

CAPInv. 1805: **Simmidai**

I. LOCATION

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

II. NAME

i. Full name (original language)	Σιμμίδαι (unpublished; mentioned in Chrysostomou 1998: 236, n. 918)
ii. Full name (transliterated)	<i>Simmidai</i>

III. DATE

i. Date(s)	iv BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Personal:	One of the magistrates (<i>tagoi</i>) mentioned in the inscription bears the personal name <i>Simmidas</i> (Decourt and Tziafalias 2001: 147).
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V. SOURCES

i. Source(s)	Chrysostomou 1998: 236, n. 918 (iv BC)
Note	See also: GHW 5738 Decourt and Tziafalias 2001: 147 Mili 2015: 348
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Votive inscription in Greek to Zeus <i>Thaulios</i> on behalf of the <i>Simmidai</i> (twenty members) and most probably the magistrates (<i>tagoi</i>) of the group.
i.c. Physical format(s)	Monumental marble pedimental stele
ii. Source(s) provenance	Sanctuary of Zeus <i>Thaulios</i> , in the vicinity of the western cemetery of Atrax.

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	Another marble votive stele to Zeus <i>Thaulios</i> was found in the same area (SEG 34: 490; cf. Chrysostomou 1998: 236, n. 919).
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VII. ORGANIZATION

ii. Leadership	The inscription mentions the magistrates of the group named <i>tagoi</i> .
iii. Members	The inscription mentions twenty members listed by their names without patronyme.

IX. MEMBERSHIP

ii. Gender	Men
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X. ACTIVITIES

iii. Worship	The group dedicates a stele.
Deities worshipped	Zeus <i>Thaulios</i>

XII. NOTES

iii. Bibliography	Chrysostomou, P. (1998), <i>Η Θεσσαλική Θεά Εν(ν)οδία ή Φεραία Θεά</i> . Athens. Decourt, J.-C., and Tziafalias, A. (2001), 'Une liste civique à Crannon: La stèle dite des Ménandridai', <i>ZPE</i> 137: 139-52. Mili, M. (2015), <i>Religion and Society in Ancient Thessaly</i> . Oxford.
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XIII. EVALUATION

i. Private association	Possible
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Note

The character of the group remains an open issue. It has been argued that the absence of patronymics in the listed members puts forward the possibility of having a religious association; however, the fact that one of the *tagoi* bears the homonymy to the group name *Simmidas* could point to a *genos* (Decourt and Tziafalias 2001: 147).