

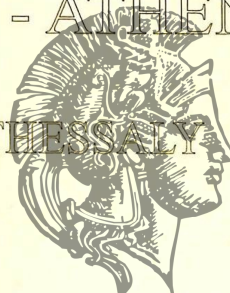
TABVLA
IMPERII
ROMANI

J 34 - ATHENS

AKAΔHMIA

THESSALY

ΑΘΗΝΑΙ



ACADEMY OF ATHENS

2021

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

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Published by the
Research Centre for Antiquity of the Academy of Athens
14, Anagnostopoulou Street
106 73 Athens, Greece

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ISSN 2241-2824
ISBN 978-960-404-384-2

Layout: Eftychia Achladi
Printed in Greece by “Perpinia Publications” Antonis Bouloukos & Co

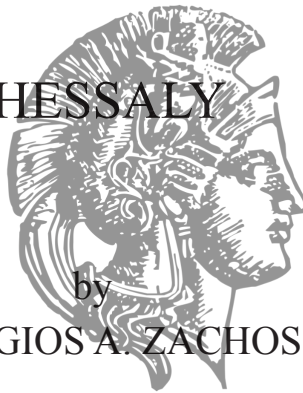
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J 34 – ATHENS

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ΑΚΑΔΗΜΙΑ



ΑΘΗΝΑΙΩΝ

by

GEORGIOS A. ZACHOS

ACADEMY OF ATHENS

2021

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

*in memory
of Kalliopi Almatzi*

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

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ΑΘΗΝΩΝ

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

PREFACE

The area under consideration coincides with the modern geographical and administrative unit of Thessaly, with the exception of some localities in the south and south-western part and the islands of North Sporades, which have already been included in Achaia Phthiotis (Zachos, *TIR*) and in the volume of the Aegean Islands (P. Karvonis, M. Mikedaki, G. Zachos, *TIR*, J35- *Smyrna, I, Aegean Islands* [2012]). It must be noted that the Perrhaebian sites (Milea, Doliche¹, Doliche², Pythion and Koukos / Paliokastro) that lie north of the 40th parallel, belong to Sheet K34 of *Tabula Imperii Romani*, but nevertheless, were included in the present volume for reasons of coherence.

This volume opens with a general introduction to Thessaly encompasses evidence for a range of subjects on the Roman period (Sources, Geography, History, Thessalian League, Panthessalian Cults-Federal Sanctuaries, Imperial Cult, Settlement Pattern, Road Network, Coinage-Economy, Society).

The Index is arranged according to both the ethnic division (Magnesia, Parrhaebia etc.) and the old division in the ancient *tetradēs* (Phthiotis, Thessalotis, Histiaiotis, Pelasgiotis). An Addendum on the Index of Achaia Phthiotis is here incorporated, too.

Eight maps accompany the Index: general map of the Sheet J34-Athens, at a 1:1000.000 scale, four maps of Thessaly, a new map of Achaia Phthiotis with all recent additions and two site plans, one of Larisa and one of Demetrias.

The History of the Research

Up until the 1970s, investigation of the Roman period in Thessaly was limited mainly to the topographical studies of F. Stählin (1921, 1924)¹ and the epigraphical works of G. Kern (*IG IX2*), N. Giannopoulos (early 20th c.)² and A. Arvanitopoulos (1906-1926)³. The only noteworthy Roman sites, located till then, were the “Asclepion” in Trikke (P. Kastriotis 1902) and the Late Roman / Early Christian Pyrasos (Nea Anchialos) in Achaia Phthiotis (G. Soteriou 1924-1940, 1950s, P. Lazarides 1960-early 1970s).

The perspective has changed since the 1970s, following the first publications of topographical-epigraphical surveys conducted by the Maison de l’Orient at Lyon University (now HiSoMA project) (1962-)⁴ and the excavations of the DAI in Demetrias (1967-1981).

Also, substantial parts of ancient Larisa, Trikke (Trikala) and [Iolkos] in modern Volos were uncovered by rescue excavations carried out in the course of modern building activity. Furthermore the construction of Great Public Works (the New National Road: P.A.TH.E.=Piraeus-Athens-Thessaloniki-Euzonoi), the National Road E65 (Lamia-Karditsa-Trikala-modern Egnatia), secondary roads (Mitropoli-Karditsa etc.) and the Recreation of the lake Karla (anc. Boibeis) from the 1990s till recently⁵, altered significantly the archaeological record of the area. The ever-increasing number of reports in *Archaeologikon Deltion* supplies adequate evidence on the copious work result of the Greek Archaeological Service during the last decades.

¹ F. Cantarelli (ed.), *L'opera e l'importanza di Friedrich Stählin* (2005). The study of Stählin has been reviewed and updated by N. Papachatzis in late 50s.

² A. Intzesiloglou (ed.), Νικολάου Ι. Γιαννοπούλου, *Συλλογή 1: Δημοσιεύματα στην Νεολόγου Εβδομαδιαίαν Επιθεώρησιν εν Κωνσταντινούπολει, 1891-1894* (2005); *Πρακτικά Ημερίδας «Νικόλαος Ι. Γιαννόπουλος, 70 χρόνια μετά», Δελτίο της Φιλαρχαίου Εταιρείας Αλμυρού, Όθρυς 20, Β περίοδος* (2016).

³ A. Arvanitopoulos, *Επιστημονικά έργα μιας τριακονταπενταετίας, 1891-1926* (1926).

⁴ B. Helly, in *La Thessalie*², 13-20; <https://www.hisoma.mom.fr/recherche-et-activites/thessalie>

⁵ *Αρχαιολογικές Έρευνες και Μεγάλα Δημόσια Έργα: Αρχαιολογική Συνάντηση Εργασίας* (2004) 101-124, 252-271; *Ο Χρόνος κρύβει μυστικά* (2018).

In addition, the Proceedings of two Congresses in Lyon (1979, 1994), the *AEΘΣΕ* Meetings (2006-), the *1ο Συνέδριο Θεσσαλίας* (2008) and local symposia (Magnesia, Demetrias, Meliboia, Larisa, Palamas), as well as collective works sponsored by the Local Authorities, like the *Οδοιπορικό* (2007) and the *Αρχαίες πόλεις Θεσσαλίας* (2012) are valuable sources for the Roman period of Thessaly⁶. It is worth noting that an online version of the latter is available, containing an interactive map (*Αρχαιολογικός Άτλας Θεσσαλίας*), an extremely useful tool for the researcher of ancient Thessalian topography⁷.

More recently, several papers have appeared in international journals and collective volumes, adding considerably to our understanding of the Roman period in the Thessalian area.

Chronological Framework - Index-Maps-Abbreviations

The chronological framework, the format of the index, as well as of the maps and symbols, are identical to V. Antoniadis, *TIR J34-Epirus* (2016) and Zachos, *TIR* (2016).

Apart from the ancient literature citations regarding the period under consideration, references to earlier sources are selective. In many cases, only a general reference to the epigraphic corpora (*IG*, *IThessaly*, *Gonnoi II*, *I.ThessEnipens*, Tziafalias et al., *Atrax*) is cited in the field “Inscriptions”, while other Late Hellenistic-Roman inscriptions are included in the body of the entry to avoid repetition. An attempt has been made to encompass the entire corpus of topographical, archaeological and historical evidence concerning the period under consideration; however, references to general studies or to nineteenth-century research, is selective.

Abbreviations of ancient authors follow the standard dictionaries: H.G. Lidell – R. Scott – H.S. Jones, *A Greek English Lexikon* (1925-1930) xvi – xlviii and A. Souter – J. M. Wyllie et al., *Oxford Latin Dictionary* (1996³). Journals and series are abbreviated according to the *Archäologischer Anzeiger* 1997, 611-628, *Archäologische Bibliographie* 1993, ix-xliii, and the epigraphic texts according to the *Supplementum Epigraphicum Graecum* and *Guide de l'épigraphiste*. For the transliteration of the place-names, the proposed by UN-/ELOT spelling system is used with the exception of very well-established anglicised place names (e.g. Pharsalos not Parsalos). Apart from the modern place-names, a significant number of Turkish place names are mentioned since they were still in use in the bibliography.

Acknowledgments

E. Nikolaou Assistant director in the Ephorate of Magnesia, former director of the Archaeological Institute of Thessaly, and editor of the *Αρχαίες πόλεις Θεσσαλίας* offered once more her immense knowledge of the region and reviewed the texts of Magnesia, Thessaliotis and Histiaiotis. S. Kravaritou (co-editor of the *Αρχαίες πόλεις Θεσσαλίας*) contributed her excellent command of the history of research and religion in Thessaly during the Roman period. Yannis Stoyas (KIPKE foundation) reviewed the parts on the coinage of the Thessalian and Magnetan Leagues and provided unpublished evidence. Th. Palioungas reviewed the text about the topography of ancient Larisa.

I am grateful to the supervising academician of the TIR project, V. Petrakos, the supervisor of the Research Centre for Antiquity, academician M. Tiverios, and the acting director V. Machaira, for their support in various stages of the study.

Katia Manteli proofread the English text. Finally, the maps were created by Penelope Matsouka.

Funding for the publication of the fascicule was provided by the G. P. Photeinos and A. Manousis bequests.

G. A. Zachos

⁶ On the history of the Archaeological Research in Thessaly, G. Gallis, in *La Thessalie*1, 1-30; S. C. Bakhuizen, in *La Thessalie* 2, 21-30 (for Magnesia); S. Kravaritou, in *Αρχαίες πόλεις Θεσσαλίας*, 13-26.

⁷ <http://atlasthessalias.culture.gr/home.html>

ABBREVIATIONS

1ο Συνέδριο Θεσσαλίας

1ο Διεθνές Συνέδριο Ιστορίας και Πολιτισμού της Θεσσαλίας, Λάρισα, 9-11/11/2006 (2008).

ΑΕΘΣΕ

Αρχαιολογικό Έργο Θεσσαλίας και Στερεάς Ελλάδας.

Ανασκαφικό Έργο

Από το Ανασκαφικό Έργο των Εφορειών Αρχαιοτήτων, 2000-2010 (2012).

ANK

Αρχείο Νομισματικής Κυκλοφορίας του Νομισματικού Μουσείου (evidence provided by Y. Stoyas).

Αρχαία Δημητριάδα

E. Kontaxi (ed.), *Αρχαία Δημητριάδα. Η διαδρομή της στον χρόνο, Βόλος 9.11.1994* (1996).

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Επιστημονική Συνάντηση για την Ελληνιστική Κεραμική.

Έργο Εφορειών

Το Έργο των Εφορειών Αρχαιοτήτων και Νεώτερων Μνημείων του ΥΠΠΟ στη Θεσσαλία και την ευρύτερη περιοχή της (1990-1998), Βόλος-Μάιος 1998 (2000).

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Πρακτικά Α' Ιστορικού-Αρχαιολογικού Συμποσίου «Λάρισα: Παρελθόν και Μέλλον» Λάρισα 26-28/4/1985 (1985).

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Οδοιπορικό στα Μνημεία του Νομού Καρδίτσας. Αρχαιότητες – Ναοί – Νεότερα Μνημεία (2007).

Ο Χρόνος κρύβει μυστικά

M. Vaiopoulou (ed.), *Ο Χρόνος κρύβει μυστικά, ο δρόμος αποκαλύπτει...* ΠΟΛ(ε)Σ (2018).

Accame, *Il dominio*

S. Accame, *Il dominio romano dalla guerra Acaica ad Augusto* (1972).

Adrymi-Sismani, *Θέατρα*

V. Adrymi-Sismani (ed.), *Αρχαία Θέατρα στη Θεσσαλία* (2011).

Ager, *Interstate*

S. Ager, *Interstate Arbitrations in the Greek World, 337-90 B.C.* (1996).

Alcock, *Graecia Capta*

S. Alcock, *Graecia Capta: The Landscapes of Roman Greece* (1993).

Arvanitopoulos, *Γραπταί στήλαι*

A. Arvanitopoulos, *Αι γραπταί στήλαι Δημητριάδος - Παγασών* (1928).

Asimakopoulou-Atzaka, *Σύνταγμα II*

P. Asimakopoulou-Atzaka, *Σύνταγμα των παλαιοχριστιανικών ψηφιδωτών δαπέδων της Ελλάδος II* (1987).

Avramea, *Θεσσαλία*

A. Avramea, *Η βυζαντινή Θεσσαλία μέχρι του 1204* (1974).

Axenidis, *Λάρισα*

Th. Axenidis, *Η Πελασγίς Λάρισα και η αρχαία Θεσσαλία* (1949).

Babakos, *Πράξεις*

A. Babakos, *Πράξεις κοινής διαθέσεως και άλλα συγγενή φαινόμενα κατά το δίκαιον της αρχαίας Θεσσαλίας* (1961).

Béquignon, *Spercheios*

Y. Béquignon, *La vallée du Spercheios des origines au IV siècle* (1937).

Biesantz, *Grabreliefs*

H. Biesantz, *Die thessalischen Grabreliefs* (1965).

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I. Blum, L. Darmezin, J.-C. Decourt, B. Helly, G. Lucas (eds), *Topographie antique et géographie historique en pays grec* (1992).

Boehm, *City and Empire*

Bouchon, *Les élites*

Burrer, *Münzprägung*

Camia, *Roma e le poleis*

Camia, *Theoi Sebastoi*

Chrysostomou, *Εν(ν)οδία*

Corpus αρχαίων λατομείων

Decourt, *Enipeus*

DeltChrA

Demetrias I

Demetrias II

Demetrias III

Demetrias IV

Demetrias V

Elliott, *Disputes*

Frank, *Survey*

Furtwängler, *Demetrias*

Georgiadis, *Θεσσαλία*

Gerogiannis, *Larisa*

GHW

Ginalis, *Byzantine Ports*

Graninger, *Cult and Koinon*

Graninger, *The Regional Cults*

Hammond, *Epirus*

R. Boehm, *City and Empire in the Age of the Successors* (2018).

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Hatzopoulos, *Βορειοελλαδικά*

Heinz, *Thessalische Votivstelen*

Helly, *Gonnoi*

Helly, *Aleuas le Roux*

Helly, *Magnètes*

Heuzey, *Olympe*

Højte, *Statue bases*

Inscriptions and history of Thessaly

Inventory

Kallet-Marx, *Hegemony to Empire*

Kantirea, *Dieux*

Kaczmarek, *A Name and a Place*

Karagiorgou, *Thessaly*

Kazakidi, *Εικόνες εν γυμνασίω*

Kip, *Studien*

Kontaxi, *Αρχαία Δημητριάδα*

Kontogiannis, *Συμβολές*

Koulouras, *Παρασητικός*

Larsen, *GFS*

La Thessalie1

La Thessalie2

Leake, *Travels*

Lucas, *Titarèse*

Martin, *Leagues*

Mellor, *ΘΕΑ ΡΩΜΗ*

Mili, *Religion and Society*

Miller, *Itineraria romana*

Moustaka, *Kulte und Mythen*

Palioungas, *Συμβολή*

M. Kalaitzi, P. Paschidis, C. Antonetti, A.-M. Guimier-Sorbets (eds), *Βορειοελλαδικά. Tales from the Lands of Ethne. Essays in Honour of M. B. Hatzopoulos*, *Μελετήματα* 78 (2018).

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- Pappas, *Koiná*
- Peek, *GVI Thess*
- Pritchett, *Studies*
- Rogers, *Copper Coinage*
- Schörner, *Votive*
- Stählin, *Thessalien*
- Tziafalias et al., *Atrax*
- Tziafalias et. al., *Μελίβοια*
- Villae Rusticae*
- Vitos, *Ομόλιον*
- Zachos, *TIR*
- Zelnick-Abramovitz, *Taxing Freedom*
- Zelnick-Abramovitz, *Not Wholly Free*
- Zorba, *Λάρισα-Φερές*
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THESSALY – Introduction

i) The sources

Strabo offers a significant amount of evidence about Thessaly in his Geography, though it is, in fact, a mixture of older written sources and evidence of his time. The sources of the Mithridatic and the Civil Wars provide useful but fragmentary information on Thessaly in the 1st c. BC. On the other hand, Lucan's Thessaly in *Bellum Civile* (books 6-7) is obviously a fictional construct⁸. Pliny's work again contains two quite problematic quotes regarding the Thessalian cities and the geomorphological features of the area, probably due to the intervention of the medieval copyist⁹. Equally problematic and fragmentary is the Thessalian record in Ptolemy's Geography, the evidence it includes being reliable as to the existence of a handful of cities but not as to the abandonment of the others¹⁰. It is evident that a critical study of the above-mentioned information is certainly needed. With regard to the epigraphical dossier, the uncertain or inaccurate origin of many stones in IG IX2 remains a serious obstacle to the better utilization of the corpus. Fortunately, the field work and epigraphical survey of HiSoMA, in many cases, has brought to light quite valuable evidence. However, the copious work of the Greek archaeological service (and sometimes of the Foreign Schools) is still the basic source of feedback on the topographical studies of Thessaly.

ii) Geography

The geographical, political and ethnological term "Thessaly" is used in ancient sources and modern historiography in relation to two different entities. The first one refers to the main region of ancient Thessaly that coincides more or less with the modern geographical and administrative unit and it was divided into four sub-regions called *tetradēs*, Phthiotis in the southeast, Thessaliotis in the southwest, Pelasgiotis in the northeast, and Hestialotis in the northwest. The second one, besides the aforementioned area, encompasses five more surrounding regions of *perioikoi* (those who live around), namely Dolopia in the southwest, Athamania in the west, Perrhaebia in the northeast, Magnesia in the east, Achaia Phthiotis in the southeast, and, in addition, the districts in the Spercheios valley, Malis, Aenis and Oitaia. The *tetradēs*, as well as Perrhaebia, Magnesia, Dolopia, Athamania and the region of the Macedonian tribe of Aithikes (in accordance with the modern geographical division) are included in the present volume. The other perioikic regions have already been presented in *Tabula Imperii Romani, J34-Athens: Achaia Phthiotis – Malis – Aenis – Oitaia – Doris – Eurytania – East & West Locris, Phokis, Aitolia – Akarnania* (2016) (hereafter Zachos, *TIR*).

Thessaly shared a border to the north with Macedonia, being separated from it by the mountains of Olympus, Titaros, Kamvounia, Chasia and Antichasia. In the eastern part, a series of mountains, Mt Ossa, Mt Mavrovouni, Mt Pelion and Mt Tissaion, on the Trikeri peninsula in the Pagasetic Gulf, enclose the land on the Aegean side. Mt Othrys was the south natural barrier of the Thessalian *tetradēs*, while it demarcates the border between the

⁸ A. Ambühl, in J. Mc Inerney – I. Sluiter – B. Corthals, *Valuing Landscapes in Classical Antiquity* (2016) 297-322; for the view of Thessaly as a land of the magic, the exotic and the strange in Lucanus, Pliny and Apuleius, cf. also, S. Kravaritou – M. Stamatopoulou, in G. Ekroth, I. Nilsson (eds), *Round Trip to Hades in the Eastern Mediterranean Tradition. Visits to the Underworld from Antiquity to Byzantium* (2018) II, 126.

⁹ Pliny certainly made use of Agrippa's World map for his measurements but it is uncertain whether this map was accompanied by a commentary. So, it cannot be considered as a source of accurate information on the various aspects of the empire's cities included in *Naturalis Historiae* (O. Dilke, in J. B. Harley, D. Woodward [eds], *The History of Cartography I* [1987] 207-209; on Thessaly cf. R. Bouchon, *BCH* 132, 2008, 441-442).

¹⁰ V. Karachristos, in *AEΘΣΕ* 5, 2020, 527-546.

modern peripheries of Thessaly and Sterea Hellas. However, the southernmost borderline of the Thessalian Roman province probably extended along the Themopylae Pass and the north slopes of Mt Oite and Mt Kallidromon (W. Chérif, *Chiron* 17, 1987, 135-142). The Pindos mountain range and its branches, Mt Athamania (Tzoumerka) and Mt Cercetion (Kozakas) form a natural barrier between Thessaly and Epirus.

Peneios R. and its tributaries, Ion (Murganis), Lethaios, Dolerites, Titaresios and Elassonitikos in the northern basin, Enipeus R. (Neochoritikos) in the south part with its tributaries Kouarius (Sofaditikos) and Apidanos (Farsaliotis), irrigate the rich soil of the Thessalian plain. Smaller rivers, as Amyros in Agia, Anavros (Xerias) in Demetrias and Amphryssos (Platanorema) between Halos and Phthiotic Thebes, contribute to the fertility of the region.

Boibeis (Karla) and Nessonis (Mavrolimni) in the borderland of Pelasgiotis and Magnesia, Xynias in Achaia Phthiotis and Askiris in Perrhaebia are the lakes of the area under consideration.

Γεωργιάδης, *Θεσσαλία* 1-84; RE VIA1 (1936) 70-78 s.v. Thessalia (Stählin); Avramea, *Θεσσαλία*, 21-22; B. Helly, in A. Bonnafé, J.-C. Decourt, B. Helly (eds), *L'espace et ses représentations*, TMO 32 (2000) 25-71; Karagiorgou, *Thessaly*, 12-15; Kaczmarek, *A Name and a Place*, 7-13. On the ancient banks of Titaresios R. and Peneios R., cf. B. Helly, *Θεσσαλικό Ημερολόγιο* 54, 2008, 20-27.

iii) History

Rome officially appeared in the Thessalian political scene after the defeat of Philip V in the Second Macedonian War. Flamininus declared in 196 BC the freedom of Thessaly and the Thessalian League was reconstituted with members the cities of the tetrades and those in Achaia Phthiotis. Malis will be added to the confederacy a little later, after the defeat of the Aitolians and the treaty of 189 BC, and Perrhaebia in 146 BC. The regions in the valley of Spercheios R. (Aenis, Oitaia) were incorporated possibly in 27 BC. Only the Magnetes retained their independence in the Imperial times and their League survived till the Diocletian reign.

The system of *tetrades* in main Thessaly must have lasted for a period of time since it is mentioned in the *inscription of the grain* (130s BC), but at some point, a new territorial division was superimposed upon it, as indicated by the phrase “the tagos of the first chora” in a list of victors of Eleutheria dated to the late 1st c. BC – early 1st c. AD (IG IX2, 531), which implies that there was at least a second one. It has been proposed that a distinction between a Thessaly of the origin and an *epiktetos* (additional or extended) was in place (R. Bouchon, B. Helly, in H. Beck, P. Funke [eds], *Federalism in Greek Antiquity* [2015], 246-247), although it is not clear whether this division refers to Thessaly as a whole or only to Pelasgiotis (cf. Larisa).

As far as the position of Thessaly in the Roman administration system is concerned, researchers are not unanimous in their view on the subject. Possibly it was incorporated into Macedonia after the revolt of Andriskos and became part of Achaia in 27 BC. In the time of Antoninus Pius it was part of the province of Macedonia but the exact moment of time that Thessaly was detached from Achaia is a matter of debate. The reigns of Nero, Trajan, Hadrian or Antoninus Pius have also been suggested for the detachment.

J. A. O. Larsen in Frank, *Survey*, 437-441; G. W. Bowersock, *RhM* 108, 1965, 277-289; G. Bianco, *La fonte greca delle Metamorfosi di Apuleio* (1971) 172; H. Van Thiel, *Der Eselsroman* (1971) I, 77; Avramea, *Θεσσαλία*, 20; B. Helly, in *Mémoires du Centre Jean Palerne* II, 1980, 38-9; Alcock, *Graecia Capta*, 14-15; D. Armstrong – J. J. Walsh, *CPhil* 81, 1986, 41-42; R. Bouchon, in Y. Perrin (ed.), *Neronia, 7. Rome, l'Italie et la Grèce. Hellénisme et Philhellénisme au premier siècle après J.-C.* (2007) 213-224; J. Vanderspoel, in J. Roisman – I. Worthington (eds), *A Companion to Ancient Macedonia* (2010) 259; Graninger, *Cult and Koinon*, 5-23, 35-42; Zelnick-Abramovitz, *Taxing Freedom*, 5; Kaczmarek, *A Name and a Place*, 13-16; Zachos, *TIR*, s.v. Achaia Phthiotis, Malis, Aenis, Oitaia.

Karagiorgou (*Thessaly*, 9) stresses the role of Sulla in the incorporation of Thessaly into the Imperium Romanum, the available evidence, however, on the events of the First Mithridatic War in Thessaly is very limited. According to Plutarch (*Sul.* 11.3), Mithridates tried to bring into revolt against Rome the cities in Greece (Achaia) as far as Thessaly. It is likely that some Thessalian cities had been subdued, for the most part unwillingly (cf. **Demetrias**), when Taxiles marched through the Thessalian plain to meet Archelaos in the plain of Elateia (Phokis) in 87/6 BC. Lucullus and Q. Braetius Sura, the Roman commander in Macedonia, probably tried to keep the cities of the region and the ethnoi on their side, as we can assume by the honorary inscriptions of the Aenianes

in Hypata and the **Athamanians** in Larisa. Sulla, wintered in **Larisa** after his victory and Archelaos' surrender, and received there the ambassadors of Mithridates (85/4 BC)¹¹.

Roman commanders drew on Thessalian resources in the war against piracy (L. Valerius Flaccus, *Cic. Flac.* 62-63 and Pompey in **Demetrias**) (cf. Furtwängler, *Demetrias*).

Thessaly is among the regions that suffered (*Thessalia vexata*) during the consulate of L. Calpurnius Piso (57-56 BC), according to Cicero (*Pis.* 40, 96).

Thessaly became the battlefield of the First Civil War. Despite the fact that several cities sided with Pompey (**Gomphoi, Metropolis, Larisa**), Caesar easily controlled them before and after the battle of Pharsalos (48 BC) (cf. **Palaiopharsalos**) and, moreover, declared again the freedom of the Thessalian ethnos (*Plu. Caes.* 48.1).

The Thessalian cavalry and the remains of Pompey's army who had dispersed in Thessaly, joined Brutus' army against Octavian and Antony, while, at the same time, Thessaly supplied grain to the Octavian army (*App. BC* 4.122). At the battle of Actium, Thessalian horsemen may have served in Antony's army (J. A. O. Larsen, in Frank, *Survey* [1938] 432-435).

Augustus assumed the office of *strategos* of the League and favored the Thessalian cities, as the Julio-Claudian dynasty did, in general (cf. **Larisa** and Hypata). Tiberius defended the Thessalians (*Suet. Tib.* 8) in the Imperial court in 19 or 26-25 BC (G. Bowersock, *Augustus and the Greek World* [1965], Appendix III, 157-161, esp. 160-161; B. Levick, *Tiberius the Politician* [1999] 20, 235 n. 47). This trial has been associated with the nomination of the Thessalian *strategos* Sosandros by Augustus or with the incident mentioned by Plutarch (*Mor.* 815d), that the Thessalians burned alive one of their *strategos*, named Petraios, in the time of Sebastos. Both assumptions have been questioned. On the other hand, the above-mentioned events, as well as the deduction of the Amphictyonic votes and the disappearance of the *etos Sebastos* from the Thessalian inscriptions have been used as evidence that Thessaly fell into disfavour in the second part of the Augustan era, until the reign of Claudius when the dating of inscriptions by the year of the emperor was adopted.

G. Bowersock, *RM* 108, 1967, 280; H. Kramolisch, *Chiron* 5, 1975, 337-347; B. Helly, *BCH* 99, 1975, 120-122; M.-H. Zachou-Kontogianni, in *Έργο Εφορειών*, 147-148; R. Buchon, *BCH* 132, 2008, 442-444.

Thessaly gained its independence within the framework of the provincial administration as part of the diocese of Moesia during Diocletian's reforms (284-305). A little later, from the mid-4th c. AD onwards, when Moesia was split into two dioceses, those of Dacia and Macedonia, Thessaly became one of the provinces of Macedonia under the authority of the *praefectus praetorio per Illyricum*.

It was probably extended into the lower part of modern Macedonia after the reign of Diocletian and before the beginning of the 6th c. AD, since Hierocles (642.1-643.5), among the Thessalian cities, includes two which are located on the north bank of Aliakmon R., Diocletianoupolis and Kaisareia, while Procopius (*Aed.* 4.3.1; 4.3.9) refers to them as Thessalian cities as well. The whole area from 695 AD onwards, under Justinian II, belongs to the theme of Hellas, part of the prefecture of Illyricum.

TIB I, 50-51; Karagiorgou, *Thessaly*, 9-10.

iv) Thessalian League

As already mentioned, the Thessalian League was reconstituted after the Second Macedonian War. The *synedrion* was held once a month in Larisa and comprised at least 334 *synedroi* from the cities. There was also an *annual grammateus* of the *synedroi* who oversaw the drafting and archiving of the federal decisions. The same official was responsible for the preparation of their publication and, in the early Imperial period, for obtaining a vote of the *synedrion* for disputes between the members, having first secured the governor's approval on it (*IG IX2*, 261). He also had judicial responsibilities. The magistrates of the League formed a kind of committee, called *synarchia*, *synarchontes* or *koinon archontes*. Among them the *annual strategos* played a key role in periods of crisis, like the grain

¹¹ On the presence of Thessalians in the Second Servile War in Sicily (D.S. 36.8.1) cf. Kallet-Marx, *Hegemony to Empire*, 139.

request on behalf of Rome in the 130s BC. He was also the eponymous magistrate in federal decrees. The *hipparch* and the *tarantinarchos* (head of light cavalry) mentioned in decrees of 140-130 BC (IG IX2, 507, 509) have been considered to be local ranked officers (of the city of Larisa). The federal *tamias* was in charge of the common incomes.

An interesting piece of information derives from a *rescriptum* of Antoninus Pius that has been preserved in the *Digestae*. Cases logically falling under the jurisdiction of the governor of the Province were judged by the Thessalian league, especially when dealing with acts of violence or property theft, but the *rescriptum* does not mention the tribunal that was in charge of the judgement (Kallistratos, *Dig.* 5.1.37 and Marcianus, *Dig.* 48.6.5).

The *koinon* controlled the trade of the grain cultivated in its own territory and determined the tax on manumissions, which was 15 staters and changed to 22,5 denarii by the end of the 1st c. BC after the *diorthoma* (amendment) (Pherai: IG IX2, 415, B73-78; Phthiotic Thebes: P. Lazaridis, *Prakt* 1972, 46-48, no. 2; Unknown: B. Helly, *BCH* 99, 1975, 120 no. 1). The League had a monopoly on striking coins, silver emissions till the *diorthoma* and bronze hereafter (Burrer, *Münzprägung*, 13-20; B. Helly, *Topoi* 7, 1997, 63-91; R. Bouchon, *BCH* 132, 2008, 446-449).

