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CAPInv. 1217: [t]o koinon zeu[gitan

I. LOCATION

i. Geographical area	Central Greece
ii. Region	Thessaly. Pelasgiotis.
iii. Site	Nikaia, located 8 km south of Ancient Larisa.

II. NAME

i. Full name (original language)	[τ]ὸ κοινὸν ζευ[γιτᾶν (SEG 42: 513, l. 1)
ii. Full name (transliterated)	*[t]o koinon zeu[gitan*

III. DATE

i. Date(s)	f. iii BC

IV. NAME AND TERMINOLOGY

ISSN 2446-2500

ii. Name elements	Professional:	The tentative restorations of the name of the group *zeu[gitan* and the name of the divinity (*Impsiou*), as well as the etymological analysis provided by Kontogiannis, were based on two facts: a. the discovery of two more votive *stelai* dedicated to Poseidon *Impsios* in the same area (SEG 42: 511 and SEG 42: 512) and b. two later *scholia* (Hesychius, s.v. *impsas· zeyxas. Thessaloi*; idem, s.v. *Impsios· Poseidon ho zygios*. Likewise, Kontogiannis argued that the name of the *koinon* most probably refers to an association of craftsmen responsible for the yoking of animals (Kontogiannis 1992: 385-7).
	Theophoric:	We could also restore the name of the *koinon* as *Zeuxanthioi*, following the text of another votive stele to Poseidon *Zeuxanthios* (SEG 42: 515), which was also located in the same area (Kontogiannis 1992: 387-8).
iii. Descriptive terms	κοινὸν, *koinon*	
Note	*koinon*: SEG 42: 513, l. 1	

V. SOURCES

i. Source(s)	SEG 42: 513 (f. iii BC)
Note	See also: Giannopoulos 1930: 104, no. 2, fig. 6 Kontogiannis 1992: 385 Heinz 1998: 196, cat. no. 49, fig. 117
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	SEG 42: 513 is a fragmentary votive inscription of the *koinon* to a divinity: in every probability, Poseidon *Impsios* or *Zeuxanthios*. The inscription was dated by the *komarchoi* (archons of the *kome/-ai* 'villages-chiefs'? leaders of the group?). The text is written in Thessalian dialect.
i.c. Physical format(s)	Fragmentary shaft stele of white marble (Giannopoulos 1930: 104, fig. 6; Heinz 1998: 196, cat. no. 49, fig. 117).
ii. Source(s) provenance	The stele was located in the area of modern Nikaia, 8 klm south of Ancient Larisa. Now in the Museum of Larisa, cat. no. 212.

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	The area of Nikaia has delivered two more hellenistic votive stelai to Poseidon *Impsios*, a third one to Poseidon *Zeuxanthios* and two later funerary inscriptions. Kontogiannis tentatively identified the area with the site of ancient Chalke, a *kome* inside the *chora* of Ancient Larisa (Kontogiannis 1992).

VII. ORGANIZATION

ii. Leadership	The two *komarchoi* dating the inscription have been interpreted as archons of the nearby *kome* (Kontogiannis 1992: 385-6) and in that case the *koinon* would be an association of the population of the *kome* dating its acts by the local archons. However, *komarchoi* are also attested in Attica, as archons of smaller administrative units that the demes with mainly religious responsibilities (IG II^2 3103; cf. Parker 1997: 328-9); following that second perspective, the *komarchoi* of the SEG 42: 513, l. 1 could feature as archons of the religious association of the *koinon zeugitan*, namely the inhabitants -ploughmen- of the *kome* itself.
iv. Officials	
Eponymous officials	The question whether the two *komarchoi* dating the inscription are religious officials of the *koinon* stays open.

X. ACTIVITIES

iii. Worship	The *koinon* dedicates a stele to the God.
Deities worshipped	Most probably, Poseidon *Impsios* or *Zeuxanthios*.

XII. NOTES

iii. Bibliography	Giannopoulos, N.I. (1930), 'Θεσσαλικαί επιγραφαί', *AEph*: 104, no. 2, fig. 6. Heinz, M. (1997), *Thessalische Votivstelen*. Bochum. Kontogiannis, A. (1992), 'Ἴμψιος· Ποσειδών ο Ζύγιος', in E. Kypraiou (ed.), *Πρακτικά Διεθνούς Συνεδρίου για την αρχαία Θεσσαλία στη μνήμη του Δ.Ρ. Θεοχάρη*, Athens: 381-91. Parker, R. (1997), *Athenian Religion. A History*. Oxford.

XIII. EVALUATION

i. Private association	Probable
Note	The use of the term *koinon* and the tentative restorations of the theophoric *zeuxanthioi* or the professional *zeugitai* suggest that we are dealing in every probability with a private association of low intensity.
ii. Historical authenticity	The presence of the inscription renders the historical authenticity of the group certain.

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