

CAPInv. 824: **hoi Hippota[dai]**

I. LOCATION

i. Geographical area	Central Greece
ii. Region	Thessaly. Pelasgiotis.
iii. Site	City of Atrax.

II. NAME

i. Full name (original language)	οἱ Ἴπποτά[δαι] (SEG 35: 505, l. 1)
ii. Full name (transliterated)	<i>hoi Hippota[dai]</i>

III. DATE

i. Date(s)	l. iv BC
------------	----------

IV. NAME AND TERMINOLOGY

i. Name in other forms	<i>hoi hippota[i]</i> (SEG 53: 567)
------------------------	-------------------------------------

Helly also proposed the restitution of the simple noun 'horsemen/cavalrymen', since it can point to similar Thessalian dedications on behalf of the *phrouroi* (Helly forthcoming: n. 83); *hippotai* are also known from other Thessalian inscriptions (Scotoussa: SEG 53: 567).

ii. Name elements	Cultic:	Tziafalias suggested that this was a dedication to Poseidon, inferring that - according to the mythical narration- Aiolos, the son of Poseidon was an <i>Hippotades</i> (Tziafalias 1984: 200).
	Kinship-related:	The <i>Hippotadai</i> of SEG 35: 505 have been identified by the excavator as a phratry/family -'the descendants of <i>Hippotes</i> ' (Tziafalias 1984: 200). Br. Helly argues that the term is a 'nom gentilige' deriving from the personal name <i>Hippotes</i> and most probably referring to a <i>genos</i> (Helly forthcoming).
	Status-related:	The <i>Hippotadai</i> of SEG 35: 505 were linked to the <i>Hippotai</i> (horsemen/cavalrymen), attested in various Thessalian cities (cf. Scotoussa: SEG 53: 567). Tziafalias argued that they were horse breeders (Tziafalias 2000: 87).
Note	In the recent publication of two inscriptions from Larisa, Br. Helly and A. Tziafalias put forward that <i>hippoteion</i> (plural: <i>hippoteia</i>) is 'something that belongs to the horsemen/cavalrymen'; according to those new texts dealing with public administration of cultivable land, <i>hippoteia</i> are public land plots assigned to the <i>hippeis</i> ('terrains cavaliers') (Tziafalias and Helly 2013: 156-8). On the <i>hippeis</i> (cavalrymen) as land holders and their role in the social, political and military organisation of Thessaly, see Helly 1995: 203-11, 240-52, 287-94; also Thessalian <i>hippeis</i> are cited in the contemporary fourth century treaty between Thessaly and Athens (IG II ² 116 and IG II ² 24).	

V. SOURCES

i. Source(s)	SEG 35: 505 (l. iv BC)
Note	See also: SEG 53: 567
Online Resources	SEG 35: 505 SEG 53: 567
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	SEG 35: 505 is part of a dedicatory inscription. Greek.
i.c. Physical format(s)	Large fragmentary stele of white marble, with horizontal crowning member bearing the fragmentary inscription (Heinz 1998: 364, cat. no. 339, fig. 194).
ii. Source(s) provenance	SEG 35: 505: city of Atrax (now in Larisa, cat. no. 80/45)

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	The site of Ancient Atrax has delivered public architecture (acropolis, remains of sanctuaries and a theatre, fortification walls), as well as a rich record of public and private inscriptions, including decrees, votives, inscribed tombstones, etc (Decourt, Nielsen, Helly et al. 2004: 692).
---------------------------	--

XII. NOTES

iii. Bibliography

- Decourt, J.-C., Nielsen, Th.H., Helly, Br. et al. (2004), 'Thessalia and adjacent regions', in M.H. Hansen and Th.H. Nielsen (eds.), *An Inventory of Archaic and Classical Poleis. An Investigation conducted by the Copenhagen Polis Centre for the Danish National Research Foundation*, Oxford: 676-731.
- Heinz, M. (1998), *Thessalische Votivstelen*. Bochum.
- Helly, Br. (1995). *L'Etat thessalien. Aleuas le Roux, les tétrades et les tagoi*. Lyon.
- Helly, Br. (forthcoming), 'La Thessalie des 'siècles obscurs': un essai d'interprétation historique', in *Mélanges offerts à Phanouria Dakoronia*.
- Mili, M. (2015). *Religion and Society in Ancient Thessaly*. Oxford.
- Tziafalias, A. (1984), 'Ανέκδοτες Θεσσαλικές επιγραφές', *Thessaliko Hemerologio* 7: 193-237.
- Tziafalias, A. (2000), 'Το Έργο της ΙΕ' Εφορείας Προϊστορικών και Κλασικών Αρχαιοτήτων', in P. Kalogerakou (ed.), *Το Έργο των Εφορειών Αρχαιοτήτων και Νεωτέρων Μνημείων (1990-1998)*, Volos: 85-96.
- Tziafalias, A., and Helly, Br. (2013), 'Décrets inédits de Larisa organisant la vente des terres publiques attribuées aux cavaliers', *Topoi* 18: 135-249.

XIII. EVALUATION

i. Private association

Possible

Note

It has been convincingly argued (Helly forthcoming; cf. Tziafalias and Helly 2013) that this is a public group, namely a *genos* or even a *phratry*. However, following the fragmentary state of the inscription, the possibility of having a collective votive of a private group should not be excluded (cf. Mili 2015: 347).

ii. Historical authenticity

The presence of the inscription (SEG 35: 505) attesting a gentilice deriving from the well attested name of *hippotes* (SEG 53: 567), in relation to the two new inscriptions from Larisa (Tziafalias and Helly 2013: 137-42, 161, fig. 1-4) renders the historical authenticity of the group certain.