Augustus, who, as already mentioned, assumed the office of *strategos* of the League at some point after / or in 27 BC (IG IX2, 415b), granted the title of Sebastos to several cities (Larisa, Hypata, Melitaia) and to the League. The Thessalian Confederacy adopted the *etos sebaston* in 27 BC or in 10/1 AD and was using it for more than half a century. The generalship of Augustus is considered as the first honorary administrative position held by an emperor and, in Larsen's view (*GFS*, 127), this may have "served as a symbol of his recognition of the Confederacy and reconciliation with it, if a reconciliation was necessary" but this view rather overestimates the discontent between the two parties in the period of the Civil Wars. In any case, the new advanced relationships between Thessaly and Rome led to the granting of privileges, such as the right to strike bronze coins. Moreover, Thessaly adopted the *etos* of Caligula, possibly the *etos* of Nero and the Vespasian one, too. This practice was probably interrupted in the second half of the 1st c. AD to be resumed in the reigns of Trajan and Hadrian.

Larsen, *GFS*, 126-130; M.-H. Zachou-Kontogianni, *Εργο Εργασίων*, 145-149; R. Bouchon, *BCH* 132, 2008, 429-463; Graninger, *Cult and koinon*, 40-42; R. Bouchon, B. Helly, in H. Beck, P. Funke (eds), *Federalism in Greek Antiquity* (2015) 240-249. On the earlier relations between Thessaly and Rome (2nd - 1st c. BC), cf. B. Helly, in *Les 'bourgeoisies' municipales italiennes* (1983) 355-363. "Sebastos" appears also as an adjective in personal names. Arvanitopoulos (*AEBen* 1923, 149) supports the view that these individuals were imperial freedmen (*contra*, B. Helly, *BCH* 99, 1975, 125-127).

Thessaly lost the votes of the perioikic regions in the Delphic Amphictyony, as these were assigned to the newly founded Nikopolis during the reorganization of Augustus¹². Some of them must have been returned in the period of Nero.

The position of the Thessalians has been upgraded from the reign of Domitian onwards. The management of the Amphictyony shifted from a "Roman" leadership that stemmed from Nikopolis to a more "Greek" one that originated in Thessaly and the office of the *agonothetes* was appointed to Hypatian families.

P. Sánchez, *L'Amphictionie des Pyles et de Delphes. Recherches sur son rôle historique des origines au II^e siècle de notre ère* (2001) 426-428; Bouchon, *Les élites*; R. J. A. Weir, *Roman Delphi and its Pythian Games* (2004) 58; R. Bouchon, in A. Kolb, M. Vitale (eds), *Kaiser kult in den Provinzen des Römischen Reiches: Organisation, Kommunikation und Repräsentation* (2016) 300-303; Zachos, *TIR*, s.v. **Delphi**.

The last piece of information on the League refers to the dispute between the Macedonian Koinon and the Thessalian one about the *synteleian* (*IBeroia* 101). The contribution that the Thessalian League had to pay to the province in ca. 230 or 250 AD (Gounaropoulou-Hatzopoulos date the text in 254?) is probably related not to a unification of the two Koina but rather to the expenses for a joint festival in the context of the imperial cult (L. Robert, *Hellenica* 5, 1948, 29-34; F. Millar, *JRS* 89, 1999, 94-95, no. 5).

¹² It has been proposed that the title "Sebastos" was granted to the capitals of main Thessaly and of the perioikic regions by Augustus in return for the lost votes. It seems, however, that the title was also conferred upon the League and therefore upon Thessaly as a whole. L. Robert, *À travers l'Asie Mineure* (1980), 217 n. 76; M.- H. Zachou-Kontogianni, *Archaiognosia* 12, 2003-2004, 267-268; *contra* B. Helly, *Topoi* 7, 1997, 90 n. 86.

R. Bouchon, in A. Kolb, M. Vitale (eds), *Kaiserkult in den Provinzen des Römischen Reiches: Organisation, Kommunikation und Repräsentation* (2016) 303-304; F. Lozano Gómez, in E. Muñiz Grijalvo, J. M. Cortés Copete, F. Lozano Gómez (eds), *Empire and Religion: Religious Change in Greek Cities under Roman Rule* (2017) 153-155.

v) Panthessalian Cults – Federal Sanctuaries

The cult of Athena Itonia was of particular importance to the Thessalian ethnos because of its association with the Thessalian hero Itonos, son of Amphictyon, the eponymous hero of the Delphic Amphictyony. According to modern interpretations of the literary sources, several sanctuaries dedicated to the goddess were identified almost in every *tetras* (at Philia in Thessaliotis, Larisa, Pherai and Krannon (?) in Pelasgiotis and possibly at Pharkadon in Hestiaiotis), and in perioikic regions as well (Itonos in Achaia Phthiotis). In the Late Hellenistic and Imperial times, the sanctuary at Filia became one of the two federal sanctuaries, in which the League published its decrees.

Graninger, *Cult and Koinon*, 46-67; R. Bouchon, B. Helly, in P. Funke, M. Haake, *Greek Federal States and their Sanctuaries* (2013) 214-215.

The second federal one was the sanctuary of Zeus Eleutherios in Larisa that was founded by the League, as a symbol of liberation from Macedonian control. The priest of Zeus is cited among the officials of the Koinon in federal decrees, while the festival of Eleutheria with its gymnastic, hippic and musical competitions attracted athletes from various Greek cities in Imperial times (cf. **Larisa**).

Graninger, *Cult and Koinon*, 67-85; R. Bouchon, B. Helly, in P. Funke, M. Haake (eds), *Greek Federal States and their Sanctuaries* (2013) 218-222; *id.*, in H. Beck, P. Funke (eds), *Federalism in Greek Antiquity* (2015) 248.

Furthermore, the cult of Achilles (and those of other deities or heroes associated with him [Peleus, Thetis and Chiron]) seems to have received a Panthessalian recognition (Philostr. *Her.* 52.3-14 and *VA* 4.13) in Imperial times, which is related to the high social status of the prominent Aenian families in the League and their connection to the festival in the Temenos of Neoptolemos at Delphi. It is noteworthy that the Koinon struck bronze coins bearing Achilles' head in the reign of Hadrian (Burrer, *Münzprägung*, 194-197).

R. Bouchon, B. Helly, in P. Funke, M. Haake (eds), *Greek Federal States and their Sanctuaries* (2013) 211-214; *id.*, in H. Beck, P. Funke (eds), *Federalism in Greek Antiquity* (2015) 248-249; Zachos, *TIR*, s.v. Aenis & Delphi.

vi) Imperial cult

The presence of the imperial cult is well documented in the epigraphical record of the Thessalian cities already in the reign of Augustus (Hypata, Echinon, Pherai, Larisa, Atrax, Phalanna, Trikke). Several statues and altars were dedicated to Augustus as *god* and *saviour*. Octavian, as God Caesar of the Thessalians, and his wife as Hera Julia are depicted on the coins of the Thessalian League (Burrer, *Münzprägung*, 58, 104-110, 309), while the former is also represented as *Sebastos Magneton* on an emission of the Magnetes (Rogers, *Copper Coinage*, 113-114). Tiberius was honoured by the Thessalian League as *son of the god* and *saviour*, and *god* Claudius was venerated in Larisa. Titus was honoured as *god*, *son of god* and *new Apollo* in Demetrias. Moreover, the *theiotatoi* L. Septemius Severus and Carus were worshipped by the Magnetes. High priests of Sebastoi are mentioned in inscriptions from Hypata, Echinon and Demetrias, and a high-priest of the Thessalian League is attested in a text from Delphi dated possibly to the time of Nero. The high-priests also served as *agonothetes* of games, which were organized in honour of the Emperor, such as the Caesareia in Larisa or the Delphic Pythia.

Kantirea, *Les dieux*, 51-52, 155 n. 2, 233 no. 77; Camia, *Theoi Sebastoi*, 130, 154-162, 166; S. Kravaritou, in *AEΘΣΕ* 4, 2016, 283-291; *ead.*, in *Vir doctus Anatolicus, Studies in Memory of Sencer Şahin* (2016) 552-566.

According to R. Bouchon, the early period of the imperial cult in Thessaly (the cult of Livia in Larisa and the cult of Rome in Hypata) is connected with the relationship of the two parties (Thessaly and Rome) in Republican times, as well as with the *agon* in commemoration of the events of the Third Macedonian War (the battle of *Stena* in 171 BC), which was possibly replaced by the imperial festival of Kaisareia. The Thessalian cult of the Early Imperial period had a local character and contained references to the common Thessalian-Roman heritage. On the contrary, in the 2nd c. AD, the cult aligned with the rest of the Greek world as indicated by the presence of high-priests and *agonothetes*. Larisa, the capital of the Koinon, and Hypata as well, accumulated the local elites and

some of their members held important offices not only in their cities but also in Delphi and beyond. It is worth noting that one of the few known Hellenistic archons was of Thessalian origin, from Hypata, in particular.

R. Bouchon, in A. Kolb, M. Vitale (eds), *Kaiserkult in den Provinzen des Römischen Reiches: Organisation, Kommunikation und Repräsentation* (2016) 285-308.

vii) Settlement Pattern

At the end of the Hellenistic period there is a dramatic reduction of the occupied sites, a trend that continued in the Roman Era, too. No new *poleis* were set up, but the largest of the existing centers did survive, and quite a few of them were reorganized (Larisa, Hypata, Demetrias, Metropolis, Thebes, Trikke, Pythion). Also, several farms / *villae rusticae* make their appearance. The sites that continued to be occupied, were situated mainly along roads or next to watercourses. New buildings, public (theatres) and private (houses), were founded or renovated and public amenities were constructed (baths, aqueducts, water pipelines). Very few habitational sites are located in the mountainous regions, most of which on the plateau of Domokos in Achaia Phthiotis, and even fewer fortresses are in use alongside the passes from Thessaly to South Greece, a phenomenon that must be related to the consolidation of the *pax Romana* after the end of the Civil Wars and the creation of the Achaia Province.

Kaczmarek and Karambinis remark that the cities' numbers drop by half in the Roman period in Thessaly and the adjacent regions. The most densely occupied regions were still Achaia Phthiotis and Pelasgiotis, followed by Perrhaebia. It should be noted, though, that Achaia Phthiotis has been more intensively investigated (excavations and extensive survey) than any of the other regions. On the other hand, it is true that a number of sites were finally abandoned in the early part of the 1st c. BC and the factors responsible for their abandonment "lay in the context of the late Hellenistic period" and "may have been the result of the conflicts from the 3rd and 2nd centuries BC".

Karambinis adds that no Roman foundations are attested in these areas. It seems then that the imperial intervention was less intense than in other regions, as Thessaly did not adopt a collective anti-Roman policy during the Macedonian wars, and it was only the cities, which had supported Macedonia in the 2nd c. BC, that felt the consequences.

However, the abandonment of the smaller settlements as opposed to the larger major ones cannot be attributed solely to political reasons, the financial situation must be taken into consideration too.

The settlement pattern of the Late Hellenistic - Roman period continued the same into the Late Roman, but for one significant difference, a marked preference for settlement sites in the hilly and mountainous regions, perhaps for security reasons. However, Magnesia seems to be differentiated from this pattern. Thebes emerges as one of the most important cities in the area, especially in the context of the early Christian activity in Thessaly. It also develops into the main harbour-gate of the region after the decline of Demetrias (Karagiorgou, *Thessaly*, 52-63, 220-222), although, at the same time, a number of secondary coastal sites in the Pagasetic Gulf, formed apparently part of a harbour system that conformed to the eastward re-orientation of the empire and the trading routes towards centres like Thessaloniki, Philippi, Constantinople, Crimean peninsula, Levantine coast, Cyprus (Ginalis, *Byzantine Ports, passim, id.*, in T. Papacostas, M. Parani [eds], *Discipuli dona ferentes: glimpses of Byzantium in honour of Marlia Mundell Mango* [2017] 18).

Kaczmarek, *A Name and a Place*, 96-104; M. Karambinis, *JGA* 3, 2018, 282-283.

viii) Road Network

The Thessalian plain, as depicted on Tabula Peutinger, was crossed by the main road connecting the province of Macedonia with Achaia via the Tempi Pass and Thermopylai. This main *via* was intersected by minor roads and constituted a dynamic network quite important not only for the army and the imperial *cursus* but also for trade and everyday life.

As the study of the milliararia indicates, this system was fully established in the reign of Hadrian in ca. 124-125 and reorganized by the Tetrarchs (293-307 AD) on the occasion of Thessaly's promotion to the status of province within the diocese of Moesia. However, two stones, one from Tempi in the period of Caesar or Gracchi and one from Larisa in the reign of Augustus could be considered as evidence for the presence of Rome in the region at a much earlier stage (F. Mottas – J.-Cl. Decourt, *BCH* 121, 1997, 312-315, nos 1-2; B. Kreiler, *ZPE* 181, 2012, 230-234).

In Tabula Peutinger, the stations Dium – Sabatium – Stenas – Olympou – Larisa – Grannona – Falera – Thapedon – Thermopylas are pinpointed along the route from Macedonia to Thermopylai. So, the *via* was passing through Tempi, where building remains attributed to an inn and milestones were found, then through Larisa and Krannon, before reaching the Maliac Gulf. From Krannon, the road traversed Mt Revenia, through the Doxaras Pass, crossed the plain of Proerna and ascended to the plateau of Domokos. A milestone found at Zoodochos Pigi (east of the *kome* in Krini) probably marked the junction between the main route and a secondary road leading to Pharsalos. From Domokos, the route continued to Lamia through the Derven-Fourka Pass and then to Thermopylai. Secondary roads connected Lamia with Hypata or Phalara. A branch of the main *via* was leading directly from the plateau of Domokos (Thaumakoi) to Hypata, the second important city of the League, and another one maybe to Phalara through Melitaia and Narthakion.

Yet another secondary route, connecting Thessalotis to the upper part of the Spercheios R. valley, passed through the territory of Dolopes and ended in Platystomo (Makran Kome?). Although there is a dispute about the exact trail of the route (Stählin-Bequignon-Helly), the invasion of the Aetolian army in 198 BC, when it destroyed Spercheiai, Makran Kome and subsequently entered Metropolis, provides strong evidence on its course (cf. Zachos, *TIR*, s.v. Aenis).

The road connecting Larisa with Perrhaebia followed the north bank of Peneios R. and, after Damasi, crossed the valley of Titaresios R. to the direction of Chyretiai (Domeniko). Then, it approached Evangelismos and through the valley of Sarantaporos R. came to Azoros. From there, two alternatives presented themselves as to how to reach Lower Macedonia, either via the Petra Pass (between Mt Olympus and Mt Titaros) or via the Sarantaporo Pass between Mt Titaros and Mt Kamvounia. Both routes connected Thessaly to Diocletianoupolis and Kaisareia on the north bank of Aliakmon R. Another possible route linked the *tetras* of Histiaiotis with Diocletianoupolis, starting from Aiginion (Kalabaka) and passing west of Mt Chasia. Probably the route connecting Larisa to Trikke through the pass of Gounitsa (Amygdalea) was functioning in the ancient times too.

A direct route from Larisa to Demetrias (as well as to Pyrasos/Thebes) is registered in Itinerarium Antonini, while the milestones at Aerino (cf. Zachos, *TIR*, s.v.) must be attributed to this branch. Larisa was connected to the Aegean coast through a road crossing the valley between the mountains Ossa and Mavrovouni, as the occurrence of a milestone in the area of Agia indicates. Furthermore, through a coastal route – guarded by the fort of Kentaupolis – one could reach the main road of Tempi. In addition, a secondary route led from Agia to the port of Demetrias, through Kerkineon and across the western foot of Mt Mavrovouni.

There is no epigraphical nor archaeological evidence about the routes connecting Thessaly to Epirus. However, the only possible access routes are the so-called *Kale Mare* from the Zygos saddle / Tzouk Mare (see the sites at **Analipsi**, **Panagia Korydallou** and in the vicinity of **Malakasi**) or the two passes from Gomphoi to Athamania: the Pyle Pass to the north of Mouzaki and the Drakotrypa-Knisovo Pass or Drosato-Leontito Pass to the south. One of these routes was used by the Roman army in 198 BC and the army of Caesar in 48 BC.

Stählin, *Thessalien*, 148-149, 224; Béquignon, *Spercheios*, 316-322; Miller, *Itineraria romana*; Pritchett, *Studies*, III, 216-220; B. Helly, *Θεσσαλικό Ημερολόγιο* 26, 52-53, 1994; 27, 1995, 33-45; F. Mottas – J.-Cl. Decourt, *BCH* 121, 1997, 311-354; Karagiorgou, *Thessaly*, 16-20; I. Pikoulas, *Τρικαλινά* 26, 2006, 201-218; *id.*, in K. Zachos (ed.), *Νικόπολις Β': Πρακτικά του Δεύτερου Διεθνούς Συνεδρίου για τη Νικόπολη* (2007) I, 213-218; *id.*, in 1^ο Συνέδριο Θεσσαλίας, 329-339; *id.*, in *ΑΕΘΣΕ* 2, 2009, 409-422; Zorba, *Λάρισα-Φερέες* (2010) 94-101; St. Gouloulis, *Τρικαλινά* 37, 2017, 39-56; St. Sdrolia, in 8^ο Συνέδριο Λαρισαϊκών Σπουδών (2015) 61-72; Helly and Bouchon propose a slightly different route for the part Larisa-Tempi and locate a sanctuary of Zeus Olympios in the *mansio or mutatio* "Olympu"; B. Helly, in M. Brunet (ed.), *Territoires des cités grecques* (1999) 99-124; *id.*, *Topoi* 15, 2007, 127-149; R. Bouchon, B. Helly, in H. Beck, M. Haake (eds), *Greek Federal States and Their Sanctuaries: Identity and Integration* (2013) 221; Vitos, *Ομόλιο*, 53-54. On the stations in the Tempi area cf. **Tempi-Chani Kokkona**, **Tempi-Paliokklisi**, **Evangelismos**.

ix) Coinage - Economy

A double-currency system of circulation was applied in Thessaly in the period 146 BC-27 BC, composed of Athenian tetradrachms alongside drachms of the Thessalian League.

S. Kremydi-Sicilianou, in *Coins in the Thessalian Region*, *Οβολός* 7 (2004) 251-255 table 2.2.

The League had a monopoly on issuing coins, silver emissions until the *diorthoma* and bronze coins hereafter until the reign of Gallienus (Burrer, *Münzprägung*; on *diorthoma* *op. cit.*). The personal names appearing on the reverse, might have been those of the annual *strategos* and the federal *tamias* or, according to another point of view, were names of wealthy citizens undertaking the production cost of the emission. The name appearing on the bronze issues of the Imperial period is usually accompanied by the title of the (*eponymous*) *strategos*. It should be stressed that, although the Thessalian coins circulated in the area in higher numbers than the coins coming from the imperial mints, the number of the latter was still substantial. The Thessalian monetary system faced a decline in its weight standard sometime between 235 and 260 AD, due to inflationary tendencies in the Empire.

RPC I, nos 1425-1452; *RPC Consolidated Supp.* I-III, nos 1425-1452 (corrections and additions); RPC II, nos 277-290; RPC III, nos 451-464; also *RPC Suppl.* 4, nos 1438, 1443, 1445; C. J. Howgego, *Greek Imperial Countermarks* (1985) 62-63; B. Helly, in G. Depeyrot, T. Hackens, G. Moucharte (eds), *Rythmes de la production monétaire* (1987) 39-53; Franke, in *Μνήμη Θεοχάρη* (1992), 370-375; Burrer, *Münzprägung*, 178-179; C. Katsari, *The monetary economy of the eastern Mediterranean, from Trajan to Gallienus*, Doctoral Thesis, University of London (2001) 147, 167, pl. 32; F. Burrer, in *Proceedings of the XIV International Numismatic Congress* (2011) 545-556; R. Bouchon, B. Helly, in H. Beck, P. Funke (eds), *Federalism in Greek Antiquity* (2015) 244-245; St. M. Benner, *History and Coinage of the ancient Greek Leagues: Fifth through First Centuries BC*, *Classical Numismatic Studies* 11 (2018) 68-69, nos 7-20.

The athletic game of bull-wrestling (taurothēria, not taurokathāpsia) was depicted on a bronze issue dated ca. 40s – 27 BC (BCD Thessaly I, lot 1391; BCD Thessaly II, lots 897.1-4). This athletic scene is a reprise of an analogous theme found on Thessalian coins of the 5th and 4th c. BC (Y. Stoyas, in *Κεφάλια Φιλίας, τιμητικός τόμος για τον Ι. Τουράτσογλου* [2009] A, 447, 452, n. 12, fig. 10, 453).

Athena Itonia, Apollo Kitharoidos, Zeus Eleutherios, Artemis Phosphoros or Ennodia, Asclepius, the personification of Pax Augusta (pseudo-autonomous issue in the name of *strategos* Laouchos, time of Nero; RPC I, nos 1447-1452), Achilles (pseudo-autonomous issue in the name of [*strategos*] Nikomachos in the time of Hadrian; RPC III, nos 455-464), Nike on a chariot (Septimius Severus and family; later examples such as Maximinus Thrax, Valerian, Gallienus, Salonina), are shown on the coins. Apollo may reflect the traditional links between Thessaly and the sanctuary of Delphi, as well as the monopoly of *agonothesia* held by the Thessalian cities in Imperial times. Zeus Eleutherios symbolized the liberation of the Thessalians from the Macedonian domination. The representation of a female figure (nymph?) holding the reins of a horse on an issue of Laouchos in the name of Nero may signify the personification of Thessalia (RPC I, nos 1441-1442; BCD Thessaly I, lot 1404; BCD Thessaly II, lots 932-939).

On a pseudo-autonomous bronze issue of the League, the peculiarity of a wheat grain coming out of its husk is employed, which constitutes a reprise of a similar theme ('spelt' grain) known from Thessalian coins of the 5th c. BC. The pseudo-autonomous issue is probably dated to the time of Marcus Aurelius (Y. Stoyas, in *Κεφάλια Φιλίας, τιμητικός τόμος για τον Ι. Τουράτσογλου* [2009] A, 447-455); six specimens were known in 2009, one of them kept in the Byzantine Museum of Phthiotis at Hypati (provenance: the area of Kierion). A seventh specimen appeared later in trade (Helios Numismatik, Auktion 6, 9-10 March 2011, lot 654).

P. R. Franke, *SchMiiBl* 35, 1959, 61-67; Moustaka, *Kulte und Mythen*, 15, 23, 36; R. Bouchon, B. Helly, in H. Beck, P. Funke (eds), *Federalism in Greek Antiquity* (2015) 244-246.

With respect to the economy of the region, the geomorphological features (i.e. well-irrigated extensive plain and forested mountains around it), the archaeological finds, as well as literary evidence, attest to the existence of various wealth resources that justify the reference in the mid-4th c. AD *Expositio totius mundi et gentium* "Post Macedoniam Thessalia multa ferens <frumenta> et <in> aliis <sibi> sufficere dicitur" (=Thessaly produces a lot of wheat and, as they say, it has sufficiency in all other products)¹³. The supply of Rome with Thessalian cereals in

¹³ It would have been a fascinating opportunity to read the text prior to its reconstruction by the editor of the *Expositio* (J. Rougé) "Thessaly produces many (things) and, as they say, it supports other (countries)". Cf. Karagiorgou, *Thessaly* 167.

the 130s BC and of Athens in the 2nd c. AD is adequate evidence of the grain production in the region¹⁴. The trade of grain was controlled by the League, at least in the second half of the 2nd c. BC (*SEG* 34, 558; R. Bouchon, B. Helly, in H. Beck, P. Funke [eds], *Federalism in Greek Antiquity* [2015] 243-244). In addition, there is evidence for olive oil and wine production, fruit-bearing trees and vegetable cultivation, stock-raising and fishing, production in the domains of mosaic (Larisa, [Pyrasos] / Thebes in Achaia Phthiotis), pottery (Doliché, Agios Georgios of Larisa, Krannon, Pherai, Trikke, Kierion, Agioi Theodoroi-Delta, Metropolis, Krini?, Karla-Aerani, Kato Sotiritsa Meliboias, Demetrias, [Pyrasos] / Thebes in Achaia Phthiotis, Lamia in Malis) and glass (Krini?, Demetrias, Iolkos, [Pyrasos] / Thebes in Achaia Phthiotis), metal industry (Pherai), statuary and votive-funerary relief workshops (Atrax, Larisa, Echinon in Achaia Phthiotis, Hypata in Aenis)¹⁵. Furthermore, it has been suggested that Thessaly contributed as well to the military *anonna* for the troops in the Danube area by providing oil olive and wine, and its ports (Nea Anchialos and Demetrias) participated in the sea trade of LR2 amphorae between the 4th and 6th c. AD. (O. Karagiorgou, in S. Kingsley and M. Decker [eds], *Economy and exchange in the East Mediterranean during Late Antiquity* [2000] esp. 143, 148 fig. 7.4. On wine and viticulture in Thessaly, A. Doulgeri-Intzesiloglou, in *Πότνια Οίνου, Διεθνές επιστημονικό συνέδριο προς τιμήν της Στ. Κουράκου-Δραγώνα* [2009] 41-54). A significant and profitable financial source were the quarries of *verde antico* in Chasambali. Marble blocks and semi-finished products were shipped from the ports of Thebes (Nea Anchialos) and Demetrias to various cities of the Empire (including Rome and Constantinople), while from the same harbours Prokonnesian marble was imported into the region. Karagiorgou, *Thessaly*, 167-225; Zorba, *Λάρισα-Φερέες*, 102ff; On metal tools for agriculture from Thessalian sites of the Roman period, cf. M. Vlachaki, in *ΑΕΘΣΕ* 6 (in press); On the harbour system in the Pagasetic Gulf in Late Antiquity, Ginalis, *Byzantine Ports*, 65-244.

Large parts of Thessaly may have been imperial estates: i.e. the quarries of *verde antico* in Chasambali, part or the entire *chora* of Pherai, and estates in the territory of Demetrias. It must be added that Hierocles mentions in Synecdemus two *saltoi* (Vouramisios and Iovios) in Thessaly (643.1-2).

B. Helly, in *Centre Jean Palerne, Memoires* II (1980) 42-43; A. Avramea, in V. Kremmydas, Chr. Maltezou (eds), *Αφιέρωμα στον Νίκο Σβορώνο* (1986) 1-4; F. Camia, A. Rizakis, in *Villae Rusticae*, 84.

Likewise, the purple dye industry was under the supervision of Rome. A freedman, named Theoprepes, was appointed procurator of this industry in the provinces of Achaia, Epirus and Thessaly during the reign of Severus Alexander (*CIL* III, 536).

¹⁴ The sophist, Publius Hordeonius Lollianus (Philostr. *VS* 1.23), general of the Hoplites in Athens, bought grain from Thessaly in the time of Antoninus Pius, D. G. Geagan, *The Athenian Constitution after Sulla*, Hesperia Suppl. 12 (1967) 21-22. It has been argued that the wheat-ear and owl countermarks on Thessalian Æ coins are associated with this shipment, Y. Stoyas, *Notae Numismaticae-Zapiski Numizmatyczne* 14, 2019, 59-91.

¹⁵ About the Thessalian workshops of relief stelae, as well as the coexistence of different iconographical traditions and renovations in the funerary art of the region in Roman times, I. Leventi, in Th. Stefanidou-Tiveriou, P. Karanastasi, D. Damaskos (eds), *Κλασική παράδοση και νεωτερικά στοιχεία στην πλαστική της ρωμαϊκής Ελλάδας* (2012) 251-263; *ead.*, in E. Voutiras, E. Papagianni, N. Kazakidi (eds), *Bonae Gratiae, Μελέτες Ρωμαϊκής Γλυπτικής προς τιμήν της καθηγήτριας Θεοδοσίας Στεφανίδου-Τιβεριού* (2017) 213-221; *ead.*, in P. Karanastasi, Th. Stefanidou-Tiveriou, D. Damaskos (eds), *Γλυπτική και Κοινωνία στη ρωμαϊκή Ελλάδα: καλλιτεχνικά προϊόντα, κοινωνικές προβολές* (2018) 95-104. A corpus of the Thessalian grave reliefs of the Roman period by prof. I. Leventi has been submitted for publication in the *Corpus Signorum Imperii Romani* of the Academy of Athens [cf. also, Pelasgiotis: **Elateia (Mikro Keserli), Evangelismos, Larisa**; Perrhaebia: **Chyretiai, Evangelismos Elassonos**; Histiaiotis: **Gomphoi**].

A common feature on the Thessalian grave stelae of the Roman period appears in the form of an incised sketchy herm lower down the shaft. On its meaning and the cult of Hermes in Thessaly, cf. A. Avagianou, in A. Avagianou (ed.), *Λατρείες στην 'περιφέρεια' του αρχαίου ελληνικού κόσμου* (2002) 65-111.

x) Society

The literary and epigraphical records indicate the existence of wealthy individuals and influential families in the Thessalian society who held important offices in its cities and its sub-regions. Most of them lived and operated in Larisa, Demetrias (the centers of the Thessalian and Magnesien League, respectively) and Hypata, a city with exceptionally close ties with the Delphic Amphictyony.

N. Sekunda, *ZPE* 118, 1997, 207-226; B. Helly, in *Έργο Εφορειών*, 151-160; Bouchon, *Les élites*; F. Camia, *ZPE* 179, 2011, 145-154; R. Bouchon, in A. Rizakis, F. Camia, S. Zoumbaki (eds), *Social Dynamics under Roman Rule* (2017) 241-262.

Moreover, a considerable number of Roman names appeared on Thessalian inscriptions (mainly on epitaphs) as early as the 2nd c. BC. According to B. Helly, the Italians, unlike the merchants – negotiatores on Delos, arrived progressively in Thessaly, settled on arable lands to exploit the rich agricultural production, which became more and more necessary to Rome (B. Helly, in *Les 'bourgeoisies' municipales italiennes* [1983] 379-389; cf. also S. Zoumbaki, in *Villae Rusticae*, 60-62, 68-69). Although it is not possible to date with accuracy but a small number of Roman names in Thessaly (mostly to the 1st c. BC), 93% of them occur in the Roman period, a percentage high enough to provide substantial evidence for an increasing Italian component in the society of Thessaly. Larisa and Demetrias are the two cities with the largest proportion of Roman names, surprising though being the lack of them in Hypata and Metropolis. This difference can be explained by the limited archaeological investigations conducted at the last two sites. All in all, the higher frequency of both ethnic and Roman names in Larisa and Demetrias may be related to the role of these cities as administrative and political centers of the two leagues, as well as to their setting, in the center of the Thessalian road network (supra pp. 22-23) the former, and in the Pagasetic Gulf the latter, being the main largest anchorage of the region.

Kaczmarek, *A Name and a Place* (passim).

As to the religion groups (apart from the *ethnikoi*), Christianity appeared as early as the early 1st c. AD (Hypata) with major centers in Larisa, Thebes and Hypata, where Jewish communities had also been located since the Hellenistic period.

Karagiorgou, *Thessaly*, 43, 48, 76, 124-125, 220-222.

