

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[γῖτᾱν (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	



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

V. SOURCES

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

VI. BUILT AND VISUAL SPACE

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

ii. Leadership	The two <i>komarchoi</i> dating the inscription have been interpreted as archons of the nearby <i>kome</i> (Kontogiannis 1992: 385-6) and in that case the <i>koinon</i> would be an association of the population of the <i>kome</i> dating its acts by the local archons. However, <i>komarchoi</i> 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 <i>komarchoi</i> of the SEG 42: 513, l. 1 could feature as archons of the religious association of the <i>koinon zeugitan</i> , namely the inhabitants -ploughmen- of the <i>kome</i> itself.
iv. Officials	
Eponymous officials	The question whether the two <i>komarchoi</i> dating the inscription are religious officials of the <i>koinon</i> stays open.

X. ACTIVITIES

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

XII. NOTES

iii. Bibliography	Giannopoulos, N.I. (1930), 'Θεσσαλικά ἐπιγραφαί', <i>AEph</i> : 104, no. 2, fig. 6. Heinz, M. (1997), <i>Thessalische Votivstelen</i> . Bochum. Kontogiannis, A. (1992), 'Ἴμψιος· Ποσειδῶν ὁ Ζύγιος', in E. Kypraiou (ed.), <i>Πρακτικά Διεθνούς Συνεδρίου για την αρχαία Θεσσαλία στη μνήμη του Δ.Ρ. Θεοχάρη</i> , Athens: 381-91. Parker, R. (1997), <i>Athenian Religion. A History</i> . Oxford.
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XIII. EVALUATION

i. Private association	Probable
Note	The use of the term <i>koinon</i> and the tentative restorations of the theophoric <i>zeuxanthioi</i> or the professional <i>zeugitai</i> 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.