attempts to connect the female terracotta figurines with Ennodia.\textsuperscript{316} Morgan is suspicious, pointing out that “while the hypothesis that this was shared with Ennodia is attractive, it is unproven and the votive record is not comparable.”\textsuperscript{317}

A second inscription mentioning Zeus Thaulios was recovered from the acropolis of Paleopharsalus, modern Xylades:\textsuperscript{318}

\textbf{ZT2. Pharsalos, IVa}

\textit{IThessEnip 63 = Ed. pr. Woodward 1910: 154, no. 5}

\textit{Διός Θαυλίου}

“Belonging to Zeus Thaulios”

Altar. Letter forms of the fourth century BCE. Given the distance between Paleopharsalus and Pharsalos, it is likely that this altar did not emanate from the putative sanctuary in Pharsalos. It should be regarded as evidence for a second cult of Zeus Thaulios.

\textit{Pherai}

The large sanctuary north of the modern town of Velestino has been variously attributed to Zeus Thaulios, Ennodia or Zeus Thaulios and Ennodia. Arvanitopoulos and Béquignon both associated the sanctuary with Zeus Thaulios: Zeus Thaulios was the best attested god in Pherai in the early decades of the twentieth century and the

\textsuperscript{316} Chrysostomou 1998: 62.
\textsuperscript{317} Morgan 2003: 139.
\textsuperscript{318} The identification of Paleopharsalus with modern Xylades is suggested by Decourt 1990: 218ff.
sanctuary was the largest known in Pherai. New epigraphic and archaeological discoveries have led to a reevaluation of that hypothesis, with the consensus now beginning to shift to Ennodia. In the final analysis, though, the identification of the sanctuary must remain open as the accumulation of evidence has not been decisive. I have discussed this sanctuary at greater length in the section on Ennodia.

Irrespective of the sanctuary’s identity, the epigraphic evidence proves that Zeus Thaulios was a major cult figure in Pherai. There are five published inscriptions.

**ZT3.** Pherai, fin. IV-init. IIIa.

SEG 48.669 = Chrysostomou 1998: 236

Δεῖ Ὁσαλίω[τ]

Φιλόλαος Λιοντόμε[νείος]

Θράσυλλος Κλεοδύμ[είος]

Σουσίβιος Αριστομιμ[είος]

Μεννείας Παυσανν[ιάος]

Καλλικράτεις Φερενίκ[είος]

Ἑπικράτεις Ἄ...[-----]

“To Zeus Thaulios: Philolaos son of Liontemenos, Thrasyllos son of Kleodamos, Sosibios son of Aristomedon, Menneias son of Pausannias, Kallikrates son of Pherenikes, Epikrates son of A[...]”

Fragmentary marble pedimental stele with relief shield in tympanum. Chrysostomou does not publish a proper edition of the inscription but mentions it in passing in a footnote. He does publish a photograph from which the above readings were made. The cutter appears to have confused Thaulios and Aphrios—two aspects of Zeus well-

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319 E.g., Chrysostomou 1998: 38ff.
known in Pherai. While the ΘA of Thaulios is clear, the sequence ΦP follows. On top of the ΦP, however, the sequence ΥΛ has been cut. It appears that the cutter began to inscribe Thaulios, but became confused and continued the inscription as “Aphrios.” He seems to have corrected his mistake by recutting ΦP as ΥΛ. Paint would have emphasized the cutter’s correction. While accidents of this type are not uncommon in the epigraphic record, this momentary confusion may suggest that, at least in the mind of one Thessalian, the aspects of Thaulios and Aphrios were related in Pherai.

Chrysostomou plausibly suggests that the document is a catalogue of priests of Zeus Thaulios, though one should not rule out other possibilities, e.g., tagoi, other sacral officials.