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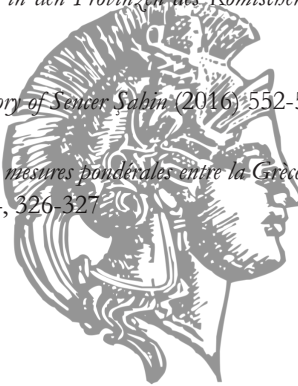
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ΑΡΧΑΙΑ ΜΙΑ

ΑΘΗΝΩΝ

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

PHTHIOTIS-ΦΘΙΩΤΙΣ

Pref. Larisa

Hellanic. fr. 52; Hdt 7.132, 196, 198; Str. 8.7.1; 9.5.3; 9.5.6; Plin. *Nat.* 4.8.29-30.

The tetras of Phthiotis occupies the lower and middle valley of Enipeus R.

The name of the region is Phthiōtis and its “ethnicon” is attested as Phthiōtēs. In most cases both terms are used in connection to Achaia Phthiotis or to the kingdom of Achilles.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 682. It was bordered to the south and southeast by Achaia Phthiotis, to the north and northeast by Pelasgiotis, to the east and northeast by Thessaliotis.

The sources of the Roman period mention the Pharsali campi, and Enipeus or Eniseus R. (Neochoritikos R.) that rises in Mt Othrys, runs past Pharsalos, bends its course into Apidanos R. (turk. Tabachana, mod. Tabakos / Farsalitis / Farsaliotis), which flows into Peneios R. The only city referred to is Pharsalos (Str. 9.5.6; 8.3.32; Plin. *Nat.* 4.8.29-30).

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J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 702 no. 413.

Ph. Dasios, in *Αρχαίες πόλεις της Θεσσαλίας*, 99-103.

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Agios Nikolaos – Άγιος Νικόλαος

Pharsala Mun. / Larisa R.Un.

A funerary relief of the 3rd c. AD was found.

S. Karapanou, in *AEΘΣΕ* 4, 218.

Alogopati → Pharsala – Alogopati / Karapla(s) cave

Ampelia – Αμπελιά

1:1B

Funerary epigram. Engraved in secondary use on a stele of Pheraean type in the late 2nd c. AD. The monument was first found by N. Giannopoulos in the rural area of Deregli (mod. Ampelia).

N. Giannopoulos, *Δελφ. Οθρυς* 7, 1911, 40-42, no. 3; A. Arvanitopoulos, *Polemion* 2 (1934-1938) 64, no. 1f, *GI* 7 1071; *I.ThessEnipeus*, no. 108; S. Karapanou, in *AEΘΣΕ* 4, 218, pl. 10.

Dasolofos – Δασόλοφος

1:1B

Pharsala Mun. / Larisa R.Un.

Architectural remains possibly of a Roman villa have been observed in Ano Dasolofos.

S. Karapanou, in *AEΘΣΕ* 4, 2016, 218.

Three manumission records dated to Hadrian's reign were found in secondary use in the church of Agios Athanasios.

I.ThessEnipeus, no. 54.

A funerary relief of the 3rd c. AD was found.

S. Karapanou, in *AEΘΣΕ* 4, 2016, 218, pl. 10.

EUHYDRION (Ktouri / Chtouri) –

ΕΥΥΔΡΙΟΝ (Κτούρι / Χτούρι)

3:4B

Pharsala Mun. / Larisa R.Un.

Liv. 32.13.5 (cf. *I.ThessEnipeus*, 58).

Inscriptions: *I.ThessEnipeus*, nos 34-49 (no. 48 in Latin).

It is located on the hill of Ktouri to the northeast of the village of Polyneri and southeast of Hypercia (Had-

jombachi). Sherds of Hellenistic and Roman date were found.

Y. Béquignon, *BCH* 56, 1932, 122-191; *I.ThessEnipeus*, 43-44.

A manumission dated to the 1st c. BC was found (*IG IX2*, 256b; *I.ThessEnipeus* no. 34; *SEG* 45, 599).

Zelnick-Abramovitz, *Taxing Freedom*, 156.

Epitaphs of Roman date came from the area.

I.ThessEnipeus, nos 38, 44; *SEG* 32, 612; 45, 600-601; S. Kravaritou, in *Βορειοελλαδικά. Tales from the lands of ethne. Essays in honour of M. B. Hatzopoulos, Μελετήματα* 78 (2018) 380 n. 25 (3rd c. AD).

Krini (turk. Driskoli) – Κρήνη 1:1A

Pharsala Mun. / Larisa R.Un. 3:4B

Probably a kome of Euhydrion.

I.ThessEnipeus, 43-44.

A settlement dated to the Hellenistic and Roman period, and a cemetery of Roman date were located in a hilly area in the modern village of Krini, 11km northwest of Pharsala.

Nine grave stelae dated to the 2nd - 3rd c. AD came to light in the area of the cemetery.

N. Giannopoulos, *DeltOrthys* 7, 1908-1911, 55 nos 2, 4; *id.*, *ADelt* 10, 1926, 52, no. 10; A. Tziafalias, *ADelt* 30, 1975, B, 196-197, pl. 108a; *I.ThessEnipeus*, 48-56, nos 37, 39, 40, 42-47; J.-Cl. Decourt, *Θεσσαλικό Ημερολόγιο* 43, 2003, 4-7.

Fifteen tile, cist and built graves were excavated during construction works for the modern settlement drainage pipeline. Apart from pottery, figurines and glass vessels, bronze coins of the Thessalian League issued in the period of Domitian, Hadrian and Marcus Aurelius were also found. The cemetery spans the period from the 1st to the 4th c. AD. A pottery or glass kiln of Roman date came to light, northwest of the cemetery.

S. Karapanou, in *Χώμα και Νερό από την Προϊστορία στην Τρίτη Χιλιετία. Θεσσαλική Κεραμική. Μνήμη Γ. Γουργιώτη* (2006) 36-39, fig. 8-11; *ead.*, in *ΑΕΘΣΕ* 4, 2016, 215-218, pls 2-8.

A mosaic with floral decoration was unearthed in the south entrance of the modern village.

S. Choulia, *ADelt* 40 1985, B, 216, pl. 84b; S. Sdrolia, *ADelt* 46, 1991, B, 242, fig. 1.

Two funerary epigrams dated to the 2nd c. AD and to the 2nd - 3rd c. AD respectively, were found in the area. Peek, *GVIThess*, 7-8, nos 3-4; B. Helly, *RPh* 1978, 123;

SEG 28, 514-515; *I.ThessEnipeus*, 40, 43B.

Also a stele with a funerary epigram of the 2nd / 3rd c. AD came from Krini. The stele on which the epigram was engraved dates to the 3rd c. BC.

A. Tziafalias, *ADelt* 44, 1989, B, no. 16, pl. 146a; *SEG* 45, 641; A. Chaniotis, in A. Hornug – C. Jäkel – W. Schubert (eds), *Studia Humanitatis ac Litterarum Trifolio Heidelbergensi dedicata. Festschrift für E. Christmann, W. Edelmeier und R. Kettemann* (2004) 39-43 (*SEG* 54, 555) identifies Krini with Euhydrion.

PALAIOPHARSALOS – ΠΑΛΑΙΟΦΑΡΣΑΛΟΣ

Pharsala Mun. / Larisa R.Un.

Unlocated.

Liv. 32.13.9; 44.1.5; *Caes. BC* 3.82-99; *App. BC* 2.65-82; *Str.* 9.5.6; 17.1.11; *Bellum Alexandrinum* 48.1.2; *Fron. Str.* 2.3.22; *Eutropius* 20; *Orosius* 6.15.27; *Plu. Caes.* 42-47; *Pomp.* 67-72.

The location of Palaiopharsalos is determined on the basis of information concerning the battle of 48 BC.

Leake, Heuzey, Lucas and Holmes locate Palaiopharsalos at Ktouri, while Morgan at Driskoli (mod. Krini); Kromayer suggests that the camp of Pompey was in Krindir and Caesar's 800m north of Tabakhana and 4km northwest of modern Pharsala; Gwatkin places Palaiopharsalos on the hill of Agia Paraskevi within the modern city of Pharsala and argues that Caesar's position was on Zacharia hill and Pompey's on the slopes of Krindir outside Pharsala. Finally, Decourt locates Palaiopharsalos at Xylades.

Lucan, in his description of the battle's setting, refers to the surrounding mountains, the rivers, the plain with its farmers and towns, but this view is obviously a fictional construct (A. Ambühl, in J. Mc Inerney – I. Sluiter-B. Corthals, *Valuing Landscapes in Classical Antiquity* [2016] 297-322).

The battle of 48 BC

In the summer of 48 BC, Gaius Julius Caesar with his army (22-28,000) took his post opposite the numerically superior forces (45-47,000) of Gnaeus Pompeius Magnus at Palaiopharsalos.

Caesar encamped on the north bank of Enipeus R, between Pharsalos and Palaiopharsalos, and Pompey set his own camp in the nearby hills, 1,6km to the west. Caesar, in contrast to Pompey, was eager to engage immediately in battle. However, after waiting for a few days,

Caesar decided to pack up his camp and confront Pompey somewhere else. Suddenly, in the morning of the 9th of August (according to the Roman calendar), Pompey moved his troops onto the plain.

Pompey deployed his infantry in the *triplica acies* formation with his cavalry under the command of Labienus arranged on the left flank, up against the low hills. The length of his front line is estimated to 4km. Pompey ordered his men not to advance, but to wait Caesar's legions, thinking probably that they would be exhausted by covering twice the distance, and at the same time ordered his cavalry to attack the right flank of the enemy. His plans were betrayed to Caesar, who strengthened his less numerous cavalry with light infantry and put the veterans of the Xth legion on the right flank.

The battle started with the infantry of the two opponents clashing in the center and Pompey's cavalry attacking Caesar's horsemen, who drew back to give room to the light infantry to attack Pompey's cavalry with javelins and slingshots. Pompey's horsemen panicked and retreated to the hills, allowing the Xth legion to repulse the left flank of Pompey's troops. Caesar then ordered his reserves into action and Pompey's center collapsed. Pompey fled from Pharsalos to Egypt, where he was assassinated on the order of Ptolemy XIII. The Battle of Pharsalos put an end to the wars of the First Triumvirate.

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Pharsala-Alogopati / Karapla(s) cave –

Φάρσαλα-Σπήλαιον Αλογοπάτι / Καραπλά 3:4C
Pharsala Mun. / Larisa R.Un.

A cave sacred to the Nymphs and numerous other deities is located on Mt Alogopati or Mt Karampla(s). It is situated southwest of modern Pharsala on a spur

of Mt Othrys, along the south bank of the Chadarorema torrent. Pottery sherds and clay figurines dated to the Roman period are reported.

N. Giannopoulos, *BCH* 36, 1912, 668-669; D. Levy, *ASAtene* 6-7, 1923-24, 27-42; Mili, *Religion and Society*, 336; R. S. Wagman, *The Cave of the Nymphs at Pharsalus* (2015) 48, 55-56.

On other deities (Pan, Hermes, Apollo, Chiron), cf. E. Aston, in *AEΘΣΕ* 4, 2016, 223-227.

PHARSALOS (Farsala) – ΦΑΡΣΑΛΟΣ

(Φάρσαλα) 1:1B, 3:4C

Pharsala Mun. / Larisa R.Un.

Ar. *V.* 1271; Th. 1.111.1; 2.22.3; 4.78.3-5; 8.92.8; E. *Andr.* 16; X. *HG* 4.3.3; 6.1.2; 6.1.4; 6.1.13; 6.1.19; 6.4.34; 6.1.8; Aeschin. 3.128; Dem. 11.1; Arist. *Pa.* 1305b, 1306a; Scyl. 64; Hip. *Epid.* 6.8.18; Plb. 5.9.3; D.S. 11.83.3-4; Liv. 32.33.16; 32.35.11; 33.13.6; Catul. 64.36; Str. 9.5.6; 10.1.10; Plin. *Nat.* 4.8.29; Stat. *Ach.* 1.152; *Theb.* 9.312; Arr. *An.* 3.10.11; Polyæn. 4.2.19; Hdn. III.1.123.8; Hierocl. 16; St.Byz. s.v.

Inscriptions: *IG* IX2, 233-254; *CIL* III 587; *I.ThessEnipeus* 61-119; *SEG* 45, 634.

The toponym is Pharsalos and the ethnonym is attested as Pharsalios, rarely as Pharsalos or Pharralios.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 702 no. 413.

The acropolis is located on the hill of Prof. Ilias and the settlement extended on the northern slope and across the adjacent plain, near the springs of Apidanos R. The city was destroyed in the early 2nd c. BC and around the middle of the same century went into decline. The population probably moved to nearby settlements. However, a few but characteristic finds from modern Pharsala show that the city was not abandoned completely.

S. Karapanou, in *AEΘΣΕ* 4, 2016, 215-222.

Pliny mentions the *Pharsali campi cum civitate libera* (*Nat.* 4.8.29), strangely enough, this is the only Thessalian city he calls *civitas libera*, although in his time it was in decline.

Cf. R. Bouchon, *BCH* 132, 2008, 441-442.

A citizen of Krannon, called *prostates* of the city, dedicated a stoa and a *sitovoleion* to the city and to the gods in Imperial times or slightly earlier.

IG IX2, 243; *I.ThessEnipeus*, 72, no. 55; Schörner, *Votive*, no. 1179; M. Heinz, *Thessalische Votivstelen*, 436-7, A 127.

Remains of a Late Hellenistic building were uncovered

at the junction of Achilleos and R. Feraiou streets (S. Lydaki plot). Possibly related to the agora of the city that was located 150m to the south.

A. Tziafalias, *ADelt* 40, 1985, B, 202, fig. 3, pl. 72b.

A strong wall possibly part of fortification or peribolos of a public building was found at Kanari street (E. Tsinopoulou-Zygouri plot). Later on, still in the Roman period, a stone pavement covered part of the wall.

S. Karapanou, *ADelt* 56-59, 2001-2004, B, 542-543, fig. 5. A torso from a statuette of Athena, Roman copy, was found.

A. Tziafalias, *ADelt* 40, 1985, B, 207, no. 30; K. Rakatsanis – A. Tziafalias, *Λατρείες και Ιερά στην Αρχαία Θεσσαλία*, I (1997) 18 pl. 2.

A funerary inscription for Aurelia Phila dated to the early 3rd c. AD (*IG IX2*, 254; *I.ThessEnipeus*, no. 106), a funerary epigram for Hedo, dated to the late 2nd / early 3rd c. AD (*I.ThessEnipeus*, no. 107; *SEG* 45, 642) and another one in Latin (*CIL* III 587) came from Pharsala.

An inscribed grave stele depicting a horseman, tree and a peplophoros female figure was found. Dated to the 3rd - 4th c. AD.

K. Gallis, *ADelt* 28, 1972, B, 336; *SEG* 27, 223.

A cist grave of Roman date was found in the remains of a Hellenistic house at Canada street.

G. Gallis, *ADelt* 29, 1973-74, B, 567.

A grave stele dated to the end of the 1st c. BC was found.

A. Tziafalias, *ADelt* 43, 1988, B, 282-283.

A funerary epigram, dated to 150-250 AD, was found inscribed on the lid of a marble sarcophagus.

A. Tziafalias, *ADelt* 43, 1988, B, 283; *SEG* 43, 301; *I.ThessEnipeus*, no. 105.

An unpublished manumission dated in the 20th year of Augustus came from Pharsala.

M.-E. Kontogianni, in *Εργο Εφορειών*, 146 n. 16.

A Roman burial was excavated at Kolokotroni street (I. Bourba plot) at the eastern base of Agia Paraskevi hill. S. Karapanou, *ADelt* 51, 1996, B, 378.

Six tile graves probably of Late Roman date were found at 28th October street (G. Daladimos plot and Co. plot). S. Katakouta, *ADelt* 61, 206, B, 235-236.

The fortification of the city, according to Procopius, was restored under Justinian I, while Hierocles ranks it 12th among the Thessalian cities. However, there is no recorded archaeological evidence on the existence of a flourishing community in Pharsalos during Late Antiquity.

TIB I, 238-239; Avramea, *Θεσσαλία*, 135-136; Karagiorgou, *Thessaly*, 163-166.

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Sitochoro (turk. Lazarbougas) – Σιτόχωρο

(τουρκ. Λαζαρμπούγκας)

1:1B

Pharsala Mun. / Larisa R.Un.

A Latin inscription was found.

N. Giannopoulos, *ADelt* 10, 1926, par. 53 no. 11.

Stavros-Σταυρός

3:4C

Pharsala Mun. / Larisa R.Un.

A grave stele reused in Late Roman times was found.

A. Tziafalias, *ADelt* 43, 1988, B, 283.

THETIDEION – ΘΕΤΙΔΕΙΟΝ

Pharsala Mun. / Larisa R.Un.

E. Andr. 16.23; Phylarch. *FGH* 81.81; Pherecyd. *FGH* 3.1; Plb. 18.20.5-7; Liv. 33.6; Str. 9.5.6; Plu. *Pel.* 32.1; D.S. 15.80; Nep. *Pel.* 5; St. Byz. *Θεσιτίδειον* (Hellan.).

City and sanctuary of Thetis. Strabo locates it near Pharsalos and Palaiopharsalos.

RE VIA1 (1936) 205-206 s.v. Thetideion (Stählin).

Three locations are candidates for the site of Thetideion: Kastro hill to the north of the modern village of Thetideion (turk. Alchani), Pnakakia hill to the west of the village and the hill with the church of Agios Athanasios close to the village of Kato Dasolofos / Orman magoula. Stählin, *Thessalien*, 141-142; Pritchett, *Studies*, II, 115-116; Decourt, *Enipeus*, 205-208; *Barr:Atlas*, Map 55, D2.

On the cult of Thetis in Thessaly, cf. E. Aston, *Kernos* 22, 2009, 83-107; *ead.*, *Mixanthrōpoi: animal-human hybrid deities in Greek religion*, *Kernos Suppl.* 25 (2011) 160-163.

The only evidence of its existence in the Roman period is Strabo's reference.

Vasili – Βασίλη

1:1B, 3:4C

Pharsala Mun. / Larisa R.Un.

Settlement of the Hellenistic / Early Roman period was

located on a prehistoric magoula, 1.5km west of the village of Vasili and 4.5km north of Pharsala. The low tell covers an area of ca. 40km². Pottery sherds and 19 Late Hellenistic - Roman graves were investigated there during digging works for the construction of a natural gas pipeline. This was probably a small satellite settlement of Pharsalos.

G. Touphexis, *ADelt* 64, 2009, B, 592-594; G. Touphexis, K. Tserga, E. Papanikolaou, in *AEΘΣΕ* 3, 2012, 107-117.

An epitaph dated to the 2nd c. AD was found. *I.ThessEnipeus*, no. 104.

Xylades (turk. Genitsarochori) – Ξυλάδες
(τουρκ. Γενιτσαροχώρι) 1:1B

Pharsala Mun. / Larisa R.Un.

Remains of a fortified settlement were found on a hill near the modern village of Xylades, along the route leading from Pharsala to Almyros. Roman pottery is mentioned.

J. D. Morgan, *AJA* 81, 1982, 33-34; cf. Decourt, *Enipeus*, 188-196, esp. 195.

The site has been identified with Palaiopharsalos.

J.-Cl. Decourt, *Enipeus*, 218-223.

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Zoodochos Pigi – Ζωοδόχος Πηγή 1:1A/B, 3:4B
Pharsala Mun. / Larisa R.Un.

Surface densities of pottery sherds, dated to the 6th - 7th c. AD, have been found in the area between the villages of Krini and Zoodochos Pigi, in the fields on both sides of the road to Pharsala.

S. Karapanou, in *AEΘΣΕ* 4, 2016, 218.

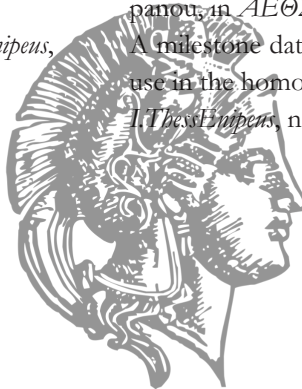
Traces of enclosures located on the north slope of Zoodochos Pigi hill have been associated with the military camp of the Roman army in the events of Kynos Kephalai battle (197 BC). Hellenistic and Roman pottery is reported.

N. Hammond, *JHS* 108, 1988, 66-72, 81-82; S. Karapanou, in *AEΘΣΕ* 4, 2016, 218, pl. 9.

A milestone dated to 125 AD was found in secondary use in the homonymous church.

I.ThessEnipeus, no. 112.

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

THESSALIOTIS – ΘΕΣΣΑΛΙΩΤΙΣ

Pref. Karditsa

Hdt. 1.57.1; AR 1.35-39; Str. 9.5.3; 9.5.14; 9.5.19.

The name of the tetras is Thettaliotis / Thessaliotis.

One of the four tetrades (districts) of Thessaly. It is located in the southern part of modern west Thessaly and was bounded on the south-southeast by Phthiotis, on the east by Pelasgiotis, on the north by Histiaiotis and on the west by Dolopia.

Strabo mentions as cities of Thessaliotis, Phyllos with a sanctuary of Apollo, Ichnai with a sanctuary of Themis, and Kieros (**Kierion**). He also refers to Kouarius R. (mod. Sofaditikos R. or Orgozinos R.), Mt Itōnos with a sanctuary of Itōnia Athena and the white summits of Mt Titanos (mod. Mt Revenia). Apollonius (1.37) and Hyginus (*fab.* 14.1.5) place Mt Phyllion in the immediate vicinity of Peirasia/ai and close to Apidanus R. (mod. Farsaliotis cf. **Phthiotis**). Decourt identifies a hill between Mt Titanos and Mt Mavroyouni with Mt Phyllion.

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I. ThessEnipeus.

Helly, *Aleuas le Roux*, 159-160, 165, 177.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 682.

L. Chatziangelakis, in *Οδοιπορικό*.

E. Nikolaou, *Αρχαίες πόλεις Θεσσαλίας*, 71-96.

INDEX

Agia Paraskevi-Orgozinos – Αγία Παρασκευή-Οργόζινος 3:3B

Sofades Mun. / Karditsa R.Un

A pit-well and graves of Late Roman date were found during the construction of the E65 national road (073+904km), on the bank of Orgozinos R., near the settlement of Agia Paraskevi of Sofades. A pottery kiln unearthed there could have been associated with the find.

Ch. Karayiannopoulos, *ADelt* 64, 2009, B, 622-623, fig. 50; 65, 2010, B, 1139.

Remains of a large oblong building (23.5x6.00m) possibly of storage use came to light a few meters to the north (073+930km – 073+950km). Dated to Late Roman times.

Ch. Karayiannopoulos, *ADelt* 56, 2010, B, 1128-1129, fig. 14; A. Krachtoulou, in *Ο Χρόνος κρύβει μυστικά*, 91.

Two pottery kilns were also excavated (074+360km-074+410km). Dated to the Hellenistic - Late Roman period.

A. Krachtoulou, in *Ο Χρόνος κρύβει μυστικά*, 94.

Agioi Theodoroi-Delta – Άγιοι Θεόδωροι-Δέλτα 3:3B
Karditsa Mun. / Karditsa R.Un.

Traces of buildings and remains of a pottery kiln dated to Roman times, were found during the construction of the E65 national road at Delta (place name) in the rural area of Agioi Theodoroi (080+440km). The site is located in the territory of ancient Kierion.

Ch. Karayiannopoulos, *ADelt* 65, 2010, B, 1134; According to A. Krachtoulou (in *Ο Χρόνος κρύβει μυστικά*, 99), it is a kiln for tiles, dated to the 2nd c. BC.

Agioi Theodoroi-Paliokastr – Άγιοι Θεόδωροι-Παλιοκάστρα 3:3B
Karditsa Mun. / Karditsa R.Un

Two public buildings -one of them in the form of portico-, both forming part of a sanctuary, were found at Paliokastr, 1,800m north of the village, to the east of the road leading to Gorgovites (M. Trouki field). Marble statues of children, statuettes of Asclepius and

Aphrodite came to light. The sanctuary was in use from the 4th to the 2nd or 1st c. BC and was located in the territory of ancient Kierion.

B. Intzesiloglou, *ADelt* 43, 1988, B, 253-254; L. Chatziangelakis, in *Villae Rusticae*, 608.

Agioi Theodoroi-Proti – Άγιοι Θεόδωροι-

Πρώτη 3:3B
Karditsa Mun. / Karditsa R.Un.

A section of an ancient road was unearthed at Proti (place name) (E. Antonopoulou plot), 3-4km southeast of the village of Agioi Theodoroi, 300m south of the road leading from Sofades to Karditsa and 600m southwest of ancient Kierion. An issue of the Thessalian League dated to the 2nd - 1st c. BC, was found. The road probably ran through the south cemetery of Kierion and connected it to the settlements at Kallifoni, Kallithero and Mavroneria.

B. Intzesiloglou, *ADelt* 51, 1996, B, 348-349, fig. 14.

Agiopigi-Tragana – Αγιοπήγη-Τραγάνα 3:3C Karditsa Mun. / Karditsa R.Un.

Remains possibly of a farm dated to Late Roman times were found at Tragana (place name), on the 3rd km of the Agiopigi-Zaimi road.

Ch. Karayiannopoulos, *ADelt* 63, 2008, B, 736-737, figs 11-12.

Anavra – Ανάβρα 3:3C Sofades Mun. / Karditsa R.Un.

Remains possibly of a pear-shaped pottery kiln were found in the excavations for the construction of the fly-over (060+080km) of the E65 national road. Dated to the Late Hellenistic - Early Roman period.

A well and pipeline built of bricks, slabs and mortar, presumably for field irrigation, were found a few meters away (060+200km). Dated to Late Roman times.

Ch. Karayiannopoulos, *ADelt* 64, 2009, B, 612-613, figs 27-29; *id.*, in *Ο Χρόνος κρύβει μυστικά*, 47-48; *Ανασκαφικό Έργο*, 165.

ASTERION – ΑΣΤΕΡΙΟΝ

Str. 9.5.17.

Strabo places Asterion near Arne (Kierion in historical times).

Unlocated.

Stählin, *Thessalien*, 133-134, suggests that it was located

at modern Vlochos. Cf. E. Nikolaou, *Αρχαίες πόλεις της Θεσσαλίας*, 83.

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Decourt, *Enipeus*, 162-174; *id.*, *Θεσσαλικό Ημερολόγιο* 27, 1995, 22-30.

Filia-Kalathia – Φίλια-Καλάθια 3:3C Sofades Mun. / Karditsa R.Un.

Five tile graves, dated to the Early Roman period, were uncovered during construction works for the E65 national road (064+900km).

Ch. Karayiannopoulos, *ADelt* 64, 2009, B, 618-619, figs 39-43.

Two clay pipelines were found, of Hellenistic - Early Roman and Late Roman date, respectively (064+975-065+025km).

Ch. Karayiannopoulos, *ADelt* 64, 2009, B, 620-21, figs 44-47; *id.*, in *Ο Χρόνος κρύβει μυστικά*, 61-62.

Filia-Vourla – Φίλια-Βούρλα 3:3C Sofades Mun. / Karditsa R.Un.

A cup of Roman date, possibly from a grave, was found during the construction of the E65 national road (063+963km).

Ch. Karayiannopoulos, *ADelt* 64, 2009, B, 614-615.

Traces of habitation dated to the Late Hellenistic - Early Roman period were unearthed a few meters away (063+980km).

Ch. Karayiannopoulos, *ADelt* 64, 2009, B, 615-616, figs 33-34.

ICHNAI / ACHNAI – ΙΧΝΑΙ / ΑΧΝΑΙ

Str. 9.5.14.

Strabo also mentions a sanctuary of Themis.

Unlocated. B. Helly (in Blum et al., *Topographie*, 90) suggests that it was located at modern Ekkara.

Cf. E. Nikolaou, *Αρχαίες πόλεις της Θεσσαλίας*, 86.

ITONION (Filia) – ΙΤΩΝΙΟΝ (Φίλια) 3:3C Sofades Mun. / Karditsa R.Un.

D.S. 4.37.4; Str. 9.5.14; 9.5.17; Paus. 1.13.2-3.

Inscriptions: N. Giannopoulos *AEphem* 1927-28, 119-127, 203-205; D. Theocharis, *ADelt* 18, 1963, B, 137-138 (*SEG* 25, 652, 654, 655); 19, 1964, B, 247-249 (*SEG* 25, 653); 22, 1967, B, 296; C. Habicht, in *Demetrias* I, 175-180 (*SEG* 26, 688); *IThessaly* 670; C. Habicht, in *Demetrias* V,

1987a, 309-314 (*SEG* 37, 492-493); M. Zachou-Kontogianni, *Archaiognosia* 12, 2003-2004, 270-271 (*SEG* 54, 558); *AE* 2004, 1317; cf. also, **Melissochori (Kouvanades)**. The city of Itōn or Itōnos was founded by Deukalion, son of Prometheus, and was considered to be the third oldest of the Greek cities. Its location remains unknown.

E. Nikolaou, *Αρχαίες πόλεις της Θεσσαλίας*, 88; Graninger, *Cult and Koinon*, 55-56.

The sanctuary of Athena Itonia was the most important in Thessaly and the federal one of the Thessalian ethnos or League. It was an extra-urban sanctuary, with a votive record beginning in the Early Iron Age and going down into the Roman period. Its remains were found at Chamamia (place name) near the modern village of Philia. Graninger, *Cult and Koinon*, 55-56.

A building of four rooms with floor mosaics bearing geometric decoration came to light. Dated to the 3rd c. AD. Also, part of a bath dated to Roman times was found a few meters to the north. Part of a peribolos wall built of reused blocks was found in the southeast part of the area (Xana Bros field). It may have marked the east boundary of the sanctuary in Roman times. Parts of two Roman buildings were found immediately west of the wall and two pottery kilns of Roman date outside the peribolos.

N. Giannopoulos, *AEphem* 1925-26, 127; D. Theocharis, *ADelt* 18, 1963, B, 137; Aik. Papazapheiri, *Thessalika* 5, 54-70; B. Intzesiloglou, *ADelt* 43, 1988, B, 256-257, pl. 137b; *id.*, in *AEΘΣΕ* 1, 227-230, figs 3-4; Chatziangelakis, in *Οδοιπορικό*, 43-44; Graninger, *Cult and Koinon*, 62. Several finds of Late Hellenistic and Roman date came from the area of the sanctuary:

A honorary decree for foreign judges, appointed by the Thessalian League to resolve the boundary dispute between Melitaia and Lamia. Dated to 142-140 BC.

N. Giannopoulos *AEphem* 1927-28, 119-127; *IThessaly* 670.

Bases of two statues awarded by the Thessalian League to M. Oulpius Eubiotos and M. Oulpius Eubiotos Leuros were found. Dated from the mid-2nd to the early 3rd c. AD.

C. Habicht, in *Demetrias* V, 1987a, 309-314 (*SEG* 37, 492-493); M. Zachou-Kontogianni, *Archaiognosia* 12, 2003-2004, 270-271 (*SEG* 54, 558); *AE* 2004, 1317.

A base of an Imperial statue was found, as well as parts of a marble statue of Early Roman date.

D. Theocharis, *ADelt* 18, 1963, B, 137; 22, 1967, 296.

A honorary decree of the Thessalian League dated to the late 2nd c. BC is also mentioned.

