

CAPInv. 1229: **tois Agyiatais**

I. LOCATION

i. Geographical area	Central Greece
ii. Region	Thessaly. Tetras of Phthiotis.
iii. Site	Ancient city of Pharsalos.

II. NAME

i. Full name (original language)	τοῖς Ἀγυιάταις (I.ThessEnipeus 74, l. 2)
ii. Full name (transliterated)	<i>tois Agyiatais</i>

III. DATE

i. Date(s)	400 - 300 BC
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IV. NAME AND TERMINOLOGY

i. Name in other forms	τοὶ Ἀγυιάται (I.ThessEnipeus 75, l. 1)	
ii. Name elements	Cultic:	The term <i>Agyitai</i> can be associated with the cult epithet of Apollo <i>Agyieus</i> or <i>Agyieos</i> (Chantraine 1968: 15-6). Apollo has been also called <i>Agyiates</i> (Aesch., <i>Agamemnon</i> , 1081, 1086).
		Zeus and Dionysus bear also the cult epithet <i>Agyieus</i> (Nilsson 1961: 65-83).
	Topographical:	According to Hesychius, the term <i>aguiatai</i> indicates the 'inhabitants of a <i>kome</i> , the neighbours' (Hesychius, s.v. ἀγυιῆται· κομήται, γείτονες, <i>aguietai kometai, geitones</i>); also <i>aguia</i> signifies the 'road' and <i>aguiatai</i> the 'inhabitants of a road' (Chantraine 1968: 15-6)

V. SOURCES

i. Source(s)	I.ThessEnipeus 74 (350-300 BC) I.ThessEnipeus 75 (400-350 BC)
Note	See also: Heinz 1998: 373, cat. no. 355, fig. 28 SEG 23: 408 SEG 45: 637 IG IX.2 241 DGE 566
Online Resources	I.ThessEnipeus 74 I.ThessEnipeus 75
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	I.ThessEnipeus 74 is a votive inscription of Trochilos, archon of the <i>Agyiatai</i> , after his victory at the Pythia (Heinz 1998: 373); it has been also argued that this was a dedication to the <i>Agyiatai</i> (Decourt 1995: 74; contra, Br. Helly in BE 1996: no. 1; Helly 1995: 316, n. 107). I.ThessEnipeus 75 records a dedication by the <i>Agyiatai</i> , in the archonship of Sosandros and Asandros. Again Decourt pointed to a dedication to the <i>Agyiatai</i> (Decourt 1995: 75). The interpretations of J.-Cl. Decourt are not widely accepted. We should bear in mind that both inscriptions are written in Thessalian dialect.
i.c. Physical format(s)	I.ThessEnipeus 74 is a large stele of dark limestone; rectangular shaped hole for the suspension of a metal object -probably a wreath- in the middle of the front surface (Heinz 1998: 373, fig. 28). I.ThessEnipeus 75 is a white marble pillar, slightly pyramidal in shape.
ii. Source(s) provenance	Ancient city of Pharsalos. Now in the Museum of Volos, Inv. no. E 1042).

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	Both inscriptions were located out of context, as building material in modern houses. On the rich archaeological remains and the society of the classical city of Pharsalos, Decourt, Nielsen, Helly et al. 2004: 701-4.
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VII. ORGANIZATION

ii. Leadership	I.ThessEnipeus 74 clearly records that Sosandros is the archon of the <i>Agyiatai</i> . Following that perspective, I.ThessEnipeus 75 indicates two archons of the <i>Agyiatai</i> (Sosandros and Asandros); the nominative plural of the <i>toi Agyiatai</i> is attested in other Aeolian dialects (Blümel 1982: 265). It should be noted that all mentions of the archons of the <i>Agyiatai</i> are made only by name, without patronymic.
Eponymous office	The names of the archons are used in order to date the votive inscriptions.

X. ACTIVITIES

iii. Worship	The <i>Agyiatai</i> dedicate <i>stelai</i> .
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XII. NOTES

iii. Bibliography

- Blümel, W. (1982), *Die aiolischen Dialekte*. Göttingen.
- Chantraine, P. (1968), *Dictionnaire étymologique de la langue grecque: histoire des mots*. Paris.
- Decourt, J.-Cl. (1995). 'Inscriptions de Thessalie I. Les cités de la vallée de l'Enipeus', *Études épigraphiques* 3. Athens, Paris.
- Decourt, J.-C., Nielsen, Th.H., Helly, Br. et al. (2004), 'Thessalia and adjacent regions', in M.H. Hansen and Th.H. Nielsen (eds.), *An Inventory of Archaic and Classical Poleis*, Oxford: 676-731.
- Heinz, M. (1998), *Thessalische Votivstelen*. Bochum.
- Helly, Br. (1995), *L'Etat thessalien. Aleuas le Roux, les tétrades et les tagoi*. Lyon.
- Mili, M. (2015). *Religion and Society in Ancient Thessaly*. Oxford: 133, 351.
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XIII. EVALUATION

i. Private association

Probable

Note

The name in *-atai* in plural indicates the presence of a collectivity. The mention of the archons simply by name, without, patronymic, suggests in every probability that we are not dealing with civic archons but with the leaders of a group of inhabitants in a street or neighbourhood (for example, Helly 1995: 316; cf. Mili 2015: 133) or of a private group of religious nature gathered around the cult of Apollo *Agyieus* (cf. Mili 2015: 351).

ii. Historical authenticity

The presence of the two almost contemporary Pharsalian inscriptions renders the historical authenticity of the group certain.