Several birth names or patronyms mentioned in this text are also known from the large catalogue of the gymnasiarchs of Pherai (SEG 25.664 = Ed. pr. Theocharis 1964: 265-7): E.g., Philolaos, father of [Philola]os (?)(SEG 25.664 I 21 (c. 320a) = LGPN iii.B s.v. Φιλόλαος 23); A Liontemenos is mentioned as gymnasiarch at SEG 25.664 II 3 (= LGPN iii.B s.v. Λιοντωμένεις 4) and then as father of the gymnasiarch Pithoun and Thiozotos at SEG 25.664 II 49, 59; Aristomedoun son of Aristomedeis is listed as gymnasiarch in 303 BCE at SEG 25.664 I 54 (= LGPN iii.B s.v. Ἀριστομέδου), etc.

While in each of the preceding cases the evidence is not sufficient to prove that any of the dedicators belonged to gymnasiarchic families,

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322 References for those not mentioned in the Gymnasiarch list: This is the first mention of Θράσυλλος in Pherai, otherwise only known from Demetrias, cf. LGPN iii.B s.v. Θράσυλλος. There is no Κλεόδημος known from Pherai, but cf. LGPN iii.B s.v. Κλεόδημος 1 for a similar name in Hellenistic Pherai. A Σοφίτιος is known from second-century BCE Pherai, cf. LGPN iii.B s.v. Σοφίτιος 5. A Καλλικράτεις is known from second-century Pherai, cf. LGPN iii.B s.v. Καλλικράτεις 31.
the sheer volume of overlap suggests that this must have been the case in at least some cases.

The most significant, and in fact only definite, overlap between the two documents, however, lies in the figure of Kallikrates son of Pherenikos. He must be the brother of Apeimantos son of Pherenikos mentioned as gymnasiarch in 308/7 BCE (SEG 25.664 I 39). The individuals mentioned in the dedication for Zeus Thaulios will, not surprisingly, have belonged to the local elite.

ZT4. Pherai, date?
McD 238 = Béquignon 1937: 87-8, no. 52
[Διὶ ὃνλίω.
“To Zeus Thalios”

Stele.

ZT5. Pherai, date?
McD 239 = Béquignon 1937: 91, no. 65
Διὶ
Θαυλίου.
“To Zeus Thaulios”

Stele.
These four anonymous dedications to Zeus Thaulios were recovered from various parts of ancient Pherai. None can be directly associated with Pherai’s great Doric temple. Béquignon unfortunately does not attempt to date these texts.

In addition to the inscriptions connected with the possible sanctuary sites at Pharsalos and Pherai, Atrax and Larisa have also produced evidence for the cult of Zeus Thaulios.
“Small white marble pedimental stele” (SEG). Discovered on the acropolis of Larisa in the foundations of Agios Achilleus. Chrysostomou mentions another unpublished dedication to Zeus Thaulios from the Larisa acropolis, dated 350-300a.\footnote{Chrysostomou 1998: 238, with n. 927.} He would connect both dedications with the sanctuary of Zeus Phonios which was on the acropolis of Larisa, although the basis for the association of these two aspects of Zeus is uncertain. Given the heavy Byzantine building on the Larisa acropolis, it is difficult to read too much into the findspot of these inscriptions.

**ZT9. Atrax, 200a**

SEG 34.490 = Ed. pr. Tziaphalias 1977: 137-9

\[\Delta\tau\iota \cdot \Theta\alpha\upsilon\lambda\iota\nu.\]

“To Zeus Thaulios”