D. Theocharis, *ADelt* 18, 1963, B, 137-138.

Coins of Roman date were found.

M. Karamesini-Oikonomidou, *ADelt* 19, 1964, B, 253-255. Building remains, parts of two pithoi and a pipeline were found at 25th Martiou street close to the square of the modern village. Dated to the Late Roman or Early Christian period.

B. Intzesiloglou, *ADelt* 52, 1997, B, 480-481, fig. 7.

A votive stele, turned into a funerary one in the 1st c. BC, was found on the right bank of Onochoros R., to the west of the sanctuary of Athena.

Ch. Karayiannopoulos, *ADelt* 66, 2011, B, 619-620.

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B. Intzesiloglou, in *AEΘΣΕ* 1, 221-237; E. Nikolaou, in *Αρχαίες πόλεις της Θεσσαλίας*, 88-90; Chatziangelakis, in *Οδοιπορικό*, 43-45; Graninger, *Cult and Koinon*, 50-67; R. Bouchon, B. Helly, in H. Beck, M. Haake (eds), *Greek Federal States and their Sanctuaries: Identity and Integration* (2013), 214-218; *Barr Atlas*, Map 55, C2.

Kallifoni-Margelou / Leipsimos – Καλλιφώνι-

Μαργέλου-Λείψιμος

3:3C

Karditsa Mun. / Karditsa R.Un.

A settlement that was in use from the 4th c. BC to the 4th c. AD was located at Margelou and Leipsimos (place names) in the rural region of Kallifoni. Roman coins of the Second Thessalian League and of Imperial times are mentioned.

B. Intzesiloglou, *ADelt* 52, 1997, B, 496.

KALLITHERO (Kallithera, turk. Seklitza) –

ΚΑΛΛΙΘΗΡΟ (Καλλιθήρα)

3:3C

Karditsa Mun. / Karditsa R.Un.

Liv. 32.13.

It is located on the hill of Agios Athanasios-Kastro, south of the modern village of Kallithera (Seklitza). It was destroyed by fire in ca. 220 BC, partially restored in the 1st c. BC and abandoned before the Augustan Era (27 BC). The Kastro was founded probably in the 6th c. AD. B. Intzesiloglou, *ADelt* 52, 1997, B, 478; E. Nikolaou, in *Αρχαίες πόλεις της Θεσσαλίας*, 78.

The cemeteries of the city extended to the south and east of the citadel. Among the finds occur coins of the 4th - 1st c. BC.

Building remains of Late Roman date were found on the north slope of Agios Athanasios hill (P. Zouloumi plot). Ch. Karayiannopoulos, *ADelt* 66, 2011, B, 605.

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Karpochori-Geladaria – Καρποχώρι-Γελαδαριά 3:3B
Sofades Mun. / Karditsa R.Un.

Building remains, parts of four kilns and 18 graves were found at Geladaria (place name), 2.2km northeast of the village of Karpochori and west of Voulgares torrent, a branch of Orgozinos R, during construction works for the E65 national road (076+430-076+470km). The buildings and the kilns possibly formed parts of farms and are dated to the 2nd - 3rd c. AD. The graves are of the 3rd - 4th c. AD. They fall within the territory of ancient Kierion that is located 2.7km to the northeast. Ch. Karayiannopoulos, *ADelt* 65, 2010, B, 1130-1133; A. Krachtoupoulou, in *Ο Χρόνος κρύβει μυστικά*, 95.

Kedros-Ampelia – Κέδρος-Αμπέλια 3:3C
Sofades Mun. / Karditsa R.Un.

A pit-well that was in use from the first half of the 4th c. BC to the Late Roman period, was found at Psiloma-Karabina magoula (place name) in the region of Ampelia, northeast of the modern village of **Kedros**. Ch. Karayiannopoulos, *ADelt* 61, 2006, B, 659-660.

Kedros-Palaiokklisia – Κέδρος Καρδίτσας – Παλαιοκκλησιά 3:3C
Sofades Mun. / Karditsa R.Un.

Traces of a settlement, a bath and pottery of Roman, Late Roman date were found at Keramidia (place name) in the Palaiokklisia region, northeast of **Kedros**. Ch. Karayiannopoulos, *ADelt* 61, 2006, B, 668; *id.*, *ADelt* 66, 2011, B, 619.

KIERION (Pyrgos Kieriou) – KIEPION
(Πύργος Κιερίου) 3:3B
Sofades Mun. / Karditsa R.Un.

Scyl. 64; Liv. 32.15.3; Str. 9.5.14 (435); Catul. 64.45; St.Byz. s.v.

Inscriptions: *IG* IX2, 258-268; *I.ThessEnipeus*, nos 17b, 19-25.

The name of the city is Kierion, Kieros, Kiarion and the ethnonicon is attested as Kiereus and Kiarios.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 693-694 no. 398.

The acropolis of the city was located on “Oglas” hill. The asty extended on the east slope, near Sofaditis R. / Büyük Çınarlı R. (probably the ancient Kouarios / Kouralios R.). The modern village of Pyrgos Kieriou has been built over the eastern part of ancient Kierion. According to Stephanus, Kierion was founded by the Thessalians at the location of Homeric Arne.

Leake, *Travels*, IV, 499; *RE* XI (1921-22) 380, s.v. Kierion (Stählin), 2087-2088, s.v. Kuarios (Kroll); Stählin, *Thessalien*, 130ff; L. Chatziangelakis, in *1^o Συνέδριο Θεσσαλίας*, 316-319.

The territory of Kierion extended north into the area of modern **Mataragka**, northeast into **Orgozinos**, south into Sofades, bordered by **Phyllos** to the east, **Kallithero** to the southwest and **Metropolis** to the west. The sanctuary at **Agioi Theodoroi-Paliokastr**a, the settlements at **Agioi Theodoroi-Delta**, **Agia Paraskevi-Orgozinos** and the *villa rustica* at **Mataragka-Orgozinos** may have belonged to its territory. The segment of the ancient road found at **Agioi Theodoroi-Proti** was probably part of the road which crossed through the south cemetery of Kierion and connected it to the settlements at **Kallifoni**, **Kallithero** and Mavroneria (cf. **Ευνοβρύσι**).

B. Intzesiloglou, in *Β' Συνέδριο «Οι Σοφάδες του πολιτισμού και της ανάπτυξης»* (2010) 75-79.

The sanctuary of Asclepius (the god is depicted on the coins of the city) was renovated and monumentalized in the 2nd c. BC. It was probably located at Paliokastr, 4km northwest of the ancient city and 1,800m. north of the village of Agioi Theodoroi, alongside the road leading to ancient **Methyilion**. Statuettes of Asclepius, Artemis, Aphrodite, as well as of *arktoi* came to light. Another significant sanctuary was that of Heracles, where a proxeny decree of the city for some Romans was erected in ca. 168 BC (*IG* IX2, 258; *I.ThessEnipeus*, no. 15; R. Sherk, *ZPE* 84 [1990] 257).

Furthermore, an honorary decree for a person who benefited the city, dated to 139/8 – 125/24 BC came

from Kierion (IG IX2, 259). The name of the League's general is restored as Agasinos or Agasimenis. Agasinos is also mentioned in a proxeny decree of the Thessalian League found in Larisa (IG IX2, 509), as priest in the temple of Zeus Eleutherios in Kierion.

I.ThessEnipeus, no. 16; B. Helly, *Chiron* 36, 2006, 179; SEG 45, 608; 56, 630 bis.

Citizens of the city contributed to the construction of a *Bouleion* in the early 2nd c. BC and to its rebuilding in the late 1st c. BC / early 1st c. AD (B. Helly, *RA* 1971, 15-28, face B; SEG 45, 609; *I.ThessEnipeus*, nos 17A-17B).

An old boundary dispute between Kierion and Metropolis was arbitrated by the Thessalian League and the decision was confirmed by the Roman authorities in the reign of Tiberius (cf. **Metropolis**).

Several manumission texts of Roman date came from Kierion (IG IX2, 262-263; *I.ThessEnipeus*, nos 18-19; SEG 45, 611).

Roman finds from the Acropolis and the asty

Roman deposits and Late Roman installations were found on the acropolis and in the *asty*.

L. Chatziangelakis, *ADelt* 51, 1996, B, 358-361; 53, 1998, B, 444-445; 56-59, 2001-2004, B, 578; *id.*, in *ΑΕΘΣΕ* 2, 2009, 780.

Strata dated from Geometric to Roman times were excavated in the D. & Chr. Platonis plots.

B. Intzesiloglou, *ADelt* 36, 1981, B, 254.

Architectural remains and lamps dated to the end of the 2nd - early 1st c. BC were found in the T. Kephalas plot.

E. Nikolaou, *ADelt* 48, 1993, B, 245.

Building remains dated to the 1st - 4th c. AD came to light at Voulgaroktonou street (V. Tsianas plot). A pottery workshop must have operated in the area, since molds of clay lamps occurred among the finds.

E. Nikolaou, *ADelt* 50, 1995, B, 377-378, fig. 6; L. Chatziangelakis, in *ΕλλΚερ* Γ', 1994, 138-139.

A house of Roman date was excavated in the Th. Patouni plot. It was constructed over the remains of a Hellenistic one.

E. Nikolaou, *ADelt* 52, 1997, B, 483-484, fig. 10.

Architectural remains of Classical, Hellenistic and Roman date came to light in the E. Evangeliou plot.

E. Nikolaou, *ADelt* 54, 1999, B, 411-413, figs 34-35.

Coins of Roman date were handed in (Thessalian League, Roman Emperors 1st - early 5th c. AD).

E. Nikolaou, *ADelt* 52, 1997, B, 490; E. Nikolaou,

V. Karachristos, Gr. Stournaras, *Οβολός* 7, 2004, 482, 484, pl. IIIa, b.

A pseudo-autonomous bronze coin of the Thessalian League came from Kierion (wheat grain / ethnic THES-SALON). Dated to the time of Marcus Aurelius.

Y. Stoyas, in *Κεράμια Φιλίας, τμητικός τόμος για τον Ι. Τουράτσογλου* (2009) Α, 447-455 (information on the provenance of the coin by Y. Stoyas and K. Kotsilis).

Cemeteries

The cemeteries of the Classical and Hellenistic period were uncovered at Xiravlaka, Kotronolakkes (place names), along the Kierion-Mascholouri road.

Two tile graves of Roman date were found at the east end of the Mataragka-Pyrgos Kieriou road, at Kalabokies-Kontarika (place name).

E. Nikolaou, *ADelt* 52, 1997, B, 496; cf. L. Chatziangelakis, in *ΕλλΚερ* Γ', 1994, 138-139. A grave stele of Roman date depicting Antigenes, Epikto, and their family came from Agios Taxiarchis in the village of Mascholouri (IG IX2, 68; *I.ThessEnipeus*, no. 25).

Forty-eight bronze coins of the Thessalian League came from Kotronolakes and one stater (Alexandros / Menekrates) from the area of Kierion (ANK).

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LIMNAION (Vlochos) – ΛΙΜΝΑΙΟΝ (Βλοχός) 3:3A
Palamas Mun. / Karditsa R.Un.

Liv. 36.13.9; 36.14.1-2.

Inscriptions: *I.ThessEnipeus*, 1-12.

Decourt locates Limnaion on Strongylovouni hill (turk. Keusseukli-Dag) over the modern village of **Vlochos**. The site of Petromagoula, 2km northwest of the village of Metamorfosi (turk. Ko(u)rtiki), has also been proposed as a probable location.

E. Nikolaou, *Αρχαίες πόλεις Θεσσαλίας*, 82-83.

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Decourt, *Enipeus*, 120-121, 159-163; *id.*, *Θεσσαλικό Ημερολόγιο* 27, 1995, 19-22; *id.*, in *Α' Ιστορικό Συνέδριο Παλαμά* (1999) 167-193.

Mataragka – Ματαράγκα 3:3B
Sofades Mun. / Karditsa R.Un.
Roman coins were found during farming works in the P. Vasileiou field in the area of Ag. Andreas.
L. Chatziangelakis, *ADelt* 43, 1988, B, 258; E. Nikolaou, *ADelt* 49, 1994, B, 334.

Mataragka-Orgozinos – Ματαράγκα
Οργόζινος 3:3B
Sofades Mun. / Karditsa R.Un.
Building remains attributed to a farm / *villa rustica* and a pottery kiln were found at Magoula Orgozinos (place name), northeast of the Orgozinos stream (possibly the ancient Kouarios or Kouralios R.), 2,5km northeast of ancient Kierion, near the village of Mataragka. Part of a mosaic, pottery, bronze finds, a cameo depicting a labour of Heracles and coins came to light. Seven building phases have been recognized, dated from (Classical?) Hellenistic down to Late Roman times.
The Roman villa, covering an area of 480m², has a courtyard and three wings. The main rooms were in the south wing and the outbuildings (workshops, stables etc.) on the east and north side. It was abandoned in the late 4th c. AD probably due to barbaric raids. Apart from pottery, bronze coins of Roman date were collected. Roof tiles with the inscription KJIEPION provide evidence that the installation was located within the territory of Kierion (cf. also **Agia Paraskevi-Orgozinos**).
L. Chatziangelakis, in *Villae Rusticae* 592-615.

Mavrachades → Sofades-Mavrachades

Melissochori (ex. Kouvanades) – Μελισσοχώρι
(ex. Κουβανάδες) 3:3C
Sofades Mun. / Karditsa R.Un.
Fragments of several inscriptions dated to Roman times were found incorporated, in secondary use, in the eastern wall of Agioi Taxiarches church. They are probably parts of manumissions and may have been transferred from the neighbouring village of Philia where the sanctuary of Athena Itonia was located.
B. Intzesiloglou, *ADelt* 40, 1985, B, 197; Graninger, *Cult and Koinon*, 62.

METHYLION (Myrina / Myrini) – ΜΕΘΥΛΙΟΝ
(Μύρινα / Μυρίνη) 3:3B
Karditsa Mun. / Karditsa R.Un.

St. Byz. s.v. (Methydriou)
RE XV2 (1938) 1391, s.v. Methydriou (2) (F. Stählin)
The village of Myrina / Myrini has been identified as its location.
On the identification, L. Chatziangelakis, in *1^ο Συνέδριο Θεσσαλίας*, 320.
Building remains were unearthed in the south part of the village (V. Koulouktsis plot). Forty-three coins dated from 5th c. B.C. to 3rd c. AD, were found.
B. Intzesiloglou, *ADelt* 39, 1984, B, 147.

Bibliography

E. Nikolaou, in *Αρχαίες πόλεις Θεσσαλίας*, 79-81.

ORTHE / ORTHOS / ORTHOI / ORTHA-Κεδρος-Chelonokastro – ΟΡΘΗ / ΟΡΘΟΣ / ΟΡΘΟΙ / ΟΡΘΑ-Κέδρος-Χελωνόκαστρο 3:3C
Sofades Mun. / Karditsa R.Un.

The name of the city is Orthe, Orthos, Orthoi / Ortha and the ethnicon is attested as Orthieus. Strabo mentions an Orthe as the acropolis of Phalanna (9.5.19), but this must have been the Homeric ancestor of the city of Perrhaebia (Hom. *Il.* 2.739).

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 698-699 no. 405.

The fortified citadel on the hill of Chelonokastro, ca. 1,5km northwest of the village of Kedros, has been identified as the acropolis of Orthe.

On the identification, B. Helly, in I. Blum et al. (eds), *Topographie*, 78-79.

Three manumissions dated to the 1st c. AD, were found in the grove of Agios Nikolaos in the low-lying part of the ancient city.

B. Intzesiloglou, *ADelt* 40, 1985, B, 196-197.

Building remains of Roman date (probably a bath) came to light in the area of Agios Nikolaos.

D. Theocharis, *ADelt* 17, 1961/2, B, 179.

A pipeline of the city's water supply system was unearthed on the northwest slope of Chelonokastro hill. Probably of Roman date.

Ch. Karayiannopoulos, *ADelt* 65, 2010, B, 1141-1142.

North-East cemetery

It was situated to the northeast of the grove of Agios Nikolaos and was in use from the 4th c. BC to Roman times.

Part of the cemetery, in use from the 4th c. BC to the

1st - 2nd c. AD, was excavated 400m away from the grove of Agios Nikolaos in the E. Pardalis plot.

B. Intzesiloglou, *ADelt* 42, 1987, B, 268, pl. 155β; *id.*, in *Ελληνιστική κεραμική από τη Θεσσαλία* (2000) 169-178.

A built grave of Roman date was found in the N. Nikopoulos plot, 200m northeast of the ancient settlement.

B. Intzesiloglou, *ADelt* 42, 1987, B, 268.

Bibliography

E. Nikolaou, in *Αρχαίες πόλεις Θεσσαλίας*, 77.

Palamas-Mousitses – Παλαμάς-Μουσίτσες 3:3A

Palamas Mun. / Karditsa R.Un.

A lamp of Roman date was found in the S. Boutas field.

L. Chatziangelakis, *ADelt* 43, 1988, B, 259.

Paliouri – Παλιούρι 3:3C

Karditsa Mun. / Karditsa R.Un.

A bronze coin with the head of Augustus or Nero on the obverse and Itonia Athena on the reverse was found.

N. Alexiou - L. Chatziangelakis, *ADelt* 66, 2011, B, 589.

Paliouri Magoula – Μαρούλα Παλιουρίου 3:3C

Karditsa Mun. / Karditsa R.Un.

A Neolithic tell has been located at the junction of the Kedros-Karditsa and Paliouri-Melissochori roads. Late Roman pottery was also found. Its presence has been associated with looting operations that took place in Late Roman times or earlier.

G. Gkardalinou, L. Karimali, E. Skaphida, *ADelt* 50, 1995, B, 384; L. Karimali, in *Έργο Εφορειών*, 407.

PEIRASIA / PEIRESIA (Ermiti) –

ΠΕΙΡΑΣΙΑ(I) / ΠΕΙΡΕΣΙΑ (Ερμίτσι) 3:3B

Sofades Mun. / Karditsa R.Un.

Thuc. 2.22.3; AR 1.35-39; Liv. 32.13.9; Hyg. *Fab.* 14.1.5; St.Byz. s.v.

Inscriptions: *IG* IX2, 269; *I.ThessEnipeus*, nos 28-29 (Phyllos); L. Chatziangelakis, *ADelt* 48, 1993, 244 (*SEG* XLVII, 727, 9).

The name of the city is attested as Peiresia (and Piresiai in Livy) and the ethnicon as Peirasios or Peirasieus.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 700 no. 408.

The village of Ermiti has been identified as its location.

L. Chatziangelakis, *ADelt* 48, 1993, B. 244 -245; Ch. In-

tzesiloglou, in *Α' Ιστορικό Συνέδριο Παλαμά* (1999) 117; *id.*, in *1^ο Συνέδριο Θεσσαλίας*, 848.

The city was destroyed by Phillip V (198 BC) (Liv. 32.13.9).

There is no other evidence that the city survived in the Roman period, apart from an inscribed grave stele with anthemion, dated to the 2nd or 1st c. BC, that was found in the village of Ermitsi.

K. Arvanitopoulos, *RPhil* 35, 1911, 382-383, no. 3; H. Möbius, *Die Ornamente der griechischen Grabstelen klassischer und nachklassischer Zeit* (1929) 64-65, pl. 57a; *I.Thessaly*, no. 180; *I.ThessEnipeus*, 37-38, no. 29.

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Decourt, *Enipeus*, 162-174; *id.*, *Θεσσαλικό Ημερολόγιο* 27, 1995, 22-27, 30-32; E. Nikolaou, in *Αρχαίες πόλεις Θεσσαλίας*, 83-85.

Pentares → Sofades-Mavrachades / Pentares

PHYLLOS (Paliampela Magoula) – ΦΥΛΛΟΣ

(Μαρούλα Παλιάμπελα)

3:4B

Sofades Mun. / Karditsa R.Un.

Str. 9.5.14; Ov. *Ars* 3.783-784; *Met.* 12.479; Hyg. *Fab.* 14.1.5; St. Byz. s.v. (Rhinos, *Thessalyka*, frg. 9).
Inscriptions: *I.ThessEnipeus*, nos (28-29) 30-33.

The tell of Paliampela magoula has been identified as its location. Roman pottery is mentioned. A fragment of a poros sarcophagus, dated to Roman times, was found to the northwest, possibly at the site of a necropolis.

On the identification, cf. Decourt, *Enipeus*, 148-150, 174-180.

Strabo mentions a sanctuary of Apollo Phylliou or Phyllaiou (9.5.14).

An inscribed grave stele dated to the mid-2nd c. AD was found in secondary use in the church of the village of Itea. S. Kougeas, *AEphem* 1945-1947, 106, no. 35; *I.ThessEnipeus*, 38-39, no. 30.

Bibliography

Decourt, *Enipeus*, 148-152, 174-180; *id.*, *Θεσσαλικό Ημερολόγιο* 26, 1994, 19-37; 27, 1995, 19-32; 28, 1995, 3-10; *I.ThessEnipeus*, 35-40; E. Nikolaou, in *Αρχαίες πόλεις Θεσσαλίας*, 85; *Barr.Atlas*, Map 55, C2.

Prodromos – Προδρομος 3:3B

Karditsa Mun. / Karditsa R.Un.

Two pit-wells with pottery of the Late Roman period were excavated at Bourdenia (place name), 200m east-southeast of the location where two *sekoï* were found in the past.

Ch. Karayiannopoulos, *ADelt* 63, 2008, B, 738-739, fig. 14-15.

Prodromos III-Agios Ioannis – Προδρομος III -

Άγιος Ιωάννης 3:3B
Karditsa Mun. / Karditsa R.Un.

A kiln for the production of pottery and clay bricks was found at the magoula of Agios Ioannis.

L. Chatziangelakis – Ch. Karayiannopoulos, in *AEΘΣΕ* 3, 2012, 87.

Sofades – Σοφάδες 3:3B

Sofades Mun. / Karditsa R.Un.

A grave stele of Late Roman date was found.

E. Nikolaou, *ADelt* 52, 1997, B, 496.

Sofades-Mavrachades – Σοφάδες – Μαυραχάδες 3:3C

Sofades Mun. / Karditsa R.Un.

A pear-shaped pottery kiln was found during construction works for the E65 national road (065+910km). Dated to the Late Hellenistic period.

A. Krachtoglou, *Ο Χρόνος κρύβει μυστικά*, 72-73.

Sofades-Mavrachades / Pentares – Σοφάδες -

Μαυραχάδες / Πεντάρες 3:3C
Sofades Mun. / Karditsa R.Un.

A horseshoe-shaped pottery kiln was found during construction works for the E65 national road at Pentares (place name) (068+750km). Dated to the Late Roman period.

A. Krachtoglou, in *Ο Χρόνος κρύβει μυστικά*, 85.

Sykeon – Συκεών 3:4A

Palama Mun. / Karditsa R.Un.

An unknown fortified city is located on Kastro hill to the north of the modern village of Sykeon. Decourt locates Peirasiai at Sykeon.

Decourt, *Enipeus*, 173-174; *id.*, *Θεσσαλικό Ημερολόγιο* 27, 1995, 31-32.

Part of bath installations (*caldarium* and *tepidarium* with hypocausts) came to light between Kastro Sykeon and the prehistoric mound of Zeygarolivado magoula. Both bathing facilities were decorated with mosaics bearing geometric motifs. They were built in the second half of the 2nd c. AD. Pottery, coins and part of a statuette probably of Hercules were found.

L. Chatziangelakis, *ADelt* 51, 1996, B, 358; 56-59, 2001-2004, B, 576, figs 27-28; *Ανασκαφικό Έργο*, 164, fig. 17; *id.*, in *AEΘΣΕ* 2, 2009, 780, fig. 10; E. Nikolaou, in *Αρχαίες πόλεις Θεσσαλίας*, 87-88.

Vlochos-Strongylovouni – Βλοχός -

Στρογγυλοβούνι 3:3A
Palama Mun. / Karditsa R.Un.

A fortified settlement, on Strongylovouni hill (turk. Keusseukli-Dag), over the modern village of **Vlochos**, has been identified as its location. The remains on the hill and down the slopes belong to several chronologically distinct urban-like settlements, spanning the period from Late Classical to Late Roman times.

M. Varopoulou, H. Whittaker, F. Tsiouka, R. Rönnlund, J. Klänge, D. Pitman Derek, R. Potter, in *AEΘΣΕ* 6 (in press).

Decourt locates ancient **Limnaion** on Strongylovouni hill.

Vourla → Filia-Vourla

Xynovrysi / Xinovrysi – Ξυνόβρυση /
Ξινόβρυση 3:3C
Karditsa Mun. / Karditsa R.Un.

Graves attributed probably to a cemetery of a small Roman settlement was found at Xynovrysi (place name), 2km southeast of Kallithero, west of the road leading from Kallithero to Mavroneria Kallifoniou. Three bronze coins from a grave could be dated to the 4th c. AD.

B. Intzesiloglou, *ADelt* 42, 1987, B, 267.

A chamber tomb built of bricks, hewn stones and pebbles was found. A coin of Salonina is a terminus ante quem for the construction of the monument.

B. Intzesiloglou, *ADelt* 43, 1988, B, 256, pl. 137b; E. Nikolaou, in *Αρχαίες πόλεις Θεσσαλίας*, 79.

HESTIAIOTIS / HISTIAIOTIS – ΕΣΤΙΑΙΩΤΙΣ / ΙΣΤΙΑΙΩΤΙΣ

Pref. Karditsa-Trikala

Hell. fr. 52; Hdt. 1.56.3; Str. 7.7.9; 7 fragm. 15a; 9.5.3; 9.5.17; 9.5.20; 8.3.32; Plin. *Nat.* 4.8.29-31; St.Byz. s.v. Andron

The toponym is Hestiaïōtis or Histiaïōtis and the ethnonim is restored as Hestiōtis or Histiōtes (*SEG* 34, 558). J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 682-683.

One of the four tetrades (districts) of Thessaly. It is located in the western part of modern Thessaly, between Mt Pindos and Upper Macedonia. It was bordered to the south by Thessalïotis, to the east by Pelasgiotis, to the north by Macedonia (the region of Tymphaioi), to the northeast by Perrhaebia and to the west by Aithikia and Athamania.

Strabo cites Trikke, Ithome, Metropolis, Pelinnaion, Gomphoi, Pharkadon, Alalkomenai and Oxyneia as cities of Hestiaiotis, and Peneios R. and its tributaries, Titaresios (Europos), Ion (Mourganis) and Kouralios as rivers in its territory. However, Ithome was synoecized into a city with Atrax and Metropolis in the late 3rd - early 2nd c. BC. Pliny mentions the cities of Tricca and Gomphoi, Cercetium Mons (Mt Koziakas) (cf. Liv. 32.14.7), Pamisus Fl. (Bliouris R.), Ion Fl. (Mourganis R.), Onochonus Fl. (Karoubalis R.?) and Peneius Fl.

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F. Gschnitzer, *Hermes* 82, 1954, 451-464.
T. Nimas, *Τρίκαλα, Καλαμπάκα, Μετέωρα, Πίνδος, Χάσια* (1987).
L. Darmezín, in Blum et al., *Topographie*, 139-155.
L. Darmezín, in *La Thessalie* 2, B, 211-216.
Helly, *Aleuas le Roux*, 159-160, 165, 177, 180-181.
Ch. Kallini, *Egnatia* 6, 2001, 33-39.
J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 682-683.
Οδοιπορικό (2007).
Ph. Dasios, E. Nikolaou, *Αρχαίες πόλεις Θεσσαλίας*, 47-69.

INDEX

AIGINION (Kalabaka) – ΑΙΓΙΝΙΟΝ

(Καλαμπάκα)

4:2C

Meteora Mun. / Trikala R.Un.

Liv. 32.15; 36.13; 44.46; 45.27; Str. 7.7.9; 8.3.27; Caes. *Civ.* 3.79; Ptol. 3.13.44.

Inscriptions: *IG* IX2, 323-331, 1342; M.-E. Zachou-Kontogianni, *Egnatia* 7, 2003, 29-49; *SEG* 53, 510-513; Zelnick-Abramovitz, *Taxing Freedom*, 155.

It was a city of the Tymphaioi, a Macedonian tribe, according to Strabo. Ptolemy lists it in Histiaiotis. The city is mentioned in relation to the Second Macedonian and the Third Macedonian War when it was plundered by the army of Q. F. Maximus and L. P. Albinus (168/7 BC). Domitius Calvinus and his forces joined Caesar near Aiginion before the battle of Pharsalus. Remains of the ancient city have been unearthed under the modern city of Kalabaka, in the neighbourhoods of the Agioi Pantes, Ioannis Prodromos and Dormition of the Theotokos churches.

Ph. Dasios, in *Αρχαίες πόλεις Θεσσαλίας*, 47-48.

Three cist graves were excavated at G. Kondylis street (Ap. Eforas plot). One of them is dated to the second half of the 2nd c. BC.

G. Gallis, *ADelt* 29, 1973-74, B, 572, pl. 382a; for the date, S. Karapanou – St. Katakouta, in *Ελληνιστική Κεραμική από τη Θεσσαλία* (2000) 160-164.

Two honorific inscriptions for the emperors Probus, Septimus Severus and Caracalla were found, as well as several manumission records, dated from the late 1st c. BC to the late 3rd c. AD.

IG IX2, 324-329, 1342; M.-E. Zachou-Kontogianni, *Egnatia* 7, 2003, 31-49; Zelnick-Abramovitz, *Taxing Freedom*, 152.

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ALALKOMENAI – ΑΛΑΛΚΟΜΕΝΑΙ

Str. 7.7.9

According to Strabo, it was situated near Oxyneia and Aiginion.
Unlocated.

Asproklisia – Ασπροκκλησιά 4:2B
Meteora Mun. / Trikala R.Un.
Coins of Roman date and a sculpted male bearded head, dated also to Roman times, came from the area of Aspokklisia.
L. Chatziangelakis, *ADelt* 66, 2011, B, 593-594, fig. 97.

Dasochori-Kastri – Καστρί Δασοχωρίου 4:2B
Larisa Mun. / Larisa R.Un.
A small settlement, probably a *kome*, with Classical to Roman finds, located at Kastri Dasochoriou (place name), close to the village of Dasochori, in the small valley of Syrosas R. (PalaioMANDANO R. or Dasochoritikos R.).
Y. Auda, J.-C. Decourt, B. Helly, G. Lucas, in *Archéologie et Espaces, Actes des X^e Rencontres d'Antibes* (1989) 95;
L. Darmezín, in *La Thessalie* 2, B, 211, figs 1-2.

Filyra (ex. Lesiana) - Paliokastro – Παλιόκαστρο 3:2A
Φιλύρας (τ. Λεσιανή)
Pyli Mun. / Trikala R.Un.
A fortified settlement on one of the hills extending south-southwest of the village, probably in the territory of Gomphoi. Roman pottery, including terra sigillata, was found on the west slope.
G. Pikoulas, in *1^o Συνέδριο Θεσσαλίας*, 332, B1.8; *id.*, in *AEΘΣΕ* 3, 2012, 280, no. 14.

Gavros-Loutro / Paliokastro – Γάβρος-Λουτρό / Παλιόκαστρο 4:2C
Meteora Mun. / Trikala R.Un.
The site lies on the spur of a summit, 2km north of the village of Gavros, close to Mt Meteora. Architectural remains and pottery of Hellenistic and Roman date were found on its north side.
L. Darmezín, *ADelt* 47, 1992, B, 239.
Three staters of the Thessalian League came from the area of Gavros (ANK).

GOMPHOI (Mouzaki-Episkopi) – ΓΟΜΦΟΙ 3:2B
(Μουζάκι-Επισκοπή)
Mouzaki Mun. / Trikala R.Un.
Caes. *Civ.* 3.80; Str. 9.5.17; Liv. 39.25; Plin. 4.8.29-30; Plu. *Caes.* 41; App. *B.C.* 2.10.64; D.C. 41.51.4; St. Byz. s.v.

Inscriptions: *IG IX* 2, 287-298, Corr. xiii; Zelnick-Abramovitz, *Taxing Freedom*, 152.

It is located on a hill called Episkopi or PalaioMONASTIRO, immediately to the north of Pamisos R. (mod. Bliouris R.), 2km northeast of Mouzaki village.

The toponym is attested as Gomphoi or Gonphoi and the ethnonim as Gompheus or Gomphitis. It was renamed Philippoi, in the 4th c. BC (Liv. 39.25).

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 692-693 no. 396.

Gomphoi was seized by Amyntander, king of Athamenes, with the help of the Romans in 198 BC (Liv. 39.25) and later became member of the Second Thessalian League.

Gomphoi sided with Pompey in the Civil War, because Androsthenes, praetor of Thessaly, chose Pompey's side. He shut the city's gates and sent letters to Scipio and Pompey to come to his assistance. He also ordered all the inhabitants, slaves and free, to defend the city walls. However, Caesar seized the town the same day and gave it up to be plundered by his army (Caes. *Civ.* 3.81). He also let his soldiers drink freely wine in Gomphoi and, as a result of their drunkenness, they were unexpectedly relieved of a pestilential disease they suffered from (Plu. *Caes.* 40-41; App. *B.C.* 2.10.64).

The cult of Zeus Akraios / Palamios in Gomphoi is known from literary sources. According to Walbank, it was located at Keramario (place name) close to the village of Vatsounia, where pottery of Hellenistic and Roman date was found. An altar dedicated to the god in the 2nd c. AD, came from the area (*IG IX* 2, 291; Heinz, *Thessalische Votivstelen*, 389-90, A 9).

L. Chatziangelakis, in *Οδοπορικό*, 69.

Manumission records and inscribed grave stelae of the Roman period were found (*IG IX* 2, 287a,b, 289, 290a Corr. xiii, 295, 297; Zelnick-Abramovitz, *Taxing Freedom*, 152). The priest of Dionysos Karprios is mentioned on one of them that was found in Rapsista (mod. Gomphoi). Dated in the reign of Augustus (*IG IX* 2, 287b; Graninger, *The Regional Cults*, 167, 173-174, DK5).

The city shrank in the Roman period and blocks of its wall were reused for the construction of houses in Roman and Late Roman times.

A house of Roman date was uncovered in the D. Kountouri & N. Kroyou plot in the village of Mouzaki. It consisted of one large storeroom and at least four more spaces (two of which were fully uncovered, measuring 4.25x3.5m and 3.25x3.50m, respectively). Vestiges of a large building, possibly of public character, were exca-

vated 2m to the northwest. Dated possibly to the Late Hellenistic period. A section of a road, formed by four successive layers, was revealed in front of the building. Finally, a Late Roman grave came to light in the upper level of the excavation.

L. Chatziangelakis, *ADelt* 42, 1987, B, 264-5, pl. 152a; cf. Karagiorgou, *Thessaly*, 143.

Two Roman coins were found in the vineyard of A. Alexandris in Episkopi.

L. Chatziangelakis, *ADelt* 43, 1988, B, 259.

Parts of a large building, possibly of public character, were unearthed in the center of the archaeological site. Dated to the Late Hellenistic - Roman period.

L. Chatziangelakis, *ADelt* 49, 1994, B, 329.

In the same area, remains of a Roman house were found in the D. Karalis plot. Pottery and coins of the Roman period were collected. Also, five graves (a tile one, a marble sarcophagus, a cist grave made of bricks and a twin one built of limestone blocks in secondary use), dated to different periods of the Roman era, were found inside a peribolos (6 x 5m) built of poros blocks and situated next to the building. The marble sarcophagus is of neo-Attic type, decorated with a scene of Kore's abduction on the front, floral motifs and bull heads on the rear, floral motif and lion heads on the lateral faces. Both of the individuals buried in the twin cist grave were of a wealthy family of Gomphoi, as indicated by the finds. One of them was a warrior, hunter and athlete.

L. Chatziangelakis, *ADelt* 50, 1995, B, 380, pl. 128b; 52, 1997, B, 473, pls 184c-d; 53, 1998, B, 448, pls 172, 173a, *id.*, in *1^o Συνέδριο Θεσσαλίας*, fig. 6a; *id.*, in *AEΘΣΕ* 5, 2020, 503-516; A. Athanasiou, *ADelt* 68, 2013, B, 515-517, figs 28-33.

Cemeteries

The south cemetery of the city was located in the rural area of Gelanthi and Mavrommati, on the bank of Pamisos R. Graves of the Late Hellenistic - Roman period were excavated there.

L. Chatziangelakis, *ADelt* 42, 1987, B, 265; 49, 1994, B, 329, pls 105a, b; 51, 1996, B, 356-357; 53, 1999, B, 448-9, fig. 14, pl. 174; *id.*, in *Έργο Εφορειών*, 390-391; *id.*, in *ΕΛΛΚερ* ΣΤ, 2004, 143-144; *id.*, in *1^o Συνέδριο Θεσσαλίας*, 316; D. Athanasiou, in *AEΘΣΕ* 5, 2020, 493-502.

Inscribed grave stele with relief decoration depicting a woman who carries the bust of a small girl in her left bent arm. Below the carved in relief figure, a loom comb, a mirror, a basket, an unguentarium, a box, and

a Herm are engraved. Dated to the second half of the 2nd c. AD. The stele was found at Gelanthi, although it may have originally come from the archaeological site of Gomphoi.

A. Tziaphalias, *ADelt* 46, 1991, B, 225-226; *SEG* 46, 641; I. Leventi, in *XIIth International Colloquium on Roman Provincial Art. International Colloquium Corpus Signorum Imperii Romani. Roman Stone Sculpture. Dating of Stone Monuments and Criteria for Determinating of Chronology* (2014) 109-110, fig. 2; *ead.*, in P. Karanastasi, Th. Stefanidou-Tiveriou, D. Damaskos (eds), *Γλυπτική και κοινωνία στη ρωμαϊκή Ελλάδα: καλλιτεχνικά προϊόντα, κοινωνικές προβολές* (2018) 97, fig. 2.

Bridge

Two rectangular bases and part of the deck of a Roman bridge were found at Pamisos R., in the rural area of the village of Gelanthi. The first base is constructed out of bricks with mud and lime mortar, and of limestone seats from a theater's *cavea* in secondary use. Also, parts of the wooden beams have survived. Dated to the 3rd c. AD. The second one is of rather later date.

L. Chatziangelakis, *ADelt* 49, 1994, B, 329, pl. 106a, b; cf. Karagiorgou, *Thessaly*, 145; L. Chatziangelakis, in Adrymi-Sismani, *Θέατρα*, 83.

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ITHOME – ΙΘΩΜΗ

Hom. *Il.* 2.729; Str. 9.5.17 (437); St. Byz. s.v.

The toponym is attested as Ithōme and Thamiyai and the ethnon as Ithōmaios-a and Ithomētēs (Ithōmatas in the Doric dialect).

B. Helly, *ZPE* 8, 1971, 129-132; *id.*, *Θεσσαλικό Ημερολόγιο* 10, 1986, 145-162; 65, 2014, 232-234.

Unlocated.

The only information about the existence of the city in the Roman period comes from Strabo's description, who however adds that it was synoecized into the city of Metropolis.

A hill called Kastro, 1.5km southeast of Pyrgos Ithomis, and the site of Fanari (place name) have been proposed as its location.

Stählin, *Thessalien*, 128; N. Papachatzis, *Thessalika* 2, 1959, 11; L. Chatziangelakis, in *Οδοιπορικό*, 65-66; E. Nikolaou, in *Αρχαίες Πόλεις Θεσσαλίας*, 62-63; *Barr.Atlas*, Map 55, B2.

Kaloneri-Paliokastro / Niklitsi – Παλιόκαστρο

Καλονερίου / Νικλίτσι 4:2D

Trikke Mun. / Trikala R.Un.

Small fort, possibly within the territory of Phalorea. Sherds of the 4th - 5th c. AD have been identified.

G. Pikoulas, in *1^ο Συνέδριο Θεσσαλίας*, 333, B1.8; *id.*, in *ΑΕΘΣΕ* 3, 2012, 278, no. 4.

Mavrommati-Vlachothanasi – Μαυρομάτι-

Βλαχοθανάση 3:2B

Mouzaki Mun. / Trikala R.Un.

Seven tile and pit graves were found in the area of Vlachothanasi, to the east of the homonymous village, and north of the Karditsa-Mouzaki road. Dated to the Early Roman times.

L. Chatziangelakis, *ADelt* 56-59, 2001-2004, B, 572-574.

METROPOLIS (Mitropoli) – ΜΗΤΡΟΠΟΛΗ

(Μητρόπολη) 3:2B

Karditsa Mun. / Karditsa R.Un.

Caes. 3.81; Liv. 32.13.11; 32.15.3; Str. 9.5.17 (437, 438); D.C. 41.51.5; Ptol. 3.12.41; Procop. 4.7. 43.5.

Inscriptions: *IG IX2*, 273-286; Zelnick-Abramovitz, *Taxing Freedom*, 153.

Modern Mitropoli (ex. Paliokastro) has been identified as the location of the ancient city.

RE XV2 (1932) 1491-1494, s.v. Metropolis (F. Stählin).

The toponym is attested as Matropolis and the ethnicon as Matropolitas or Mitropolitis.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 697-698 no. 403.

Metropolis was founded by the synoecism of three small settlements. Several others were added later on, among them were Ithome and Onthourion. Metropolis sided with T.Q. Flamininus in 198 BC and surrendered to the army of Manius Acilius Glabrio in 191 BC. Metropolitans stood by the side of Pompey but when they heard about the capture of Gomphoi they opened the gates to Caesar's army. For this reason, they suffered no harm. The city was an important member of the Second Thessalian League.

The old boundary dispute between Metropolis and Kierion was arbitrated by the Thessalian League. Order for the arbitration was given by legatus C. Poppaeus Sabinus and the relevant decision was confirmed by the

Roman authorities in the reign of Tiberius (*IG IX2*, 261; *I.ThessEnipeus* no. 13; *SEG* 45, 610; G. P. Burton, *Chiron* 30, no. 33).

B. Intzesiloglou, in *Πρακτικά Α' Συνεδρίου Σοφάδων* (1994) 31-36; Elliott, *Disputes*, 65-68, no. 2.

The wall encircling the hill of Palaiokastros had a perimeter of ca. 5km. There were traces of two narrower circuits within the outer city wall. The Roman settlement extended no further than the area around the church of Agios Georgios in the center of the ancient city. Architectural remains and coins dated from the Hellenistic to the Late Roman period were found in this particular area. Justinian I reconstructed the city walls in the 6th c. AD (possibly only on the acropolis).

B. Intzesiloglou, *ADelt* 39, 1984, B, 148; E. Nikolaou, *ADelt* 47, 1992, B, 234. A honorary decree of a Thessalian city for three judges and their secretary from Metropolis was found. Dated to 150-130 BC (*SEG* 27, 226). A manumission record of Roman date was found at Palaiokastros (*IG IX2*, 280, Corr xiii). Another one has been incorporated in secondary use in the masonry of the Dormition of the Theotokos church, in the village of Rousso (*IG IX2*, 278).

Zelnick-Abramovitz, *Taxing Freedom*, 153.

Andronikos from Metropolis is recorded as high priest of the Thessalian League and agonotheites of Pythia in an honorary inscription of the Amphictyony, dated to the times of Nero or to the 2nd c. AD.

CID IV 163; Kantirea, *Les dieux*, 155 n. 2, 233 no. 77; Camia, *Theoi Sebastoi*, 166 n. 749.

Sanctuaries

Strabo mentions the cult of Aphrodite Kastnietis in Metropolis (Str. 9.5.17 C438) and cites Callimachus' information on sacrifices of swine in the sanctuary. Her cult was partly shaped on the cult of a deity worshipped in the small settlement of Onthourion / Onthyron that was synoecized into Metropolis at an earlier date. The sanctuary of the goddess in Metropolis is mentioned in a proxeny decree from Phalanna dated to 200-250 BC (*IG IX2*, 1231). Arvanitopoulos places it in the area of the church of Agios Georgios, within the ancient asty. A. Arvanitopoulos, *Praks* 1911, 337-345; *RE X2* (1919) 2345 s.v. Kastnietis (Adler); Stählin, *Thessalien*, 129; V. Pirenne-Delforge, *L'Aphrodite grecque* (1994) 389-390; Heinz, *Thessalische Votivstelen*, 67; Mili, *Religion and Society*, 183.

A second temple was excavated 2km west of the ancient asty at Lianokokkala (place name). It was dedicated to

Apollo Omoloio. The temple was destroyed during the 2nd c. BC.

B. Intzesiloglou, in *Έργο Εφορειών*, 375-377.

Domestic area

A Roman pottery kiln was uncovered in the G. Goutzamani plot.

B. Intzesiloglou, *ADelt* 39, 1984, B, 147, pls 47d-e.

Two buildings furnished with mosaics bearing geometric motifs were unearthed at the junction of Agios Seraphim and 28th October streets. They are dated to the 4th c. AD. A dedication to Zeus Omoloios was found as building material in secondary use (*SEG* 40, 482).

B. Intzesiloglou, *ADelt* 40, 1985, B, 195.

Architectural remains attributed to four phases, dated from Late Hellenistic to Late Roman times, were excavated in the D. Tseas plot.

L. Chatziangelakis, *ADelt* 42, 1987, B, 263, pl. 151b.

Close to the above-mentioned plot, parts of an ancient road and of a house were found (V. Tasiopoulos plot). Dated from the 2nd c. BC to the 2nd c. AD.

V. Rontiri, *ADelt* 48, 1993, B, 248.

Building remains of Roman date came to light in the area of the High School.

L. Chatziangelakis, *ADelt* 42, 1987, B, 263.

A tile grave dated to the 1st c. BC was found in the Th. Koukouzeli plot. Fifteen bronze coins were collected, 12 of them issued by the Thessalian League.

L. Chatziangelakis, *ADelt* 43, 1988, B, 252.

Part of a Roman bath was excavated at Papagou street. The *alveus* was furnished with mosaics depicting the abduction of Europe by Zeus in the form of a bull, and the scene of Aphrodite persuading Helen to follow Paris to Troy. The mosaics and the building are dated to the 2nd - 3rd c. AD.

B. Intzesiloglou, in *Έργο Εφορειών*, 374-375 figs 4-6.

Architectural remains were excavated at Papagou street (A. Zographos plot). Bronze coins of the Thessalian League, dated to the 2nd and 1st c. BC, were recorded.

E. Nikolaou, *ADelt* 47, 1992, B, 234.

Remains of pottery kilns and fragments of local pottery, dated to the 2nd - 1st c. BC, were found (I. Theologi, Chr. Papadouli & Th. Pouliou plots).

L. Chatziangelakis, in *Ελληνική Γ'*, 1994, 142-143.

Architectural remains, two pottery kilns and two tile graves were excavated in the asty of ancient Metropolis (Koukouzeli plot). The area was occupied from the early 4th c. BC to the 4th c. AD (Constantine I reign).

V. Rontiri, *ADelt* 51, 1996, B, 349-351, figs 15-16, pls 93a-c, 94a-c.

A pottery workshop and possibly a smelter's complex were excavated in the Th. Kotoula plot inside the asty of the ancient city. Bronze coins dated from 400 BC to the 1st c. BC were found.

V. Rontiri, *ADelt* 52, 1997, B, 484-485, fig. 11.

Remains of a building, dated to Hellenistic and Roman times, were found in the M. Koutzamani plot.

V. Rontiri, *ADelt* 53, 1998, B, 443.

Architectural remains of two Roman buildings and two pottery kilns were excavated in the K. & V. Karkalets plot.

V. Rontiri, *ADelt* 55, 2000, B, 484-485, figs 31-34.

Remains of Roman buildings, a pottery kiln and a pit well of the same date were found during works for the construction of the central square in modern Metropolis.

V. Rontiri, *ADelt* 56-59, 2001-2004, B, 494-496, figs 29, 31.

Four spaces of a Roman building and four tile graves, containing unfurnished burials, were excavated in the P. Karkalets plot.

M. Vaiopoulou, *ADelt* 61, 2006, B, 662, fig. 15.

Parts of walls and an apsis of a Late Roman building were unearthed in the P. & A. Anagnostopoulou plot. There could probably have been an Early Christian Basilica.

M. Vaiopoulou, *ADelt* 61, 2006, B, 665, fig. 17.

Parts of foundations attributed to four building complexes were excavated in the D. Papadimitriou plot. Built in the 2nd - 1st c. BC and in use till Late Roman times.

L. Theogianni, *ADelt* 64, 2009, B, 604-608, fig. 17-19.

Architectural remains of houses came to light in the core area of the ancient city, north of the church of Agios Georgios. Dated to the Hellenistic - Late Roman period (A. Krikeli-A. Ntai plot).

L. Theogianni, *ADelt* 66, 2011, B, 596-600.

A bronze head of Constantine I, dated to the first half of the 4th c. AD, was found in the Kotoulas field in 1910.

G. Deligiannakis, *DeltChrA* IV.34, 2013, 385-394.

Roman antiquities came to light during works for the construction of the Metropolis-Karditsa road:

i) Part of a wall associated possibly with the fortification of the city was found. Dated to the Hellenistic and Roman period.

V. Rontiri, *ADelt* 52, 1997, B, 486 (Section B).

ii) Parts of a funerary monument and of other buildings were excavated. Dated to the Hellenistic and Roman period.

V. Rontiri, *ADelt* 52, 1997, B, 486 (Section Δ).

iii) Four pottery kilns and a waste pit of the Roman period were found.

V. Rontiri, *ADelt* 52, 1997, B, 486-488 (Section E), figs 12-13.

iv) A segment of a strong wall of Roman - Late Roman date was uncovered during the placement of a pipeline along the Metropolis-Karditsa road. Because of its location at a considerable distance from the south fringe of the ancient city, it has been suggested that the settlement in Late antiquity extended possibly to the south. L. Theogianni, *ADelt* 68, B, 2013, 505-506, figs 11-12.

Cemeteries

Part of a cemetery was excavated in Kalamia. A rich assemblage of silver and bronze vessels, gold jewelry, glass vessels and terracotta objects came from one or more cist graves. Some of them are dated to the 1st c. BC or later. Also, a rectangular building (peribolos?) came to light; issues of the Thessalian League dated to the time of Hadrian were among the finds.

A. Arvanitopoulos, *Prakt* 1909, 171; 1911, 337-342; *id.*, *AM* 1912, 73-118; A. Oliver, *JGS* 9, 1967, 16-17; S. Miller, *AJA* 83, 1979, 175-191.

A Roman necropolis was excavated alongside the road to Karditsa.

BCH 53, 1929, Chron., 507-508.

A marble sarcophagus of Roman date was found (*BCH* 44, 1920, Chron., 395).

Seven sarcophagi of Roman date were unearthed in the Vouza field. Glass vessels have also been recorded.

A. Tziafalias, *ADelt* 31, 1976, B, 183, pls 130a-b.

Bibliography

Leake, *Travels*, 507; Stählin, *Thessalien*, 128-129; *RE* XV2 (1932) 1491-1494, s.v. Metropolis (F. Stählin); L. Chatziangelakis, in *Οδοιπορικό*, 58-60; *id.*, in Adrymi-Sismani, *Θέσσηρα*, 80-81; E. Nikolaou, in *Αρχαίες Πόλεις Θεσσαλίας*, 59-62; *BarrAtlas*, Map 55, B2.

Ovriasa → Platanos-Vania / Kastle of Ovriasa

OXYNEIA – ΟΞΥΝΕΙΑ

Str. 7.7.9

It is mentioned by Strabo as lying in the vicinity of Alalkomenai and Aiginion, close to Ion R. (mod. Mourganis R.) and 120 stadia from Perrhaebian Azoros.

Cf. **Paliogourtsia**.

Paliogourtsia – Παλιογκουρτσιά

4:3B

Larisa Mun. / Larisa R.Un.

A small settlement with Classical to Roman finds is lo-

cated at Paliogourtsia (place name) in the small valley of Syrosas R. (PalaioMANDANO or Dasochoritikos R.) to the east of the village of Dasochori.

Y. Auda, J.-C. Decourt, B. Helly, G. Lucas, in *Archéologie et Espaces, Actes des Xe Rencontres d'Antibes* (1989) 95; L. Darmezín, in *La Thessalie* 2, B, 211, 216, figs 1-4.

It could be identified with the city of **Oxyneia** mentioned by Strabo (7.7.9).

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 699 no. 406.

PELINNA / PELINNAION (Petroporos-

Palaiogardiki) – ΠΕΛΙΝΝΑ / ΠΕΛΙΝΝΑΙΟΝ

(Πετρόπορος-Παλαιογαρδικί)

3:3A

Pharkadona Mun. / Trikala R.Un.

Pi. P. 10.4; Scyl. 64; D.S. 18.11.1; Arr. *An.* 1.7.5; Polyæn. 4.2.19; Str. 9.5.17; St.Byz. s.v.

Inscriptions: L. Darmezín – A. Tziafalias, *AncWorld* 35, 2005, 54-69 (*SEG* 54, 566).

It was probably located on the summit of Palaiogardiki, 3km northeast of the village of Petroporos.

Stählin, *Thessalien*, 117-119, fig. 7.

The toponym is Pelin(n)aion or Pelinna and the ethnonim is Pelinnaieus, Pelinnaeus and Pelinnaios.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 700-701 no. 409.

It declines at the end of the 2nd c. BC and becomes an obscure hamlet in Roman times.

Ph. Dasios, in *Αρχαίες πόλεις Θεσσαλίας*, 53.

An inscribed grave stele, dated to the 1st c. BC, was found in the K. Eleutheriou plot near the city walls.

G. Chourmouziadis, *ADelt* 25, 1970, B, 282, pl. 240a.

A dedication, dated to the end of the 2nd c. BC, came from the area.

A. Tziafalias, *ADelt* 43, 1988, B, 279.

The south cemetery of the city was found in the northeast part of the village of Petroporos. Most of the graves are dated from the 5th to the 2nd c. BC. A larnax dated to the second half of the 2nd c. BC is mentioned.

S. Katakouta, *ADelt* 52, 1997, B, 522; S. Karapanou – St. Katakouta, in *ΕΛΛΚεφ* ΣΤ, 2004, 111-114.

One hundred eighty-two graves (cists, tile graves, pits, clay larnakes, urns) were excavated at Petroporos Interchange (046+511-047+250km). They are dated from the last quarter of the 5th c. to the 1st c. BC and belong to the south cemetery of Pelinna too.

D. Athanasiou, *ADelt* 68, 2013, B, 524-527.

Late Roman and Early Christian graves were found over and around the ruins of a public building of Hellenistic

date. A votive relief to Asclepius and clay figurines associated with the cult of Dionysus, came to light from the earlier phase of the building.

L. Chatziangelakis – N. Alexiou – Ph. Sophianou, *ADelt* 66, 2011, B, 571-572.

Gold jewelry dated to the second half of the 2nd c. BC came from Pelinna.

Ph. Dasios, in *Αρχαίες πόλεις Θεσσαλίας*, 54.

Bibliography

Stählin, *Thessalien*, 117-119, fig. 7; A. Tziafalias, *Τρικαλινά* 12, 1992, 87-138; L. Chatziangelakis, in Adrymi-Sismani, *Θέατρα*, 89-91; Ph. Dasios, in *Αρχαίες πόλεις Θεσσαλίας*, 52-55.

Petroto-Asvestaria – Πετρωτό-Ασβεσταριά 3:3A
Pharkadona Mun. / Trikala R.Un.

A rich grave of Roman date was excavated in the area of the prehistoric settlement of Asvestaria.

M. Vaiopoulou, in *ΑΕΘΣΕ* 6 (in press).

PHALOREIA (Skoubos Peristeras / Tsiasi) – ΦΑΛΩΡΕΙΑ (Σκούμπος Περιστεράς / Τσιάσι) 4:2D

Trikke Mun. / Trikala R.Un.

Liv. 32.15.

It was probably located on the summit of Skoubos Peristeras / Tsiasi, a foothill of Mt Koziaakas.

Stählin, *Thessalien*; *RE* XIX2 (1938) 1749, s.v. Phalorea (E. Kirsten).

It was destroyed by the army of T. Q. Flamininus in 198 BC.

A funerary naiskos, dated to the end of the Hellenistic times, came from the area.

D. Theocharis, *ADelt* 21, 1966, B, 254.

PHARKADON (Klokotos) – ΦΑΡΚΑΔΩΝ

(Κλοκοτός)

3:3A

Pharkadona Mun. / Trikala R.Un.

Liv. 31.41.8; Polyæn. 4.2.18; Str. 9.5.17 (438).

The name of the city is Pharkadōn or Pharkedōn and the ethnicon is attested as Pharakadonios, Pharkadōnios or Pharkēdonios.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 701-702 no. 412.

The ancient city was probably located on Vigla or Sykia summit, near the village of Klokotos to the west of modern Pharkadona.

Stählin *Thessalien*, 116-117; *RE* XIX2 (1938) 1835-6,

s.v. Pharkadon (E. Kirsten); *Barr-Atlas*, Map 55, C1; cf. J.-C. Decourt – T. H. Nielsen – B. Helly, *op. cit.*

An inscribed grave stele, dated to Roman times, was found. Two busts are depicted over the text and an engraved Hermaic stele below it.

A. Tziaphalias, *ADelt* 42, 1987, B, 286-287; *SEG* 42, 505.

Two dedications, dated to the late 2nd and the 1st c. BC, respectively, were found at Petroporos. The second one is to Zeus Kataibates.

A. Tziaphalias, *ADelt* 43, 1988, B, 279; *id.*, *Τρικαλινά* 12, 1992, no. 133 no. 8; *SEG* 42, 294, 296.

PHAYTTOS (Zarko or Zarkos) – ΦΑΪΤΤΟΣ

(Ζάρκο ή Ζάρκος)

4:3D

Pharkadona Mun. / Trikala R.Un.

Liv. 36.13.3; Ptol. 3.12.41.

Inscriptions: *IG* IX2, 488-503.

The ancient city was probably located on the southeast slopes of Prof. Ilias hill, close to the village of Zarko.

Stählin, *Thessalien*, 115; *RE* XIX2 (1938) 1904-1905, s.v. Phayttos (E. Kirsten).

A cist grave dated to the mid-2nd c. BC was excavated.

L. Chatziangelakis – N. Alexiou – Ph. Sophianou, *ADelt* 66, 2011, B, 582.

A dedication to Tyche or the first part of a manumission was found at Agios Nikolaos Phonias. Dated to the Late Hellenistic – Early Imperial period.

IG IX2, 493; M. Heinz, *Thessalische Votivstelen*, 431, A 114.

A manumission record dated to 131/2 AD came from the area (*IG* IX2, 489b).

Two Early Christian Basilicas were excavated in the area of Zarkos, one of them at Agios Nikolaos Phonias beside the Trikala-Larisa road. An extended cemetery of Late Roman - Byzantine date was also revealed on this location. Among the finds, a lamp of the 5th c. AD.

N. Nikonanos, *ADelt* 28, 1973, B, 378; Avramea, *Θεσσαλία*, 114 n. 10; www.archaiologia.gr (issue 15/10/2012) (K. Mantzana).

Pialeia – Πιαλεία

3:2A

Pyli Mun. / Trikala R.Un.

Traces of Roman habitation have been found in the modern village.

G. Pikoulas, in *ΑΕΘΣΕ* 3, 2012, 278, no. 12.

Platanos – Πλάτανος

4:2D

Trikke Mun. / Trikala R.Un.

Remains of Roman baths are mentioned in the area of Panagia.

L. Darmezis, in *La Thessalie* 2, B, 216.

Platanos-Vania / Kastro of Ovriasa –

Πλάτανος-Βάνια / Κάστρο Οβριάσας 4:2D
 Trikke Mun. / Trikala R.Un.

Located on a fortified hill, ca. 3km northeast of the modern village of Platanos. The hill is called Kastro of Ovriasa and the Kastro itself is dated to the Roman - Byzantine period. Building remains of a settlement of the Hellenistic - Early Christian (or later) period (medieval Vania, according to B. Helly) are visible on the south and west slope of the hill. Two Early Christian churches were excavated in the V. & A. Yphanti field. K. Mantzana, *Θεσσαλικά Μελετήματα* 2, 2012, 251-268.

Remains of the Roman aqueduct are visible in the area between the villages of Vania and Platanos.

B. Helly, *ADelt* 44, 1989, B, 244.

Rizoma – Ρίζωμα

4:2D

Trikke Mun. / Trikala R.Un.

Remains of Roman baths are mentioned.

L. Darmezin, in *La Thessalie* 2, B, 216.

TRIKKE / TRIKKA (Trikala) – ΤΡΙΚΚΗ / ΤΡΙΚΚΑ (Τρίκαλα)

3:2A

Trikke Mun. / Trikala R.Un.

D.S. 18.56.5; Str. 7.7.9; 7 fragm. 15a; 9.5.17; Plin. *Nat.* 4.8.29; Ptol. 3.12.41; Hierocl. 16; St. Byz. s.v. Inscriptions: *IG IX 2*, 301-322.

The toponym is Trik(k)e or Trika and the ethnicon is attested as Trikkaioi.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 707 no. 417.

The ancient acropolis was located in the Kastro, the Medieval Castle of the city, on Proph. Ilias hill. The walls of the acropolis underwent repairs in the time of Justinian I (Procop. *Aed.* 4.3.113). A large building, dated to the 5th c. AD, was partly excavated along the west base of the hill, as well as an Early Christian cemetery church of the same date.

Stählin, *Thessalien*, 217-219; A. Orlandos, *Αρχαίων των Βυζαντινών Μνημείων της Ελλάδος* 8, 1955-1956, 117-125; D. Theocharis, *Prakt* 1958, 71-73; *TIB* I, 102-103; Karagiorgou, *Thessaly*, 138-139; G. I. Kalogeroudis, in *AEΘΣΕ* 4, 2016, 403.