Dedicatory stele. The inscription is dated by letter form. Chrysostomou refers to a possible sanctuary site in the vicinity of the southern cemetery of Atrax where ZT9 and the ineditum discussed below were discovered.\footnote{Chrysostomou 1998: 59-60.} A pair of anonymous dedications to Zeus Tritodios were also discovered in the area, one dating to ca. 450-400a, the other to IIIa.\footnote{SEG 34.494 = Ed. pr. Tziaphalias 1977: 137-9, is a third dedication from the same area, unless it = SEG 33.454. What may be a fourth dedication to Zeus Tritodios from Atrax is mentioned at SEG 32.569 = Gallis 1975b: 199, no. 20.} The significance of Tritodios is unclear. Helly, comparing \(\tau\rho\iota\tau\omicron\omicron\omicron\omicron\), an Aiolian word for “head,” and \(\delta\iota\omicron\omicron\), proposed “of the brilliant head”; he also suggested “of the three roads” as another possibility.\footnote{Helly 1983b: 165-8.} Recently, Dubois has analyzed the epithet as a compound of \(\delta\delta\omicron\omicron\) and \(\mathrm{T}r\iota\tau\omicron\omicron\) - < \(\mathrm{T}r\iota\tau\omicron\omicron\).
<Troπτο> (cf. τρῆβω): “of frequented roads.” He sees the etymology and popularity of Ennodia as comparable. Whichever linguistic analysis one chooses and however one understands the relationship of that analysis to the character of Zeus Tritodios, the proximity of the dedications to Zeus as Tritodios and Thaulios may suggest that the two aspects were related.

Chrysostomou\textsuperscript{328} and Decourt\textsuperscript{329} mention an ineditum from Atrax. Chrysostomou suggests a fourth-century BCE date for unclear reasons.\textsuperscript{330} Decourt writes:

“Finally, still in Atrax, in the dedication offered to Zeus Thaulios by the Simmidai, the name of the group is followed by those of twenty members, without patronymic, then those of the magistrates of said group, the tagoi. The absence of a patronymic would be more conducive to an interpretation of the members of this list as a religious organization and not a civic collective. However, that one of the tagoi, Simmidas, bears the name of the group could be conducive to recognizing a genos there: One can say no more about it.”\textsuperscript{331}

\textit{Numismatic Evidence}

See under Zeus Homoloios.

\textit{Discussion}

The particular character of Zeus Thaulios cannot be ascertained by combining the traces preserved in the late literary resemblances—none of which, it must be noted, actually refer to Zeus Thaulios—with comparative linguistics. No material has

\textsuperscript{327} SEG 37.443 = Dubois 1987.
\textsuperscript{328} Chrysostomou 1998: 236 with n. 918.
\textsuperscript{329} Decourt and Tziaphalias 2001: 147.
\textsuperscript{330} Chrysostomou 1998: 236 with n. 918.
\textsuperscript{331} Decourt and Tziaphalias 2001: 147.
emerged from the putative sanctuary sites at Pharsalos or Pherai, to say nothing of Atrax, or the inscriptions which allows us to test Hiller, Solmsen or Chrysostomou’s provisional conclusions about the character of Zeus Thaulios worship.

When we consider the epigraphic evidence alone, a very different picture of the cult emerges. The geographical distribution of the cult is relatively broad, while the chronological range of dedications is quite brief, with most falling in the fourth and third centuries BCE. Again, one feels a particular lack in the case of the Pherai dedications. The types of dedication fall into two basic categories: The simple, anonymous votive stele and the larger group dedication. In the case of the ineditum from Atrax and the rupestral text from Pharsalos, this group was probably gentilicial. ZT3 from Pherai, also a group dedication, is less clear.

The negative evidence admits no definite conclusions, but is nonetheless suggestive. There are no attested theophoric names in Thessaly, a region from which we know over 13,000 different names, which explicitly evoke Thaulios. The published volumes of LGPN(i-iii.B) list no name anywhere in the Greek world which begins in Θαυλια (-). While we are one chance find away from changing this picture, the situation is nevertheless surprising for such a major deity. Zeus Thaulios belongs to a select group of deities which did not produce theophoric names. Parker comments: “Most notably, powers associated with the Underworld are avoided: no mortal is named for Kore/Persephone, great goddess though she was, for the Eumenides, for Hades, or for Plouton.”

This is a relatively well defined subset of deities with circumscribed interests. If the Thessalian picture holds true, this would be the clearest evidence yet, negative though it is, for the nature of Zeus Thaulios.333

332 Parker 2000: 54-55.