The urban area of ancient Trikke in the Roman period extended between the river and the hill of Kastro (ancient acropolis), more specifically between Dragoumi and Kondylis streets on the one side and the bed of Lethaios R. (mod. Trikalinos) on the other. The urban planning system of the city consisted of parallel, north-south aligned roads with buildings on either side. The

grid plan was designed for the rebuilding of the city in the 3rd c. BC and was preserved in Roman times.

L. Chatziangelakis, Ch. Tselios, *Τρικαλινά* 29, 2009, 471-490; L. Chatziangelakis, D. Athanasiou, in *AEΘΣΕ* 4, 2016, 275-282.

Building remains of the Hellenistic period were found at the junction of Vlachava and Oikonomou streets (A. & G. Lipas – V. & P. Tsiaras – M. Gaki plot). The buildings had undergone repairs in Roman times.

D. Athanasiou, *ADelt* 64, 2009, B, 599-602, figs 3-8.

Parts of houses, dated to the Hellenistic period, arranged on both sides of an ancient road, were unearthed at the junction of Koumoundourou and Metaxa streets (A. Daskalopoulos – A. Papasteriadi and Co. - Ch. Zintzova plot). They had undergone repairs in Roman times. D. Athanasiou, *ADelt* 64, 2009, B, 602-603, figs 9-10.

Parts of houses dated to the Hellenistic period were found at Kondyli street (plot of Synetairistiki Bank). They continued to be inhabited into the 1st c. AD at least. Two issues of the Thessalian League, dated to Roman times (one of Nero's reign), and a relief pithos of Roman date with Dionysiac scene were among the finds. D. Athanasiou, *ADelt* 64, 2009, B, 604, fig. 16.

Remains of a public building, or sanctuary, were found at Krystalli street, at the eastern edge of the ancient city (V. & O. Kalliagra plot). Pottery and coins of the Hellenistic and Roman period (including terra sigillata), as well as clay tablets with representations of Hermes, came to light.

L. Chatziangelakis, *ADelt* 56-59, 2001-2004, B, 586-587, fig. 53.

Building remains and part of a pottery kiln of Hellenistic - Roman date were found at Krystalli street (Baklava plot).

D. Athanasiou, *ADelt* 65, 2010, B, 1121-1124.

Building remains of Hellenistic and Roman date were uncovered at Pagkalou street (Ch. Siapharika plot). A floor mosaic with geometric motifs and birds, flowers or flower pots in circular frames, came to light. Pottery (including terra sigillata), lamps, parts of figurines, coins and fragments of glass vessels were collected. Early Christian burials were set into the mosaic after the destruction of the building.

L. Chatziangelakis, *ADelt* 56-59, 2001-2004, B, 587-588, figs 55-58; *id.*, in *Ανασκαφικό Έργο*, 167; *id.*, in *AEΘΣΕ* 2, 2009, 783-784, figs 12a-b.

Building remains of Hellenistic and Roman date were excavated at Zalokosta street (D. Papastergiou plot). A marble female statuette was found. Pipelines of the Roman and Late Roman period came to light.

L. Chatziangelakis, *ADelt* 56-59, 2001-2004, B, 589, figs 59-60; *id.*, *Ανασκαφικό Έργο*, 167-168, fig. 35; *id.*, in *ΑΕΘΣΕ* 2, 2009, 784, figs 13, 13a.

A statue base, dedication to Augustus, was found.

*IG IX*2, 306; Højte, *Statue bases*, 249, Augustus no. 123.

A coin hoard, dated as early as 135 BC, came from Trikka. It is contemporary with the military operations between Roman and Scordiskoi.

M. Thompson, *ANSMN* 11, 1964, 77-80; On the date and problems of the hoard's composition, cf. S. Kremydi-Sicilianou, *Οβολός* 7, 2004, 244, 246-247.

Cemetery

A cemetery of Roman date was excavated on the right bank of Lethaios R.

P. Kastriotis, *Περί του εν Τρίκκη Ασκληπιείου* (1903).

Four cist graves (a pair of twin ones among them), in the opus tessellatum technique, were found at an alley off Amalias street (Blanti-Machaira plot), close to the archaeological site of Asclepieion. Dated to the 1st c. BC - 1st c. AD.

D. Athanasiou, *ADelt* 64, 2009, B, 599, figs 1-2.

Roman figurines came from Trikke. They were erroneously attributed to the Asclepieion, but in fact were probably funerary goods.

J. Ziehen, *AM* 47, 1892, 195-197; cf. A. Tziafalias, *Τρικκαλινά* 8, 1988, 178-179.

"Asclepieion"

The cult of Asclepius in Trikke is attested in ancient literature (Hom. *Il.* 2.729; 4.199; Str. 8.4.4; 8.6.15; Euseb. 3.14.6; Peek, *Asklepieion*, 58.29-30). Strabo (9.5.17) refers to it as the earliest and most famous temple of the god.

Mili, *Religion and Society*, 144-145; On Trikkaian Asclepius and the Thessalian legacy, E. Aston, *CIQ* 54, 2004, 18-32.

The ancient remains at Saraphis street, to the east of the Agioi Apostoloi church, in the area of Varousi, in the centre of the ancient city, have been attributed by Kastriotis to the sanctuary of Asclepius and his sons, Machaon and Podaleirius. However, the subsequent archaeological research did not verify this assumption (*contra* A. Tziafalias, *Τρικκαλινά* 8, 1988, 196-201).

Parts of the west and south porticoes, as well as of the pebbled central courtyard of a stoic building were excavated in the center of the area. It has been identified as Gymnasium but a different use cannot be ex-

cluded. It was built in the first half of the 1st c. BC and abandoned in the late 3rd / early 4th c. AD when a bath complex was built over the south part of the courtyard. Of the bath complex, the spaces of *prae-furnium*, part of the hypocaust, four rooms of the *tepidarium* and a place furnished with a mosaic bearing geometric motifs (maybe a resting room), as well as a pool came to light. The complex was erected at the end of the 3rd c. AD, but was renovated and expanded at the end of the 4th c. AD. The remains of a large building (building A) were found to the northwest of the stoic one. Two building phases were detected. The first one is dated to the 1st c. BC and the second to the second quarter of the 3rd c. AD. In the latter phase, the building was decorated with a mosaic depicting the mythological scene of king Lykourgos attacking with a double-axe, the nymph Ambrosia, the nurse of Dionysus. The names of the mosaicists, Titus, Flavius, Hermes and Vassus, sons of Hermes have been preserved in the upper left corner of the mosaic (*SEG* 39, 505). Another mosaic, with two satyrs, one standing and one on a mule, came also to light.

P. Kastriotis, *Περί του εν Τρίκκη Ασκληπιείου* (1903); *id.*, *AEphem* 1918, 65-73; D. Theocharis, *Prakt* 1958, 68-73; *id.*, *ADelt* 16, 1960, 169-170, pls 151c, d, 152c; 20, 1965, B, 313-316, pls 371-373a; 21, 1966, B, 247; A. H. S. Megaw, *ARap* 1965-66, 14-15; L. Robert, *BE* 1968, 474; A. Tziafalias, *ADelt* 31, 1976, B, 178-181, fig. 1, 32, 1977, B, 137; 40, 1985, B, 202-205, fig. 4; 42, 1987, B, 284-285; 44, 1989, B, 236-237, fig. 4; 48, 1993, B, 249, fig. 1, pl. 85a; *id.*, *Τρικκαλινά* 8, 1988, 179-196; Karagiorgou, *Thessaly*, 136-138; Ph. Dasios, in *Αρχαίες πόλεις Θεσσαλίας*, 48-52.

Fragments of inscriptions, dated to the 2nd - 1st c. BC, were recorded in the area.

D. Theocharis, *ADelt* 20, 1965, B, 313, fig. 2; 21, 1966, B, 248.

Another public building of Roman date was unearthed near the church of Panagia Phaneromeni. A partly preserved inscribed base of an honorary statue of Roman date was also found.

D. Theocharis, *ADelt* 20, 1965, B, 314, fig. 1D, pl. 369b; 21, 1966, B, 248, pl. 241b.

Torso of a statue attributed to a deity. Dated to Late Hellenistic - Roman times.

D. Theocharis, *ADelt* 20, 1965, B, 317, pl. 376a.

A manumission record, dated to 131/3 AD, came from Trikala.

A. Tziafalias, *ADelt* 34, 1979, B, 227 no. 22 (*SEG* 34, 478).

A mutilated inscription came from the area of 'Asclepieion'. It records a letter from an unknown community to the Thessalian League. The letter announces the organization of a public funeral for a young man,

called Markellos, who, while studying “in the city of Hellenes” (probably the Hadrianic Athens, in the time of the organization of the Panhellenion), died away from his home city, Trikke. The sender urges the authorities of the League to erect a statue of Markellos in Trikke. It is dated to the first third of the 2nd c. AD. R. Bouchon – A. Tziafalias, in *AEΘΣΕ* 3, 2012, 495-503. Possibly part of a large bath complex came to light at the junction of Agioi Anargyroi and Agia Episkepsi streets in the district of Varousi (Z. and Chr. Mati plot). Dated to the Late Roman or Early Christian period. D. Athanasiou, *ADelt* 65, 2010, B, 1124-1125; K. Matzana, *ADelt* 65, 2010, B, 1146, fig. 4.

The ‘chora’ of Trikke

The territory of Trikke possibly extended to the north,

towards the area of the modern villages of **Platanos** and **Rizoma**,

B. Helly, *ADelt* 44, 1989, B, 244.

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Vania → Platanos-Vania / Kastro of Ovriasa

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

PELASGIOTIS-ΠΕΛΑΣΓΙΩΤΙΣ

Pref. Magnesia-Larisa

Hell. fr. 52; Hdt. 1.57; Apollod. *Epit.* 5.6.15; D.S. 4.37; Str. 9.5.15; 9.5.17; 9.5.19-22; Plin. *Nat.* 4.28.4; St.Byz. s.v.

The toponym is Palasgiōtis, Pelasgiōtis chōra / gē and the ethnicon is attested as Pelasgiōtēs. Both are reminiscent of the Pelasgian element in the Thessalian past. F. Gschnitzer, *Hermes* 82, 1954, 451-464; J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 682.

One of the four tetrades (districts) of Thessaly. It is located in the central part of modern Thessaly, bordered to the south by Phthiotis and Achaia Phthiotis, to the east by Magnesia, to the north by Perrhaebia, to the west by Histiaiotis and to the southwest by Thessaliotis.

Ph. Dasios, in *Αρχαίες πόλεις Θεσσαλίας*, 105-124.

Strabo mentions Larisa, Atrax, Pherai, Gyrtion, *ta per Demetriada*, Krannon, Skotoussa and Mopsion among the cities of Pelasgiotis. With regard to the geomorphological features, he cites the lakes Nessonis and Boibeis, Peneios R. and the mountains Ossa and Pelion. Pliny refers to Atrax, Larisa, Pherae, Crannon, Ossa and Olympus Pierius montis, Penius fl and lacus Boebeis.

The phrase *tagos* of the “*πρώτη χώρα*” in an inscription or the late 1st c. BC - early 1st c. AD (*IG IX2*, 531) probably indicates that Pelasgiotis in Roman times was divided in large regions. According to Helly, the territory of Larisa and of Gyrtion (maybe also of Mopsion, Sykourion et c.) were included in the first *chora*, and the areas of Phalanna, Atrax, Argissa in the other/s.

B. Helly, *Ktema* 9, 1984, 213-234, esp. 231; *id.*, *Aleuas le Roux*, 293; *id.*, in *Λάρισα: Παρελθόν και μέλλον*, 133-142.

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F. Gschnitzer, *Hermes* 82, 1954, 451-464.

B. Helly, *JSav* 1987, 127-158.

Helly, *Aleuas le Roux*, 159-160, 166, 169-171, 177.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 682.

Zorba, *Λάρισα-Φερέες* (2010).

Ph. Dasios, V. Adrymi-Sismani, in *Αρχαίες πόλεις Θεσσαλίας*, 105-124.

INDEX

Agios Georgios of Larisa – Άγιος Γεώργιος

Λαρίσης

1:1A, 2:1D, 3:4A/B

Kileler Mun. / Larisa R.Un.

Habitation traces dated from the Bronze Age to the Roman period were found in the village of Agios Georgios, 23km southwest of Larisa and ca. 6km southeast of Krannon.

A pottery kiln dated to the (Roman) Late Roman or Early Christian period was unearthed in the yard of the Agios Georgios church to the west of the village.

A. Tziafalias, *ADelt* 32, 1977, B, 136.

A pipeline of Roman date was found to the east of the village on a hill called Koukos.

A. Tziafalias, in *La Thessalie2*, B, 179.

A cist grave of Late Roman times came to light among the Archaic burials in an Archaic burial tumulus at Karaeria (place name).

A. Tziafalias, in *La Thessalie2*, B, 180.

Agios Georgios of Pherai – Άγιος Γεώργιος

Φερών

1:2B

Rigas Feraios Mun. / Magnisia R.Un.

An Early Christian cemetery is located on the southern fringes of the village. Five graves were excavated. A plain oenochoe of the 5th c. AD was found.

E. Nikolaou, *ADelt* 46, 1991, B, 210-211.

Agios Georgios of Pherai-Velestino

Interchange 1 – Άγιος Γεώργιος Φερών-Κόμβος

Βελεστίνου 1

1:2B

Rigas Feraios Mun. / Magnisia R.Un.

The foundations of a building with four interior rooms came to light. It is a simple farmhouse without facilities for craft activities. Dated to the 3rd c. AD.

Also, part of the road that connected Pherai to its harbour

in Demetrias, was revealed. Two road construction phases have been identified, the first of the 4th c. BC and the second of the Late Hellenistic and Roman period. It runs parallel to the modern Volos-Velestino road, while the distance between the cart-ruts is 1.40m. Sixteen graves of Late Classical, Hellenistic, Roman and maybe Early Christian date were excavated alongside the road.

A. Doulgeri-Intzesiloglou, *ADelt* 51, 1996, B, 344-345, fig. 11; *ead.*, in *Αρχαιολογικές Έρευνες και Μεγάλα Έργα* (2004) 261; *ead.*, in *Villae Rusticae*, 616-631; *ead.*, in *ήχάδιν, Τιμητικός τόμος για τη Στ. Δρούγου* (2016) 336; Zorba, *Λάρισα-Φερέες*, 73-74, 96ff.

Agios Georgios of Pherai-Velestino

Interchange 2 – Άγιος Γεώργιος Φερών-Κόμβος

Βελεστίνου 2 1:2A

Rigas Feraios Mun. / Magnisia R.Un.

Thirty pit and cist graves of Roman date were excavated in an area south of the Volos-Velestino road and west of the Larisa-Lamia national road (VIOLAR storehouses, ex. KYDEP). Maybe the cemetery belongs to a large farm located in the area.

E. Skaphida, *ADelt* 44, 1989, B, 223-225; A. Doulgeri-Intzesiloglou, in *Villae Rusticae*, 627 note 27; *ead.*, in *ήχάδιν, Τιμητικός τόμος για τη Στ. Δρούγου* (2016) 336; Zorba, *Λάρισα-Φερέες*, 74.

Agrokipio Magoula – Μαγούλα Αγροκηπίου 1:2A

Rigas Feraios Mun. / Magnisia R.Un.

A cemetery of Hellenistic and Roman date was excavated. Tile and cist graves have been uncovered. An inscribed stele with relief decoration came also to light. N. Giannopoulos, *AEphem* 1932, 27-29, no. 13; A. Doulgeri-Intzesiloglou, in *ήχάδιν, Τιμητικός τόμος για τη Στ. Δρούγου* (2016) 329, 337.

Ampelonas 6 – Αμπελώνας 6 2:1B, 4:4C

Tyrnavos Mun. / Larisa R.Un.

Roman sherds have been reported from the Goltso plot, 2km west-northwest of the village and 100m south of Titaresios R.

Kaczmarek, *A name and a Place*, s.v.

Anagennisi – Αναγέννηση 2:2C

Kileler Mun. / Larisa R.Un.

An inscribed grave stele with an incised Herm was found. Dated to the Imperial period.

A. Tziafalias, *ADelt* 55, 2000, B, 509 no. 14; *SEG* 56, 618.

Arapi magoula – Αράπη μαγούλα 2:2C

Kileler Mun. / Larisa R.Un.

Neolithic magoula with extensive scattering of Classical, Hellenistic and Roman pottery. Located on the shore of lake Karla, south-southeast of the village of Namata, between the villages of Glavki and Kastri.

E. Barisano – B. Helly, in N. Longdon – O. Melita (eds), *Proceedings of the EARSeLES Symposium on Remote Sensing Applications for Environmental Studies, 26–28 April 1983* (1985) 206; B. Helly, J.-P. Bravart, R. Caputo, *Θεσσαλικό Ημερολόγιο* 38, 2000, 24.

ARGOUSSA (Dendra-Argissa Magoula) –

ΑΡΓΟΥΣΣΑ (Δένδρα-Αργισσα μαγούλα) 2:1C, 4:4D

Tyrnavos Mun. / Larisa R.Un.

Str. 9.5.19; St. Byz. s.v. Argoura.

Inscriptions: B. Helly, *ZPE* 35, 1979, 246-252, nos 1-15; *SEG* 29, 498.

The city is called Argissa in Homer and later Argoussa.

The ethnicon is attested as Argoussios.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 691-692 no. 394.

The fortified citadel on Argissa Magoula (or Gremnos or Gremouras), near the village of Dendra, 10km northwest of Larisa, has been proposed as the ancient city's location. An agora and temples have been identified. The ceramic material from the site spans the period from prehistoric times to the 3rd c. AD.

E. Hanschmann, *Die deutschen Ausgrabungen auf der Argissa-Magoula in Thessalien*, IV. *Die mittlere Bronzezeit* (1981) esp. 120; M. Wijnen, *The Early Neolithic I Settlement at Sesklo* (1981) 59; B. Helly, *ZPE* 35, 1979, 241-254; *contra*, A. Tziafalias, in *Έργο Εφορειών*, 100-101 (he identifies Gremoura with Gyrtion and proposes Tatar Magoula as the probable location of Argissa); St. Katakouta, M. Stamatopoulou, in *ΑΕΘΣΕ* 5, 2020, 383-394.

A grave stele, dated to the 1st c. AD, came from Pente Magoules, where the cemetery of Argoussa was probably located.

A. Tziafalias, *ADelt* 39, 1984, B, 157, no. 75; *SEG* 35, 488.

An inscribed grave stele, dated to the end of the 2nd c. BC, was found.

A. Tziafalias, *ADelt* 40, 1985, B, 207.

A large building, possibly a temple, of the Late Hellenistic times came to light in the A. Tsatsila field.

A. Tziafalias, *ADelt* 43, 1988, B, 267.

ATRAK (Peneiada, turk. Zarko Mari) – ΑΤΡΑΞ

(Πηνειάδα) 3:4A

Farkadon Mun. / Trikala R.Un.

Lycophr. 1309-1311; Callim. Frag. 488, p. 364; Liv. 32.15.8-9; 32.17-18; 33.4.1; 36.10.2; 36.13.4; Properce *Elegies* 1.8.24-26; Str. 7 fragm. 15a; 9.5.17; 9.5.19; 9.5.20; Ovid. *Her.* 17.243-250, *Amour.* 1.4.7-10, *Metam.* 12.200-209; Plin. *Nat.* 4.2 (6); 4.8 (29); Stat. *Theb.* 1.103-106; Val. Flacus, *Arg.* 1.141-144, 4.445-450; Ptol. 3.13.42; Ant. Liv. 17.4; Ps. Plut. *Περί ποταμών...* 3.1; Athen. 1.22 b-c.; St.Byz. s.v.

Inscriptions: Tziafalias et al., *Atrax*.

The toponym is Atrax (Atrakia in Stephanus) and the ethnonym is attested as Atraxios (Atrakios in Suda and Atrax in Stephanus).

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 692 no. 395.

It is located on the south bank of Peneios R. at Palio-kastro (place name) on the north foothills of Mt Titanos, 1.5-2km west of the settlement of “Kastro” (Alifaka) and 2km south-southeast of the modern village of Peneias. It controls the pass between Mt Zarkos and Mt Titanos that connects the west to the east part of Thessaly.

Ph. Dasios, in *Αρχαίες πόλεις Θεσσαλίας*, 55; Tziafalias et al., *Atrax*, 1-13.

It was bordered to the south by **Krannon**, to the east by **Larisa**, to the north by the Perrhaebian city at **Damasi** and to the west by **Phayntos**. The plain extending from Koutsochero to Mavrovouni must have belonged to the territory of Atrax.

Tziafalias et al., *Atrax*, 13-15.

According to Livy (32.15.8-9), it was founded by emigrants from Perrhaebia. The city managed to repulse Flamininus' attack in 198 BC (Liv. 32.15.8-9, 32.17-18) with the help of the Macedonian garrison, but it sided with Rome against Antiochos in 191 BC (Liv. 36.13.4). There is no literary evidence on the city in the Roman period, but the archaeological evidence shows that it survived till Byzantine times. The fortification underwent repair in the times of Justinian I. The epithet “Atracius” became synonymous with “Thessalian” in the Roman period.

RE II (1896) 2137 s.v. Atrax (Tümpel); Ph. Dasios, in *Αρχαίες πόλεις Θεσσαλίας*, 56-57.

Atrax offers a quantity of grain to one or more Aeolian cities probably in the second half of the 2nd c. BC.

Tziafalias et al., *Atrax*, 99-102 no. 15.

Several manumission catalogues dated from the late 2nd c. BC to the 2nd c. AD, were found.

IG IX2, 474, 543, 545 + Corr.; A. Tziafalias, *ADelt* 30, 1975, B, 197; 34, 1979, B, 227, no. 22; 46, 1991, B, 224;

SEG 32, 604; 34, 478; 35, 602; 46, 622; 56, 621; 57, 499; M.-E. Zachou-Kontogianni, in *Λάρισα: Παρελθόν και Μέλλον*, 186-198; *ead.*, *Egnatia* 7, 2003, 36 no. 12; *ead.*, in *Inscriptions and History of Thessaly*, 103-111; Zelnick-Abramovitz, *Taxing Freedom*, 154; Tziafalias et al., *Atrax*, 107-144 nos 21-48.

Dedications to various deities, dated to the Late Hellenistic period, were found (Aphrodite, Apollo Lykeios, Artemis, Daemon, Demeter and Kore, Dionysus, Ge Pantareta, Mater, Poseidon, Zeus). However, only one, a dedication to Leukathea, could be dated later than the 2nd c. BC.

Tziafalias et al., *Atrax*, 145-185 (passim), 169-170 no. 81 (on Leukathea).

A dedication to Helios has been dated to ca. 100 BC (A. Tziafalias, *ADelt* 32, 1977, B, 138 no. 18), but, in fact, it is of a rather earlier date (second half of the 3rd to the early 2nd c. BC).

E. Voutiras, *ZPE* 61, 1985, 288-290; *SEG* 34, 492; Tziafalias et al., *Atrax*, 166 no. 77.

The imperial cult in Atrax is well documented. Several altars and dedications to Augustus (Theos Sebastos, Soter, Theos Megistos) were found. Also, the base of a Nero's statue was recorded.

Augustus: A. Tziafalias, *ADelt* 39, 1984, B, 154, no. 36; 43, 1988, B, 278; 52, 1997, B, 526, no. 60; *SEG* 35, 608; 43, 241; 51, 677; Kantirea, *Dieux*, 52; Schörner, *Votive*, nos 1110; 1164; Tziafalias et al., *Atrax*, 209-211 nos 154-157; Nero: A. Tziafalias, *ADelt* 45, 1990, B, 219, no. 15; *SEG* 45, 551; Højte, *Statue bases*, 322, Nero no. 21; Tziafalias et al., *Atrax*, 209-212 no. 158.

Various fragments of statues, dated to the Late Hellenistic and Roman period, came from the area.

A torso of a female statue, dated to the Late Hellenistic period, was found.

D. Theocharis, *ADelt* 20, 1965, B, 318.

A torso of a cuirassed statue of Roman date was found in the Kontoulis field at Peinias.

K. Gallis, *ADelt* 29, 1973-74, B, 572, pl. 382g.

The upper part of the head of a female statuette was found. Dated to the 2nd c. AD.

A. Tziafalias, *ADelt* 39, 1984, B, 154, no. 42.

A fragmentary funerary male statue of Roman date, with himation and chiton, was unearthed.

A. Tziafalias, *ADelt* 40, 1985, B, 205, no. 9.

Quarries

The white marble of Atrax is mentioned in Byzantine literary sources. Four quarries were found on the north-

east slope of Mt Titanos. Atrax marble was in use from Classical to Roman times as it is evidenced by artifacts and especially grave stelae.

G. Lepsius, *Griechische Marmorstudien* (1890) 38-39; I. Pappageorgakakis, *Γεωλογικά Χρονικά των Ελληνικών Χωρών* 18, 1966, 566, 570; R. Gast, K. Germann, E. Eilert, in *La Thessalie* 1, 51-62; cf. Karagiorgou, *Thessaly*, 179-180; *ead.*, in *Αρχαιολογικά τεκμήρια βιοτεχνικών εγκαταστάσεων κατά τη βυζαντινή εποχή 5ος-15ος αιώνας* (2004) 185, 186; V. Melfos et al., *Bull. Geol. Soc. Greece* 43.2, 2010, 849; *Corpus archaίων λατομείων*, 75 no. 249; Tziafalias et al., *Atrax*, 10-12.

Cemeteries

Parts of the North cemetery came to light in the area between Peneiada and Koutsochero, and at Paliopigado of Peneias.

A large grave containing three skeletons and a coin of Roman date was found during the widening of the Larisa-Trikala road, 3km north-northeast of Atrax, halfway between Peneiada and Koutsochero. Grave stelae of the 3rd and 2nd c. BC, have been incorporated, in secondary use, in the masonry of the grave.

K. Gallis, *ADelt* 29, 1973-74, B, 584.

Thirty-six graves of Hellenistic and Roman date were excavated at Paliopigado during works for the construction of the Larisa-Trikala national road. There have also been investigated burial relocations, dated to the Late Roman period.

S. Katakouta, *ADelt* 51, 1996, B, 379; cf. S. Karapanou – St. Katakouta, in *Ελληνιστική Κεραμική από τη Θεσσαλία* (2000) 158-160.

A number of inscribed funerary monuments, in the form of stele or naiskos, dated from the second half of the 2nd c. BC to the 1st c. AD, were found.

A. Arvanitopoulos, *Prakt* 1910, 188; K. Gallis, *ADelt* 28, 1973, B, 388; A. Tziafalias, *ADelt* 34, 1979, B, 227, no. 26; 36, 1981, B, 260; 39, 1984, B, 153, no. 17; 43, 1988, B, 279-280, pl. 147a; 46, 1991, B, 225; 48, 1993, B, 254; 49, 1994, B, 339-340, nos 5, 11; *SEG* 27, 191; 34, 515, 542; 43, 266, 268; 46, 629; 47, 677; 684, 713; 56, 621bis; Tziafalias et al., *Atrax*, 327-331 (according to M.-E. Zachou-Kontogianni, in *Inscriptions and History of Thessaly*, 108-109, the stele of Blichanos [*SEG* 46, 629] is not an epitaph but a dedication).

Two funerary epigrams, dated to the Roman period, have been recorded.

A. Tziafalias, *ADelt* 32, 1977, B, 139 no. 29; E. Voutiras, *ZPE* 61, 1985, 290-292; *SEG* 34, 498; Tziafalias et al., *Atrax*, 233-237 nos 169-170.

A bronze issue of the Thessalian League (Athena / horse) came from the area of Peneiada (ANK).

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RE II (1896) 2137 s.v. Atrax (Tümpel); Stählin, *Thessalien*, 101-103; A. Tziafalias, *Τρικαλινά* 15, 1995, 69-96; L. Darmezine – A. Tziafalias in E. Matthews (ed.), *Old and New Worlds in Greek Onomastics, Proceedings of the British Academy* 148, 21-28; Ph. Dasios, in *Αρχαίες πόλεις Θεσσαλίας*, 55-57; Tziafalias et al., *Atrax*.

CHALKAI? (Nikaia, turk. Nebegler) – ΧΑΛΚΑΙ

(Νίκαια)

2:1C

Kileler Mun. / Larisa R.Un.

Kome of Larisa

Theopomp. fr. 34; St. Byz. s.v.

A sanctuary of Poseidon Impsios and Zeuxanthios is known from the area. The epithets of the god relate to agricultural practices. Three inscriptions from dedications to the god are dated to the Hellenistic period. A fourth one is of Roman (or Hellenistic?) date.

N. Giannopoulos, *AEphem* 1933, Chron., 1, no. 4; A. Kontogiannis, in *Μνήμη Θεοχάρη* (1992), 381-391; cf. Helly, *Aeneas le Roux*, 293.

Two epitaphs of the Imperial period came also from Nikaia.

IG-IX2, 958; K. Gallis, *ADelt* 29, 1973-74, B, 582, pl. 391; correct. *SEG* 42, 525; A. Kontogiannis, in *Μνήμη Θεοχάρη* (1992) 390, nos 6-7.

A boundary stone of a burial enceinte, dated to the 2nd/1st c. BC, has been incorporated, in secondary use, in the masonry of the Agios Charalampos church.

A. Tziafalias, *ADelt* 43, 1988, B, 281; *SEG* 43, 283.

Roman sherds have been reported in **Karatsoli Magoula 2 (4:4D, 2:1C)**. The site is located on the 6th km of the Larisa-Athens national road, 250m from its left side.

K. Gallis, *Θεσσαλικό Ημερολόγιο* 22, 1992, 164-165, s.v. Νίκαια 14 (Μαγούλα Καρατσόλι).

Roman sherds have been reported in **Kapatsilar Magoula 2 (2:1C)**. The site is located to the north of the Nikaia-Chalki road, ca. 750m east of the Larisa-Volos road flyover.

K. Gallis, *Θεσσαλικό Ημερολόγιο* 22, 1992, 168, s.v. Νίκαια 16 (Μαγούλα Καπατσιλάρ 2).

Chalki (modern) – Χάλκη

2:2C

Kileler Mun. / Larisa R.Un.

A dedication to Agathos Theos was inscribed in the

2nd/3rd c. AD on a funerary naiskos of the 2nd c. BC, in secondary use.

A. Tziafalias, *ADelt* 43, 1988, B, 280; *SEG* 43, 285.

Chloi-Leivadia – Χλόη-Λειβάδια 1:2A
Rigas Feraios Mun. / Magnisia R.Un.

Graves dated possibly to the 2nd c. BC were found at Leivadia (place name) (in the K. & K. Sourla field). Pottery and lamps of Roman date came from the same location. A settlement, occupied from the Hellenistic to the Byzantine period, is located to the west.

K. Almatzi, *ADelt* 64, 2009, B, 554-555, figs 22-23.

Elateia (turk. Moulari / Mikro Keserli) –
Ελάτεια (τουρκ. Μουράρι / Μικρό Κεσερλί) 2:2A
Tempi Mun. / Larisa R.Un.

It has been identified as the site of ancient Elateia or ancient Gyrtion.

Cf. M. Mili, *ZPE* 176, 2011, 171 n. 29.

A large quadrilateral flat stele with two votive inscriptions was found at Mikro Keserli (mod. Elateia). The epithet *synklitai* of the inscriptions defines a group of banqueters, people sharing a meal during a festive occasion in honour of a divinity. It was probably used as building material in a stone-built structure (shrine? altar?) related to a cult activity practiced by this group. Dated to the Imperial period.

N. Giannopoulos, *AEphem* 1931, 177; M. Heinz, *Thessalische Votivstelen* (1998) 361-362, no. 335, figs 112/113. Dedications to Asclepius, Dionysus Karprios, Zeus Perpheretas, Artemis Phosphoros and hero Aeneas by the *archiprouros* and his comrades was found at Mikro Keserli. Dated to the 2nd/1st c. BC, 1st c. BC, 50-1 BC, 1st/2nd c. AD.

IG IX2, 1057, 1060, 1061, 1063, 1064; *SEG* 28, 505h; 33, 470; E. Mastrokostas, *REA* 66, 1964, 315-319, nos 1-2 (he identifies Mikro Keserli with Sykyrion); *Demetrias* II (1978) 119 n. 99; B. Helly, in *Les 'bourgeoisies' municipales italiennes* (1983) 365 n. 69; Graninger, *The Regional Cults*, 172-173, DK4; Mili, *Religion and Society*, 107, 143, 189-190, 310.

A dedication to Aphrodite Ourania possibly of Imperial date, was found at Mikro Keserli.

A. Arvanitopoulos, *Prakt* 1911, 334; M. Heinz, *Thessalisch Votivstelen*, 415-416, A 75.

Epitaphs, dated to the 1st c. BC and 2nd c. AD, are known from the site (*IG* IX2, 1067, 1069, 1070a, 1071).

A rectangular grave relief was erected by Paramonos I and his wife Lykomacha for their sons Paramonos II

and Dikaïos in the 3rd c. AD. Apart from the busts of the two brothers, the *falx vinaria* is also rendered in low relief, an indication that they were vine growers (*IThessaly* 665; *BE* 1999, 303).

I. Leventi, in *XIIth International Colloquium on Roman Provincial Art. International Colloquium Corpus Signorum Imperii Romani. Roman Stone Sculpture. Dating of Stone Monuments and Criteria for Determinating of Chronology* (2014) 112, fig. 6; *ead.*, in P. Karanastasi, Th. Stefanidou-Tiveriou, D. Damaskos (eds), *Γλυπτική και κοινωνία στη ρωμαϊκή Ελλάδα: καλλιτεχνικά προϊόντα, κοινωνικές προβολές* (2018) 97, fig. 1.

Evangelismos – Ευαγγελισμός 2:2A
Tempi Mun. / Larisa R.Un.

A fortified acropolis was located on the hill where the church of the modern village stands. Abundant traces of habitation occur in the area of the village. It has been proposed as the probable location of Sykyrion / Sykou-
rion.

A. Tziafalias, in *Έργο Εφορειών*, 99 (cf. **Agia-Neromyloi**). Several inscriptions dated to the Roman period came from the area. It has been suggested that they were transported from ancient Elateia or Gyrtion.

A dedication to Zeus Hypsistos, dated to the Imperial times, was found there.

A. Tziafalias, *ADelt* 48, 1993, B, 258, no. 58; *SEG* 47, 730. An inscribed grave stele, dated to the 2nd c. AD, was reported from the site.

A. Tziafalias, *ADelt* 48, 1993, B, 258, no. 61; *SEG* 47, 734.

A Latin funerary inscription was also reported.

A. Tziafalias, *ADelt* 48, 1993, B, 258, no. 59.

A funerary column with an epigram for a magistrate was found there.

A. Tziafalias, *ADelt* 48, 1993, B, 259, no. 68; *SEG* 47, 737.

An inscribed grave stele with relief representation of a rider came from there.

A. Tziafalias, *ADelt* 48, 1993, B, 259, no. 69; *SEG* 47, 738.

Three grave reliefs (one apsidal and one rectangular) dated to the 1st c. BC - 1st c. AD and to the Severan times, were found.

A. Tziafalias, *ADelt* 48, 1993, B, 258, 259, nos 57, 67, 71; *SEG* 47, 732, 739; I. Leventi, in *XIIth International Colloquium on Roman Provincial Art. International Colloquium Corpus Signorum Imperii Romani. Roman Stone Sculpture. Dating of Stone Monuments and Criteria for Determinating of Chronology* (2014) 109-110 n. 5, 6, 15, fig. 1; *ead.*, in P. Karanastasi, Th. Stefanidou-Tiveriou, D. Damaskos (eds), *Γλυπτική και κοινωνία στη ρωμαϊκή Ελλάδα: καλλιτεχνικά προϊόντα, κοινωνικές προβολές* (2018) 100-101.

A *villa rustica* or *mutatio* was excavated during works for the construction of the P.A.T.H.E. Nine spaces of the building complex were uncovered. Two phases, one dated to the 2nd - 1st c. BC and the other to the second half of the 3rd c. AD, were identified. Pottery, coins, figurines and jewelry were found. It has been proposed as the location of *mansio Olympi* depicted on Tabula Peutinger.

S. Kougioumtzoglou, *Θεσσαλικό Ημερολόγιο* 46, 2004, 51-64; L. Deriziotis, S. Kougioumtzoglou, A. Chartalami, in *Αρχαιολογικές Έρευνες και Μεγάλα Έργα* (2004) 266-267; Zorba, *Λάρισα-Φερέες*, 63; S. Sdrolia, in *AEMth* 25, 2011, 119; P. Androudis, in D. Ariantzi, I. Eichner (eds), *Für Seelenheil und Lebensglück: Das byzantinische Pilgerwesen und seine Wurzeln* (2019) 107.

A milestone dated to 305-311 AD, came from the area. F. Mottas – J.-Cl. Decourt, *BCH* 121, 1997, 351, no. 21; *SEG* 47, 738.

An epitaph of the Imperial period was found.

F. Mottas – J.-Cl. Decourt, *BCH* 121, 1997, 259, no. 71; *SEG* 47, 739.

Glafki-Kastri – Γλαύκη-Καστρί

2:2C

Kileler Mun. / Larisa R.Un.

Two sites with traces of human occupation dated to the Classical, Hellenistic, Roman and Byzantine period, were found.

E. Barisano, B. Helly, in *Proceedings of the EARSeL/ESA Symposium European Remote Sensing Opportunities, Strasbourg, May 1985* (1985) 206; K. Gallis, *Θεσσαλικό Ημερολόγιο* 20, 1991, 110, s.v. Γλαύκη 1 (Μαγούλα Ντουμαλάνη).

Helly suggests Glavki as the location of Deipnias, kome of Larisa with a sanctuary of Apollo (St. Byz. s.v. [quotes Kallimachos, *Aitia*]).

B. Helly, *JSav* 1987, 141-142.

GYRTON – ΓΥΡΤΩΝ

Pherecyd. fr.41e; Thuc. 2.22.3; Ephor. fr. 93; AR 1.57; Str. 7 frag. 14, 15a, 16, 16a, 16e; 9.5.19; Liv. 36.10.3; 42.54; Plin. *Nat.* 4.16; St. Byz. s.v.

Thucydides located Gyrton in Pelasgiotis, but Strabo describes it as both Perrhaebian and Magnesian.

The toponym is Gyrton and only in Homer (Il. 2.738) is attested as Gyrtone. The ethnonicon is Gyrtonios or Kyrtonios.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 693 no. 397.

Murlari / Mikro Keserli, Bounarbasi (Pournari) near Megalo Keserli and Gremoura hill, near the village of

Dendra, have been proposed as its location.

B. Helly, *Θεσσαλικό Ημερολόγιο* 24, 1993, 3-17; cf. M. Mili, *ZPE* 176, 2011, 171 n. 29; *BarrAtlas*, Map 55, D1.

Gyrtoni-Amfithea – Γυρτώνη-Αμφιθέα

4:4C, 2:1B

Tempi Mun. / Larisa R.Un.

A farm, dated to the 2nd - 1st c. BC, was excavated during works for the construction of the P.A.T.H.E.

S. Katakouta, in *ΑΕΘΣΕ* 6 (in press).

Kalochori – Καλοχώρι

2:2B

Tempi Mun. / Larisa R.Un.

A prehistoric magoula, located in a military installation of the Hellenic Air Force, 5km southwest of the village of Marmarini and 3km northwest of the village of Elefthero. Roman pottery has been reported from the site.

K. Gallis, *Θεσσαλικό Ημερολόγιο* 21, 1992, 127 s.v. Καλοχώρι 5.

Kalo Nero (turk. Sulemezi) – Καλό Νερό

1:1A

Kileler Mun. / Larisa R.Un.

2:2D

A Roman settlement, located on a prehistoric mound, 500 north of the modern village (Kalo Nero I).

Three spaces of a Roman bath were excavated. A mosaic that depicts Nike crowning Eros Agon, came to light in the building complex.

D. Theocharis – G. Chourmouziadis, *ADelt* 24, 1969, B, 225; A. Tziafalias, *ADelt* 43, 1988, B, 266-267, pl. 142a.

Kapatsilar Magoula 2 → CHALKAI (Nikaia) 2:1C

Karaikia Magoula → Melissochori-Karaikia Magoula

Karamurlar Magoula – Καραμουρλάρ

Μαγούλα

1:2A, 2:3D

Rigas Feraios Mun. / Magnisia R.Un.

A prehistoric magoula with widely distributed clusters of Hellenistic - Roman and Post-Byzantine pottery. It is located at Almyres (place name), 2km east-southeast of the village of Stephanovikio and 800m southeast of a contemporary military camp.

K. Gallis, *Θεσσαλικό Ημερολόγιο* 22, 1992, 180, s.v. Στεφανοβίκειο 2 (Μαγούλα Καραμουρλάρ, θέση Αλμύρες); B. Helly, J.-P. Bravart, R. Caputo, *Θεσσαλικό Ημερολόγιο* 38, 2000, 26.

Karatsoli Magoula 2 → CHALKAI (Nikaia) 4:4D

Kileler (ex. Kypseli) – Κιλελέρ (πρ. Κυψέλη) 2:2D
Kileler Mun. / Larisa R.Un.

A boundary marker(?) dated to the 1st/2nd c. AD, was found.

N. Giannopoulos, *ADelt* 11, 1927-28, 66, no. 10; *IThessaly* 699.

Kokkina (turk. Mustafakli) – Κόκκινα 1:2B
Rigas Feraios Mun. / Magnisia R.Un.

Architectural remains in connection with Late Hellenistic - Roman pottery were found in the southeast part of the village. The site is located towards the southern fringe of the Pheraia territory.

M. Di Salvatore, in *La Thessalie* 2, B, 99-100, figs 8, 9, 16, 17 no. 8, 112 tab. 1, no. 8.

A decree of Roman date came from Kokkina. It mentions as *eponymus* the priest of Asclepius (*IG IX2*, 397). It has been proposed that an extra-urban sanctuary of Pherai was located there, too.

J. Riethmüller, *Asklepios: Heiligtümer und Kulte* (2005) ii, 306-307; Mili, *Religion and Society*, 144 no. 262.

KRANNON (Krannon) – ΚΡΑΝΝΩΝ 3:4A
(Κραννών)
Kileler Mun. / Larisa R.Un.

Hecat. fr. 133; Hdt. 6.127.4; Th. 2.22.3; Xen. *Hell.* 4.3.3; [Arist] *Mir. ausc.* 842b; Scyl. 64; Callim. *Hymn.* 4.138; Liv. 36.14.10; D.S. 15.61.5; 15.67.4; Catul. 64.36; Str. 7 fragm. 14, 15a, 16, 16a; Polyae. 2.34; Hdn. III.1.261.17; D.L. 2.25.

Inscriptions: *IG IX2*, 458-468; B. Helly, *ZPE* 35, 1979, 241-254.

It is located ca. 25km southwest of Larisa and 2km southwest of the homonymous modern settlement, on the route leading from Larisa to Phthiotis and then to Achaia Phthiotis. The ancient settlement expanded down the flat area to the east and southeast of the Kastro hill where the acropolis was situated.

Stählin, *Thessalien*, 111-112.

The toponym is Krannon (Κραννών / Κραννών), Krannon or Krannous and the ethnon Krann(ou)nios, Krannonios or Kranonios.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 694 no. 400.

A proxeny decree of the city for judges from Karystos was erected in the sanctuary of Asclepius in 150-100 BC. Y. Béquignon, *BCH* 59, 1935, 71-73 no. 4; *SEG* 53,

539; cf. M.-E. Zachou-Kontogianni, *Egnatia* 7, 2003, 9-28; *SEG* 53, 542.

It flourished in the Archaic-Classical period. However, some sporadic but significant finds of the Late Hellenistic-Roman period came also from the site.

Floors of a Hellenistic or Roman building were found 250m east of the acropolis hill (M. Anastasiou field).

D. Theocharis, *ADelt* 18, 1963, B, 142.

Coins of the Roman period were found.

D. Theocharis, *ADelt* 18, 1963, B, 142.

Parts of walls of Roman date came to light in the field of G. Barbouti.

K. Gallis, *ADelt* 29, 1973-74, B, 566.

Two Late Hellenistic pottery kilns were excavated outside the city walls.

A. Zaouri – St. Katakouta, in *Θεσσαλική Κεραμική. Χώμα και Νερό. Από την προϊστορία στην Τρίτη χιλιετία. Μνήμη Γεωργίου Γουργιώτη* (2006) 50-65.

A Hellenistic - Roman cemetery of the city was situated at Valostalos (place name).

K. Gallis, *ADelt* 27, 1972, B, 411-412.

A dedication to Bambykia Parthenon was found. Dated to the late 2nd c. BC.

D. Theocharis, *ADelt* 17, 1961/2, B, 179; *IThessaly* 316.

An epitaph dated to the late 2nd/early 1st c. AD was found.

A. Tziafalias, *Θεσσαλικό Ημερολόγιο* 7, 1984, 205, no. 58; *SEG* 35, 587.

An inscribed grave stele, dated to the second half of the 2nd c. BC, came from the area.

A. Tziafalias, *ADelt* 40, 1985, B, 207, no. 27; *SEG* 40, 474.

A manumission record, dated to 49/48 BC, was found in secondary use in the church of Agios Georgios (turk. Bukhlar), 6km east of Krannon (*IG IX2*, 463, Corr. xiv; Zelnick-Abramovitz, *Taxing Freedom*, 154).

A fragment of a gray marble funerary naiskos with relief depiction of Zeus and his thunderbolt was found. On the pediment it bears the inscription *Megas Zeus*. Dated to Imperial times.

A. Tziafalias, *ADelt* 43, 1988, B, 280; *SEG* 43, 281.

An epitaph of a household slave, dated to the 2nd - 3rd c. AD, was found in the L. Skourogianis field at Anavra, halfway between Eleutherai and Krannon.

K. Gallis, *ADelt* 26, 1971, B, 303-304, pl. 270c.

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St. Katakouta, in *Θεσσαλική Κεραμική. Χώμα και Νερό. Από την προϊστορία στην Τρίτη χιλιετία. Μνήμη Γεωργίου Γουργιώτη* (2006) 50-65; Ph. Dasios, in *Αρχαίες πόλεις Θεσσαλίας*, 111-115.

LARISA (Larisa) – ΛΑΡΙΣΑ (Λάρισσα) 2:1C, 4:4D, 6 Larisa Mun. / Larisa R.Un.

Hdt. 9.1; 9.58.1; Thuc. 2.22.3; 4.78.2; X. *Hell.* 2.3.4; 4.3.3; 6.4.34; 6.41.31; *An.* 1.1.10; Arist. *Pol.* 1275b; 1305b-1306a; Pl. *Meno.* 70B; Aesch. 2.41; Theopomp. fr. 34; Theopomp. *Caus. Pl.* 5.14.2-3; Scyl. 64; Schol. A.R. 1.40; Plb. 4.66; Liv. 28.5.2; 28.5.13; 31.46.12; 32.15.8; 32.33.16; 32.35.11; 33.6.3; 33.11.1-2; 33.13.6; 36.8.2; 36.9.1; 36.9.4; 36.9.14-15; 36.10.3-4; 36.10.6; 36.10.10; 36.13.1; 36.14; 42.38-30; 42.42-43; 42.47.10; 42.53.7; 42.55.6; 42.56.7; 42.61.11; 42.67.10; 43.17.9; 44.7.1; D.S. 14.19.8; 14.82.5; 15.61.3-5; 15.67.4; 16.14.2; Str. 7. fr. 15a; 9.5.3; 9.5.19-20; 9.5.22; Caes. *Civ.* 3.35; 3.80-81; 3.96-98; Cic. *Fam.* 13.25.1; Catul. 64.36; Virg. *Aen.* 2.197; 11.404; Ov. *Met.* 2.542; *Ib.* 323; 332; V. Max. 4.5.5; Luc. 6.355; 7.712; Plin. *Nat.* 4.29.4; 17.30.3; Plu. *Ages.* 16; Paus. 1.13; 2.16.2; Apul. *Met.* 2.28; Ptol. 3.13.17; Hierokl. 16.642; St.Byz. s.v.

Inscriptions: *IG IX2*, 504-1026; K. Gallis, *AAA* 13, 1980, 246-262; C. Habicht, *Tyche* 2, 1987, 25-28; M. E. Zachou-Kontogianni, *Epist. Epist. Thess.* 20, 1981, 157-171 (*SEG* 31, 578, 581), *ead.*, in *La Thessalie* 2, B, 301-30 (*SEG* 45, 450); *ead.*, *Egnatia* 7, 2003, 9-28 (*SEG* 53, 542, 548, 549, 551, 553); *ead.*, in *Έργο Εφορειών* 145-149 (*SEG* 53, 547); G.-J.-M.-J. Te Riele, *ZPE* 49, 1982, 161-174; B. Helly, in *Έργο Εφορειών*, 151-160 (*SEG* 53, 551, 554); A. Tziafalias – B. Helly, *BCH* 128-129, 2005, 377-417; 130, 2006, 435-483; 131, 2007, 421-474; Cl. Decourt – A. Tziafalias, in L. Bricault, M. J. Versluys, G. P. Meyboom (eds), *Nile into Tiber. Egypt in the Roman World Proceedings of the III International Conference of Isis Studies* (2007) 329-363; Zelnick-Abramovitz, *Taxing Freedom*, 154; B. Helly, Th. Palioungas, A. Tziafalias, in *AEΘΣΕ* 3, 2012, 475-486; A. Tziafalias – L. Darmezine, *BCH* 139-140, 2015-2016, 127-210; A. Tziafalias – B. Helly, *BCH* 142, 2018, 279-316.

Coins: The mint of the Thessalian League in Late Hellenistic and Roman times was located in Larisa (cf. **Thessaly-Introduction**-Thessalian League).

An important hoard came from the center of the city. It comprised a large number of coins (368), denarii, sesterii and mainly bronze issues of the Thessalian Koinon ending in the reign of Maximinus Thrax (AD 235-238). Also, gold jewelry (a gold necklace and gold snake-like

beads) and engraved rings depicting the Tyche of Antioch, the Orontis River, Apollo, Asclepius and Hygeia came from the same hoard. It was probably buried out of fear for Maximinus' policy of wealth confiscation.

I. Touratsoglou, *Greece and the Balkans Before the End of Antiquity* (2006).

Decrees of the city and the League erected in Larisa in the second half of the 2nd c. BC/1st c. BC.

A decree of the Thessalian League was found on 6 Manolaki street, on the south slope of the Frouirio hill (Ar. Arapostathis plot), dated possibly to 150-130 or even 130/129 BC. The League decided to send grain to Rome using the ports of Demetrium (Pyrasos), of Phalara and of **Demetrias**.

K. Gallis, *ADelt* 31, 1976, B, 176-178, pl. 127b; *id.*, in *Praktika 8th Congress* 2, 210-212; *SEG* 34, 558; 36, 547; T. Garnsey, T. Gallant, D. Rathbone, *JRS* 74, 1984, 30-44; T. Garnsey, D. Rathbone, *JRS* 75, 1985, 20-25; for a date ca. 104 BC cf. G. Manganaro, *Chiron* 13, 1983, 405-409; *contra*, C.F. Konrad, in J. Linderski (ed.), *Imperium sine fine* (1996) 134-135. For Pyrasos and Phalara, cf. Zachos, *TIR* s.v.

The League granted proxeny to judges from Mylasa in 150-130 BC.

IG IX2, 507; C. Crowther, *BSA* 92, 1997, 349-354; *SEG* 47, 744.

A decree mentions that the city of Larisa awarded citizenship to Leukios, son of Nikasias, and to Bombos, son of Alkaïos, from Alexandria Troas, strengthening, thus, the relations between the two cities. Bombos also offered public lectures in the gymnasium of the city and cited the most famous Larisans in his speeches. Another decree states that the city honored with proxeny three citizens of Cos. Both decrees passed when Pausanias, son of Thrasymedes, from Pherai was strategos of the League in 130/129 BC. On the same stone, a decree of the Molossian League was engraved, too. In it, the League honored with a gold wreath the demos of Larisa and the Larisan judges who arbitrated the dispute between Molossians and Acarnanians. The inscribed stele was erected in the sanctuary of Apollo Kerdoos.

Y. Béquignon, *BCH* 59, 1935, 55 no. 2; *IThessaly* 337; B. Helly, *Chiron* 36, 2006, 171-203+BE 2007, 357; E. Santin, in F. Camia, L. Del Monaco, M. Nocita (eds), *Munus Laetitiae: Studi miscellanei offerti a Maria Letizia Lazzarini* (2018) 239-240.

A close relationship between Larisa and Athens is attested in the second half of the 2nd c. BC.

Larisan judges went to Athens for the *symbolon* between Athens and Sikyon in late 2nd c. BC, and to Peparethos as well, in the same period.

Y. Béquignon, *BCH* 59, 1935, 64-69 no. 3; *I.Thessaly* 1179; *SEG* 26, 677; 47, 743; 49, 620-621; P. Gauthier, *BCH* 123, 1999, 165-174.

Also, Larisa honoured in 130/129 BC the Athenian philosopher Alexandros, who was invited to the city by two gymnasiarch brothers, who had gone to Athens specifically to ask him to teach at the gymnasium of their city. Moreover, Philo from Larisa, a friend of Cicero, became scholarches of the Academy in 110-109 BC. Tziafalias and Helly believe that in his youth Philo had attended courses taught by Alexandros in his hometown.

M. Haake, *Tyche* 25, 2010, 39-47; A. Tziafalias – B. Helly, *BCH* 131, 2007, 423-424, 444-447; E. Santin, *op. cit.* 240.

Larisa granted the right of citizenship to two citizens of Chalkis in ca. 70 BC. One of them had already been honored with proxeny by the Thessalian League.

A. Tziafalias, B. Helly, *BCH* 128/129, 2004/05, 407-417; *SEG* 55, 608.

Furthermore, two decrees of the last third of the 2nd c. BC, found as building material, in secondary use, during the excavations of Theatre A, refer to judges from Sparta and Messene indicating that the relations of the city with the cities of the Peloponnese had been renewed after the end of the Achaian War. One of the inscribed decrees had been originally erected in the sanctuary of Apollo Kerdoos.

A. Tziafalias – B. Helly, *BCH* 142, 2018, 279-316. On foreign judges in Thessaly in the 2nd c. BC, cf. also C. Crowther, in *Inscriptions and history of Thessaly*, 31-48.

The philo-Roman attitude of Larisa and the relation to the Imperial House.

Larisa after the declaration of Thessaly's freedom by Flamininus in 196 BC became the center of the Thessalian League.

The cities of the League sided with Rome in the Third Macedonian War and fought against Perseus in 171 BC at the pass of Tempi, between Patoma (anc. Kallikynos) Summit and Asmaki-Peneios R. (Liv. 42.57-61).

B. Helly, *Topoi* 15, 2007, 127-249.

Larisa set up an *agon* to commemorate the battle "epiton Stenon". A list of the victors, dated to the Augustan period, was found at Tesli Cami in Larisa. There were included athletic competitions and various cultural events, like those in the festival of Eleutheria. Initially,

it was a local festival (late 2nd c. BC), but in the course of the 1st c. BC was transformed into a joined Thessalian-Roman celebration. It was probably replaced by Kaisareia in the early 1st c. AD (cf. **Thessaly**).

D. Theocharis, *ADelt* 16, 1960, B, 360; J and L. Robert, *BE* 1964, no. 227; *SEG* 53, 550; B. Helly, in *Les 'bourgeoisies' municipales italiennes* (1983) 374-378; *id.*, *Aleuas le Roux*, 264-272; M.-E. Zachou-Kontogianni, *Egnatia* 7 (2003) 19-23; *Αγώνες και Αθλήματα στην αρχαία Θεσσαλία* (2004) 71-72; B. Helly, *Topoi* 15, 2007, 245-248.

Larisa submitted, probably unwillingly, to the forces of Mithridates, according to Plutarch (*Sul.* 11.3) (cf. **Thessaly, Demetrias**). The statue erected by the Athamanian League in Larisa for Q. Braetius Sura, commander of Macedonia, could be considered as evidence for his attempt to reverse the situation (cf. **Athamania**).

Sulla after defeating the Mithridatic army in 86 BC, turned back and proceeded by way of Thessaly and Macedonia towards the Hellespont, accompanied by Archelaos, the general of Mithridates. When Archelaos fell ill at Larisa, Sulla stopped his march, and cared for him as much as if he were one of his own commanders. The ambassadors of Mithridates arrived in Larisa and declared to Sulla that their master accepted all other terms, but the surrender of Paphlagonia and of the ships. Sulla, however, responded that his opponent would quickly talk in another strain after himself had crossed into Asia. Archelaos asked Sulla to send him in person to Mithridates to ratify the peace in Sulla's term (Plu. *Sul.* 23).

A statue of Sulla was erected in Theatre A of the city. Larisa sided with Pompey in the Civil War, as we can infer from the fact that Q. Metellus Pius Scipio established a garrison in the city before the battle in Pharsalos (Caes. *BC.* 3.82), while the Metelli were named *patroni* of the Thessalian. The Larisan Philinos was among the supporters of Pompey, and Hegesaretos was a friend of Cicero and Pompey. Larisa paid the price of this choice, since according to M. Annaeus Lucanus: *vidit prima tuae testis Larisa ruinae nobile nec victum fatis caput. Omnibus illa civibus effudit totas per moenia vires obvia ceu laeto: promittunt munera flentes, pandunt templa, domos, socios se cladibus optant* (7.712-716).

The statue erected by the demos in Theatre A for L. Cornelius P.f. Balbus *τὸν ἑαυτοῦ εὐεργέτην*, indicates that Larisa tried to find a new friend in the cycle of Caesar and later of Augustus.

Probably Balbus has contributed, at the behest of Augustus, to the rebuilding of the Theatre and of the city

in general. The fact that the Julian-Claudian dynasty showed favour to Larisa is well documented by the honorary statue that the demos erected to Augustus Sebastos *ktistes* and *Soter*; and the statue bases mentioning «Ιουλίαν Σεβαστήν Είραν», «Τιβέριον Καίσαρα Σεβαστόν κτίστην ευεργέταν», «Γερμανικόν κτίστην ευεργέταν» that were found in the Theatre. It has also been proposed that a podium stood in the proscenium with the statues of Augustus, Livia, Tiberius, Drusus or of Germanicus. Furthermore, altars in honour of Augustus Sebastos were found in the city (R. Bouchon, *BCH* 132, 2008, 436-438) and Livia is depicted on bronze issues of the Thessalian League (Burrer, *Münzprägung*, 104). Also, Larisa was proclaimed Augusta during the Julian-Claudian dynasty.

A. Tziafalias, D. Karagounis, R. Bouchon, L. Darnezin, B. Helly, *AEΘΣΕ* 4, 2016, 303-310.

In general, the Imperial statues erected in Larisa show close ties between the city (and the Thessalian League) and the Imperial house:

Dedication to Augustus by the people of Larisa (A. Tziafalias, *ADelt* 39, 1984, B, 155, no. 60; *SEG* 35, 612; Højte, *Statue bases*, 249, Augustus no. 120); a statue base with honorary inscription to Tiberius (C. Habicht, *Demetrias* V, 308-309, no. 2; *SEG* 37, 484; Højte, *Statue bases*, 276, Tiberius no. 81); a marble head of Tiberius (A. Tziafalias, *ADelt* 39, 1984, B, 155, no. 57); two honorary inscriptions to Claudius (*IG* IX2, 601, 602; H. Lolling, *AM* 7 [1882] 239-240; Højte, *Statue bases*, 306-307, Claudius nos 80-81); an honorary inscription, probably from a statue base, to Vespasian (*IG* IX2, 606; H. Lolling, *AM* 7 [1882] 239-240; Højte, *Statue bases*, 337, Vespasian no. 45); the Thessalian League dedicated statues to Domitian and Domitia Longina (*IG* IX2, 607; Højte, *Statue bases*, 357, Domitian no. 28); two honorary inscriptions to Trajan (Dacicus) (*IG* IX2, 608; Højte, *Statue bases*, 386, Trajan no. 96); the city dedicated a statue to Hadrian (*IG* IX2, 611; Højte, *Statue bases*, 428, Hadrian no. 176). Another statue of Hadrian was found in the area between the villages of Topuslar (mod. Platykampos) and Salsilar (mod. **Glafti**), a few km east-southeast of Larisa (*IG* IX2, 1028; Højte, *Statue bases*, 428, Hadrian no. 178). Also, two dedications to M. Vispanius Agrippa (*god, soter*) (17/16-13 BC) of unknown provenance are kept in the museum of Larisa (V. Kalfoglou-Kaloteraki, *Hellenica* 53 [2003] 299-303 nos 1-2; *SEG* 53, 567 ter, quarter). J.-Cl. Decourt and B. Helly, *BE* 2008, 317 (*SEG* 55, 625) suggest Larisa as place of provenance. For an honorary decree of the League to Q. Valerius Flaccus, see **Phalanna**.

Furthermore, influential individuals and families of Greek or Italian origin resided in the city. They held important offices in Larisa, in the League, in Delphi and Athens.

B. Helly, in *Les 'bourgeoisies' municipales italiennes* (1983) 364ff; N. Sekunda, *ZPE* 118, 1997, 207-226; B. Helly, in *Εργο Εφορειών*, 151-160; M.-E. Zachou-Kontogianni, in *Εργο Εφορειών*, 145-149; *ead.*, *Egnatia* 7, 2003, 9-28; R. Bouchon, in A. Rizakis, F. Camia, S. Zoumbaki (eds), *Social Dynamics under Roman Rule* (2017) 241-262.

The sophist Hippodromus of Larisa, well known by the Lives of Philostratus (*VS* 2.618-620), had twice presided over the Pythian Games at Delphi. Philostratus, also mentions that Hippodromus' father, Olympiodorus, was the leading horse breeder in Thessaly and Larisa, the most prosperous city among the Thessalian ones in the 2nd/3rd c. AD. Philiscus the Thessalian, who held the imperial chair of rhetoric at Athens (*VS* 2.621-624) was a relative of Hippodromus. Also, M. Aurelius Olympiodorus, descendant of Hippodromus, married Flavia Philina, a member of an influential family from Thespiac.

G. Bowersock, *Greek Sophists in the Roman Empire* (1969) 4, 20-21, 90, 103-104; C. P. Jones, *HarvStCPhil* 74, 1970, 223-255; *id.* *GRBS* 21 1981, 374-377; H. Bouvier, in *La Thessalie*, 260-261; G. Anderson, *The Second Sophistic: A Cultural Phenomenon in the Roman Empire* (1993) 30-33, 126-128; K. Eshleman, *CPhil* 103, 2008, 395-413.

Larisa continued to be one of the famous cities of the region and of the Greek mainland in Late Antiquity, too, since it is mentioned in the sources of the period (Julius Honorius, *Sphere* [late 4th c.] and Anonymous, *Cosmography* [5th c.]) as *famosa oppida*. On the Tabula Peutinger the city lies on the axis of the main road, leading from Macedonia to Achaia, and is marked with the symbol of "approved resting place". In the same period, it was elevated to the order of metropolis, since in Larisa (infra p. 67) there was an important Christian community and, moreover, the city itself was a pilgrim center thanks to the tomb of St Achilleios, its bishop in the reign of Constantine I. It was subjected to the Gothic raids, as it was occupied by the Ostrogoths of Theodemir and shortly later by his son Theodoric. Nevertheless, it leads Synekdemus' list of Thessalian cities. Karagiorgou, *Thessaly*, 33-34.

THE CITY

The toponym is Laris(s)a and the ethnicon is attested as Laris(s)aios.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 695 no. 401.

Although the habitation zone shrank in the Roman period, Larisa flourished in Roman times. Livy (31.46) called it *nobilem urbem* and, according to Strabo (9.5.3 [C430]), it was among the few Greek cities that had preserved their ancient dignity in his time.

Chora

Larisa shares borders with **Phalanna**, **Argissa**, **Atrax**, **Krannon**, **Pherai**, **Skoutoussa**.

Zorba, *Λάρισα-Φερές*, 9, map. 1.

According to B. Helly, the territory of Larisa expanded in Late Hellenistic and Roman times across nearly the whole of the Northeastern Thessalian plain up to the shores of the lakes Nessonis and Boibeis, to Mt Ossa (Dotion pedion) and to the quarries of Chasambali and Kastri, as well as into the part of the south-southeast plain towards Skoutoussa and Pherai. **Chalkai** and **Deipnias (Glavki)** may have been *komae* of Larisa.

Stählin, *Thessalien*, 99; B. Helly, *Ktema* 9, 1984, 213-234; *id.*, *Aleuas le Roux*, 293; *id.*, in *Λάρισα: Παρελθόν και μέλλον*, 133-142; Zorba, *Λάρισα-Φερές*, 9-10.

Strabo (9.5.19), mentions that the Larisans dwelt in the most fertile parts of the plains, but not in the lowland around Nessonis, into which the river, when it overflowed, carried away part of the arable ground that belonged to them. However, at a later time, they cultivated it by constructing embankments. Axenidis suggests that the intervention of the Thessalians in the landscape must have happened as early as the 3rd c. BC, but Helly thinks that it started in the 2nd c. BC and continued for decades or for generations.

Axenidis, *Λάρισα*, B, 39-42; Helly, *op. cit.*

Many roads crossed its territory connecting Larisa to Macedonia, to the area of Agia, Perrhaebia, Trikke, Krannon and Pharsala, as well as to Demetrias.

Zorba, *Λάρισα-Φερές*, 94-95. cf. also **Thessaly-Introduction** - Road system.

A milliarium of Augustan date came from Larisa.

N. Giannopoulos, *ADelt* 11, 1927-28, 56, no. 2; F. Mottas – J.-Cl. Decourt, *BCH* 121, 1997, 315ff, 337, 350, 328 no. 2.

Another milliarium was found at Psili Rachi, 3km southwest of Larisa in the field of D. Bochoris. Dated to 305 AD.

K. Gallis, *ADelt* 27, 1972, B, 415-416, pl. 347e; F. Mottas – J.-Cl. Decourt, *BCH* 121, 1997, 323ff, 327, 350, 350-351 no. 19.

ASTY

Acropolis

The acropolis was located on the so-called hill “Frourio” and was inhabited from the prehistoric to the Late Byzantine period.

K. Gallis, *ADelt* 27, 1972, B, 411-412; A. Tziafalias, *ADelt* 35, 1980, B, 287-288; *id.*, in *La Thessalie* 2, B, 155.

City Walls

There is no evidence on the fortification of the city during Classical - Roman times (D.S. 15.61.4) because it was made of bricks (possibly on a stone foundation), as mentioned in a decree dated to 178-172 BC (A. Tziafalias, in *Μνήμη Θεοχάρη* [1992], 392-397; *SEG* 42, 510). A new fortification was constructed in Late Roman - Early Christian times. Late Roman - Early Christian times. Segments of this Early Christian fortification of the city were found at Venizelou street and A. Blana square. The wall is dated to the 5th c. AD and the towers to the reign of Justinian I.

A. Tziafalias, in *La Thessalie* 2, B, 177; S. Sdrolia, *ADelt* 56-59, 2001-2004, B, 600-601, figs 1-3.22; Zorba, *Λάρισα-Φερές*, 78-80; Palioungas, *Συμβολή*, 123-125.

Town plan - Road system

The town plan (and the road system as well) was designed in the Hellenistic period, according to the orthogonal grid. It was retained with minor changes in Roman times. It is estimated that it consisted of blocks covering 5,400m² (108x50m), with eight private plots of 675m² (27x25m) in every block.

The streets were restored and paved with slabs in Roman times. Part of the *cardo maximus* (?) was found at Roosevelt street and at the intersection of Demetras and Nikis streets. A second one, parallel to it, came to light at Asklepiou street and ended in Tachydromeiou square. The third road was uncovered at M. Alexandrou street in front of the Roman bath (Papapostolou Bros plot) and ended in the central square of the modern city. Two segments of east-west aligned roads were found at Papastavrou and Venizelou streets. The latter ran in front of the Theatre A of the city. A southeast-northwest aligned street was unearthed at the junction of Koumoundourou and A. Gazi streets. Also, the sewage system was renovated in Roman times.

A. Tziafalias, in *La Thessalie* 2, B, 165-166; Karagioridou, *Thessaly*, 38-39; Zorba, *Λάρισα-Φερές* (2010) 90-94; Gerogiannis, Larisa, 163-167.

Public buildings

The “free” agora of the city (cf. Arist. *Pol.* 1331a) was

probably located at Tachydromeiou square. Porticoes and ashlar walls were found during the construction of the Olympion Hotel and the near Courthouse. The site of the *macellum* is unknown. An area with scanty architectural remains, unearthed in rescue excavations in the modern blocks enclosed by Kyprou, Ermou, Androutsou, Venizelou and probably Philellinon streets.

A. Tzifalias, in *La Thessalie*2, B, 158-159; 173-174; Gerogiannis, Larisa, 168-169, 171; Palioungas, *Συμβολή*, 118-119.

Two gymnasia are mentioned in the inscriptions of the city. Their location remains unknown. However, the old Classical gymnasium with teaching rooms and libraries was probably located in the center of the city, close to the agora, whereas the latter that was intended for military and sport training, may have been situated outside the fortification, between the east slope of the Acropolis and Peneios R. In the same area, it could be probably placed the hippodrome for the horse races of the “Eleutheria” festival.

A. Tzifalias, in *La Thessalie*2, B, 174; Kazakidi, *Εικόνες εν γυμνασίω*, 254 no. 34.

A victor in *gymnikoi* and poetic competitions, named Alexandros, erected two statues of Muses in honour of his father, near the Gymnasium, or in a Museum close to it, at the end of the 2nd c. BC. The relevant epigram was composed by Apollonios from Larisa¹⁶.

E. Santin – A. Tzifalias, *Topoi* 18, 2013, 273-279, no. 4, fig. 4. For the gymnasium of Larisa in the second half of the 2nd c. BC, cf. A. Tzifalias – B. Helly, *BCH* 131, 2007, 447-449.

A dedication of *aliphomenoi* to the gymnasiarch of the city, initially erected in the Gymnasium of the city in the early 1st c. BC, was found in secondary use at Roosevelt street (Al. Koutsina plots) (infra p. 69).

B. Helly, *Chiron* 36, 2007, 190 (*SEG* 56, 638 bis); Kazakidi, *Εικόνες εν γυμνασίω*, 254 no. 34. E3.

An honorary inscription was found in the fill of a Roman road at Papastavrou street (V. Chadeli plot), near the central square (infra p. 70). According to the text, the *people* of the city and the *neoi* honored a gymnasiarch named Eudemos, son of Menekrates, who is also mentioned in another text, dated to 41/2 AD (*IG* IX2, 544).

¹⁶ Three more epigram composers are attested in Roman Larisa: Artemidoros (1st/2nd c. AD), Agathopous (3rd/4th c. AD) and Hipponikis (4th c. AD), E. Santin, *Autori di epigrammi sepolcrali greci su pietra. Firme di poeti occasionali e professionisti* (2009) 206-209 no. 4, 248-252 no. 17, 222-226 no. 6.

Kazakidi, *Εικόνες εν γυμνασίω*, 254 no. 34.E4.

The gymnasium of the city is mentioned in an epitaph dated to the 3rd c. AD.

A. Tzifalias, *ADelt* 39, 1984, B, 156, no. 65; *SEG* 35, 632. An Odeion (?) of the Roman period was excavated in the area bounded by 28 Octovriou, Papakyriazi. A grave containing a clay lamp of the 4th/5th c. AD, sets a terminus ante quem for the destruction of the building. A. Arvanitopoulos, *ADelt* 1, 1915, Par. 88; *id.*, *Prakt* 1920, 26ff; A. Tzifalias, in *La Thessalie*2, B, 174; Gerogiannis, Larisa, 168-169, 171; Palioungas, *Συμβολή*, 116.

Theatre A

The First Ancient Theatre of the city was built at the southern foot of the acropolis hill (Frourio). It was oriented to the south, towards the so-called free ancient agora (see above).

The theatre was in use from the early 3rd c. BC to the late 3rd or early 4th c. AD. Apart from theatrical performances, it was also used for the meetings of the Thessalian League from the 2nd c. BC onwards.

The stepped cavea was built into the hillside and was divided into the main theatre and the epitheatre by a 2m wide diazoma. The main theatre was divided by 10 small staircases into 11 cunei (*kerkides*) with 23-25 rows of seats in each cuneus and the epitheatre into 22 cunei with 14-15 rows of seats in each cuneus. The gray and white marble of the seats comes from the ancient quarry at Kastri Agias. Large blocks of marble were added to the end of the main theatre to form a buttress of the cunei. When the theatre was converted into a Roman arena, in the 1st c. BC, the first 2 or 3 rows of seats were removed to widen the orchestra and were placed under the doorframes to reinforce them. A built drainage pipeline, covered with marble slabs, was constructed around the orchestra and after traversing the stage continued down towards the Peneios R.

The stage building has a length of 37m, 3 entrances and consists of 4 rooms. It was erected in the first half of the 3rd c. BC. The proscenium with the wooded loggeion was added in front of the stage in the first half of the 2nd c. BC. The theatre was extensively restored between the 2nd and the 1st c. BC, following its partial destruction attributed to a seismic event.

In the Imperial period and specifically in the reigns of Augustus, Tiberius and Germanicus, it was converted into an arena. Holes for the placement of awnings were pieced and the names of statesmen inscribed on the front seats. The stage was renovated, as well. A second

storey was built, the poros limestone blocks on the façade of the side rooms were replaced by marble ones and Doric semi-columns were added. Also, a portico was probably constructed behind the stage building. A podium may have also been built in the proscenium with the statues of Augustus, Livia, Tiberius, Drusus or of Germanicus (supra p. 62).

The two parodoi and the retaining walls were made of white marble blocks. At least two shields carved in relief could be attributed to a monument that has been completely destroyed. The bases of statues in honor of gladiators or victors of the Panthessalic Games may have also stood in the parodoi or at the back of the stage.

Georgiadis, *Θεσσαλία*, 161; A. Arvanitopoulos, *Prakt* 1910, 174; Stählin, *Thessalien*, 97; Y. Bequignon, in *Mélanges Offerts à M. Octave Navarre* (1935) 1-10; G. Chourmouziadis, *AAA* 2, 1969, 167; K. Gallis, *ADelt* 35, 1980, B, 275; *id.*, *Das Altertum* 40, 1994, 52-54; A. Tziafalias, in *Λάρισα: Παρελθόν και Μέλλον*, 162; *id.*, *ADelt* 40, 1985, B, 200-201, fig. 2, pls 70-72a; *id.*, in *La Thessalie*2, B, 153; *id.*, in *Έργο Εφοριών*, 91-96; *id.*, in Adrymi-Sismani, *Θέατρα*, 23-27; Zorba, *Λάρισα-Φερέες*, 42; V. Melfos, in E. Varela (ed.), *Conservation Science for Cultural Heritage* (2013) 256-263; On gladiatorial reliefs (IG IX2, 644, 982; A. Kontogiannis, *AEphem* 1981, 37-52, 2nd-3rd c. AD) and the combats in the Theatre of Larisa, cf. *Αγώνες και Αθλήματα στην αρχαία Θεσσαλία* (2004) 72-73; Gerogiannis, Larisa, 169-171.

Theatre B

The second theatre of Larisa was found on the southwest slope of the “Pefkakia” hill, at the junction of Ergatikis Protomagias and Tagmatarchou Velissariou streets. The cavea, the stage building, the right parodos and part of the left parodos were unearthed. The stage, the enceinte and the orchestra were constructed during the 1st c. BC but the cavea was completed in the reign of Augustus.

The cavea had 13 cunei (*kerkides*) with two tiers of marble seats in each, and 14 staircases, but “ikria” (wooden seats) may have been used on the rest. The cavea was constructed using material from a building of the 3rd c. BC and stones bearing manumission texts of the same period.

The stage is 15.70m long and consists of three rooms. Its lower part was built of rough stones and mud, while the upper part of raw bricks. The orchestra has a diameter of 29.70m and its floor was made of soil with river pebbles. The *thymele* and a statue base were found in situ.

This second theatre was intended both for theatrical performances and other cultural events. It has been proposed that since the First Theatre had been transformed into a Roman arena, the Second Theatre was used not only for theatrical performances but also for literary, dance and musical contests, like those which were held along with the horse races in “Eleutheria”, the Panthessalic festival in honour of Zeus Eleutherios. According to inscriptions, a Temple of Demeter stood on “Pefkakia” hill where the theatre was founded.

A. Tziafalias, *ADelt* 40, 1985, B, 198-199, fig. 1, pl. 69; 42, 1987, B, 276-278, fig. 1; *id.*, in *Λάρισα: Παρελθόν και Μέλλον*, 56; *id.*, in *La Thessalie*2, B, 176-177, figs 9, 25; *id.*, in Adrymi-Sismani, *Θέατρα*, 28-39; Zorba, *Λάρισα-Φερέες*, 42, for the *thesmophorion* and the cult of Demeter in Roman Larisa, 138.

Noteworthy is a grave stele for a pantomime with a Greek name, which was erected by an Italian *locator scaenorum*. Dated to the 1st c. BC.

A. Arvanitopoulos, *AEphem* 1910, 370-371, no. 16; B. Helly, in *Les 'bourgeoisies' municipales italiennes* (1983) 192.

Cults and Sanctuaries

Zeus Eleutherios

The temple of the god was possibly constructed in the early 2nd c. BC after the defeat of Philip V by T. Q. Flamininus and the liberation of Thessaly from the Macedonian control. Its location remains unknown. Disiecta membra and inscriptions related to the temple (?) were found in secondary use in the area bounded by Kouma, Al. Panagouli and Palama streets.

A. Tziafalias, in *La Thessalie*2, B, 170-172; Zorba, *Λάρισα-Φερέες*, 126-127.

Eleutheria became the most prominent Panthessalic festival in Late Hellenistic and Roman Thessaly (IG IX2, 525-534, 614a; An inscription with the list of victors in the games, dated to 80-70 BC, was found. It is possibly the lower part of IG IX2, 528; A. Arvanitopoulos, *RPh* 27, 1911, 125, no. 27; *SEG* 54, 560; 55, 607). The festival was held every four years and the agonothetes was the strategos of the Thessalian League. Athletic competitions and various cultural events included (dolichos for *paides*, *ageneioi* and *andres*, pankration, pentathlon, stadion, horse and chariot races, mounted torch race [aphippolampas] and dismounting race [aphippodromas], bull-wrestling [taurothēria], musical contests (trumpeters, auletes, kitharists, kitharodes and heralds). The games were originally *stephanites*, but by the 2nd c. AD they became *chrematites*, i.e. with monetary award. It must be added that Emperor Claudius enjoyed the bull-wrestling Thessalian *equites* (Suet. *Cl.* 21).

K. Gallis, in W. Raschke (ed.), *The Archaeology of the Olympics* (1988) 218-226; *Αγώνες και Αθλήματα στην αρχαία Θεσσαλία* (2004) 69-71; Graninger, *Cult and Koinon*, 74-85; Zorba, *Λάρισα-Φερέες*, 127-131; R. Bouchon, in A. Kolb, M. Vitale (eds), *Kaiserkult in den Provinzen des Römischen Reiches: Organisation, Kommunikation und Repräsentation* (2016) 297-298, 304; cf. also, R. Bouchon, B. Helly, in H. Beck, M. Haake (eds), *Greek Federal States and Their Sanctuaries: Identity and Integration* (2013) 218-222.

The decrees of the League were erected in the temple (IG IX2, 507-508; SEG 34, 558).

K. Gallis, *AAA* 13, 1980, 246-261.

A dedication to Zeus Meilichios and Agathe Tyche was found. Dated to the 1st c. BC.

A. Tziafalias, *ADelt* 45, 1990, B, 220, no. 25; SEG 45, 619.

Athena Polias

The temple of the Goddess with the city's archive, according to epigraphical evidence, must have been located on the acropolis hill ("Frouirion"). The poros limestone foundation of a building, found in the area between Polykarpou and Bishop Arseniou streets, east of the modern church of Saint Achilleios, could be associated with it (?). Pottery and other finds dated to the Classical-Roman period were found in the fills of the hill. A. Tziafalias, in *La Thessalie*2, B, 172-173; Zorba, *Λάρισα-Φερέες*, 122-123; Palioungas, *Συμβολή*, 77-78.

Apollo Kerdoos

The evidence of his cult in Thessaly spans the period from the 3rd to the 1st c. BC (cf. **Phalanna**). The latest evidence from Larisa is dated to the second half of the 2nd c. BC (B. Helly, *Chiron* 36, 2006, 171-203+BE 2007, 357; IG IX2, Add. 205 I; on the date cf. Zachos, *TIR*, s.v. [Halos]; IG VII 4131). Apollo appears on Thessalian issues of the Roman period, especially in the period of Tiberius and Nero (Burrer, *Münzprägung*, 37, 42, 55ff). A wall, dated to the 4th c. BC, that was uncovered in the northwest corner of Tachydromeiou square (Papakyriazi and Roosevelt streets), has been attributed to the *κρηπίς* of the temple, although this identification has not been unanimously accepted. Drums and capitals of Doric order, ashlar walls and bases of honorary statues were found in the same area. Also, two walls of Late Roman or Early Christian date, possibly of a bath, as well as pipelines, of the 2nd c. AD, came to light.

N. Verdelis, *Prakt* 55, 147-150; A. Tziafalias, in *La Thessalie*2, B, 169-170; Graninger, *The Regional Cults*, 136-150; Zorba, *Λάρισα-Φερέες*, 123-125; cf. J.-Cl. Decourt,

in C. Cusset, E. Prioux (eds), *Lycephron: éclats d'obscurité. Actes du colloque international de Lyon et Saint-Étienne 18-20 janvier 2007*, *Mémoires du Centre Jean-Palmerie* 33 (2009) 388-390; M. Mili, in M. Haysom, *Current Approaches to Religion in Ancient Greece* (2011); Palioungas, *Συμβολή*, 117-118.

Manumission records, dated to the second half of the 2nd c. BC, were erected presumably in the sanctuary of Apollo Kerdoos.

M.-E. Zachou-Kontogianni, *EEThess* 20, 1981, 157-171, 483-484; K. Gallis, *AAA* 13, 1980, 256-260, no. 3; G.-J.-M.-J. Te Riele, *ZPE* 49, 1982, 161-167, no. 1; SEG 31, 579.

A dedication to Apollo was found. Dated to the Roman period.

K. Gallis, *ADelt* 29, 1973-1974, B, 582; SEG 29, 535.

Dionysus Karprios-Demeter Phylaka

The cult of Dionysus Karprios, which is mentioned in a text of the 5th c. BC (SEG 35, 590a), survived till Roman Imperial times (IG IX2, 573; SEG 17, 288; *IThessaly* 361; A. Arvanitopoulos, *RPh* 35, 1911, 123 no. 26; A. Oikonomides – S. Koumanoudes, *Polemon* 6, 1956/1957, 17, no. 1). It appears as a joint cult with Demeter Phylaka in the 1st c. BC and the Early Imperial period. Also, it has been proposed that the expression *Σεβαστή ἱερωτεύσασα* (IG IX2, 573) may imply some form of imperial control over the priesthood of this cult, but whether this indicates a kind of relation to the Imperial cult or not is uncertain.

Graninger, *The Regional Cults*, 167-182, DK2-3, 6.

There is also evidence of a joint cult of Dionysus Karprios and Demeter Phylaka in Late Hellenistic and Roman times at Larisa.

Graninger, *The Regional Cults*, 177.

A torso from a statuette, possibly of a young Dionysus, was found south of the Theatre A (Divani Hotel). It is probably a Roman copy.

K. Gallis, *ADelt* 26, 1971, B, 303, pls 267a-b.

Egyptian deities

The cults of Isis, Osiris, Sarapis, Harpocraton, Anubis are well documented in Larisa of the Hellenistic and Roman period not only in the *Metamorphoses* of Apuleius (II, 28-30) but also in several epigraphical texts (*RICIS* 112/0506-0507; *SIRIS* 94-99). Also, Apuleius (*Met* 2.28) mentions an Egyptian prophet named Zachlas in Larisa.

J.-Cl. Decourt – A. Tziafalias, in L. Bricault, M. J. Versluys, G. P. Meyboom (eds), *Nile into Tiber. Egypt in the Roman World, Proceedings of the III International Conference of Isis Studies* (2007) 329-363; Zorba, *Λάρισα-Φερέες*, 127.

Other deities

A statue base with an honorary inscription of the people of Larisa for a woman named Aeschylis was found (D. Theocharis, *ADelt* 20, 1965, B, 317). Aeschylis offers a dedication to Artemis Delpheia in the 1st c. BC, having served as *leitourousa* (priestess), according to an inscription found in Larisa (*IG IX2*, 1135, erroneously listed in Gyrton's *dossier* of inscriptions).

G. Daux, *BCH* 92, 1968, 625-627 (for the origin and date of the stone); *SEG* 25, 672, 675; cf. D. Graninger, *ZPE* 162, 2007, 156 (Gyrton).

It has been suggested that Taurotheria mentioned in inscriptions from Larisa (or οἱ τὸν ταῦρον πεφειράκοντες in other texts) (*IG IX2*, 528, 531-537; *SEG* 29, 528; 35, 488; 53, 550; 54, 559; 55, 606) is a local name for the sporting event of Taurokathapsia in Roman times.

(Mili, *Religion and Society*, 249). However, Taurotheria is mentioned as early as the 2nd c. BC.

A small altar, dedication of priestesses of Aphrodite to Dionysus Macedonicos was found at the junction of V. Sophias and E. Venizelou streets (cinema Galaxias plot), dated to the Augustan period.

K. Gallis, *ADelt* 27, 1972, B, 419, pl. 351a.

A dedication to Ennodia Alexeatis came from Larisa (*IG IX2*, 576). Dated to the first half of the 3rd c. AD. Zorba, *Λάρισα-Φερέες*, 133.

A torso of Aphrodite dated to the 1st c. BC was found. Also, a dedication to Aphrodite Enagonios and to Ennodia Phosphoros, dated to the second half of the 2nd c. AD-first half of the 3rd c. AD, came from Larisa.

A. Tziafalias, *ADelt* 42, 1987, B, 288, no. 44; P. Chrysostomou, in *1^ο Συνέδριο Θεσσαλίας*, 251; Zorba, *Λάρισα-Φερέες*, 134-135, for the cult of Aphrodite in Larisa, 139-140.

A torso of Hermes, roman copy of a classical original, was found.

K. Gallis, *ADelt* 29, 1973-74, B, 571, pls 379a-c.

A federal festival, named Poseidonia, is recorded in an inscription of the 1st c. AD from Larisa (*IG IX2*, 614b). In the same text, the festival of Kaisareia is mentioned, too.

Αγώνες και Αθλήματα στην αρχαία Θεσσαλία (2004) 78; Graninger, *The Regional Cults*, 208; R. Bouchon, in A. Kolb, M. Vitale (eds), *Kaiserkult in den Provinzen des Römischen Reiches: Organisation, Kommunikation und Repräsentation* (2016) 298-299; cf. also, Zorba, *Λάρισα-Φερέες*, 135-136.

Imperial cult

Apart from the above-mentioned fragmentary text about the festival of Kaisareia, the altars dedicated to Augustus

Sebastos, the statue to Livia Sebaste Eiran in the Theatre and the honorary inscription of the city for a priestess of Julia Hera Sebaste (cf. **Damasi**) provide evidence for the Imperial cult in the city. Furthermore, the Imperial cult was widespread in Thessaly and the perioikic regions (cf. Aenis: Hypata, Malis: Echinon, Magnesia: Demetrias).

Camia, *Theoi Sebastoi*, 130; R. Bouchon, in A. Kolb, M. Vitale (eds), *Kaiserkult in den Provinzen des Römischen Reiches: Organisation, Kommunikation und Repräsentation* (2016) 297, 288-290, 304; cf. Zorba, *Λάρισα-Φερέες*, 140-141.

Also, Hadrianeia and Olympia, are cited in a funerary epigram from Larisa (*IG IX2*, 645), but it is not certain that these festivals were taking place in Thessaly.

Αγώνες και Αθλήματα στην αρχαία Θεσσαλία (2004) 78.

The Jewish and Christian community

An honorary column for a Jew, named Alexander, a prominent person (the advocate?) of the local Synagogue, as we can assume from the adjectives *scholastikos* and *prstates* (*IJO I Ach5*; *SEG* 29, 537), was found in secondary use in a house dated to the end of the 2nd c. - beginning of 3rd c. AD (infra p. 70).

Apart from the column of Alexander, which might have been on display in the Agora of the city, seventeen Jewish funeral inscriptions were found in Larisa. They are dated to the 3rd - 7th c. AD and provide evidence for the existence of a flourishing Jewish community (*IG IX2*, 985-990; J.-B. Frey, *CIJ* 1975, 509-511, nos 697-708; N. Giannopoulos, *EpetByzSpud* 1930, 256, nos 2, 3, 5, 7; A. Tziafalias, *Θεσσαλικό Ημερολόγιο* 7, 1984, 223 no. 106; *IJO I*, Ach 4, 11; *SEG* 35, 633; 54, 563, 564). Karagiorgou, *Thessaly*, 43.

Also, notable members of the Christian community in the city are known by grave stelae of Late Roman Larisa. Flavia the wife of Larisa's garrison commander (tribune) in the 4th c. AD was buried in Domo Dei (House of God), probably an Early Christian Church (*CIL III*, Suppl. I, 7315). Gregoria from Salona in Dalmatia, who died in childbirth at the age of thirty, was the wife of governor Claudius (4th/5th c. AD) (*IG IX2*, 661). A *presbyteros* (monk) named Therinos (*IG IX2*, 991) and Agerochios, son of Theophilos, are also recorded (*IG IX2*, 659).

D. Feissel, *Travaux et Mémoires* 10, 1987, 260-262; Karagiorgou, *Thessaly*, 48.

Honorary inscriptions - dedications sculpture

An honorary inscription for Hegesipolis, son of Aris-tion, came from the northern part of the acropolis.

Dated to the 1st c. BC - 1st c. AD.

D. Theocharis, *ADelt* 20, 1965, B, 318, pl. 376c; *SEG* 25, 674. His father is mentioned in *IG* IX2, 318 (*SEG* 25, 673).

Two inscriptions of the late 1st c. BC and 2nd half of the 2nd c. AD respectively, were found in secondary use in the masonry of a post-Byzantine building at Venizelou street (M. Phellous plot).

A. Tziafalias, *ADelt* 34, 1979, B, 219-220; *SEG* 35, 601, 630.

A dedication of the priest, M. Aurelius Alexandros, dated around 200 AD, was found.

A. Tziafalias, *Θεσσαλικό Ημερολόγιο* 7, 1984, 213 no. 88; *SEG* 35, 618; B. Helly, *BE* 1988, 747. A homonymous dedicatory has been recorded in **Phalanna**.

A torso of an athlete, Roman copy of an original of the second half of the 5th c. BC, came from Larisa.

Αγώνες και Αθλήματα στην αρχαία Θεσσαλία (2004) 129-130, no. 32 (A. Tziafalias plot).

Part of the head of a Roman statue was found.

A. Tziafalias, *ADelt* 52, 1997, B, 523, no. 8.

A female bust was found in Larisa. It was signed by the well-known Beroiean sculptor Evandros, son of Evandros (G. Zekidis, *AEphem* 1900, 60 no. 18; *IG* IX2, 601).

Dated to the second half of the 1st c. BC, probably close to its final quarter.

V. Allamani-Souri, in M. Tiverios, P. Nigdelis, P. Adam-Veleni (eds), *Threpteria, Studies on Ancient Macedonia* (2012) 102-126.

Manumissions

A manumission record of Roman date and a funerary epigram for Aristopolis, daughter of Diogenes, dated to the 2nd/3rd c. AD were found.

D. Theocharis, *ADelt* 16, 1960, B, 174-175, pl. 152b; *SEG* 23, 440.

A manumission record of the Roman period was found.

K. Gallis, *ADelt* 28, 1973, 327; *SEG* 27, 204.

A manumission record of the Augustan period was found.

K. Gallis, *ADelt* 29, 1973-1974, 580-581; *BCH* 104, 1980, 643; *SEG* 29, 531.

A manumission record, dated to the 1st c. AD, came from the church of Agios Charalampos.

K. Gallis, *ADelt* 29, 1973-74, B, 580, pl. 399c; G.-J. - M.-J. Te Riele, *ZPE* 49, 1982, 170, 3; cf. *SEG* 31.583.

A manumission catalogue dated to Roman Imperial times was unearthed at Exi Dromoi.

A. Tziafalias, *ADelt* 30, 1975, B, 197 (*SEG* 32, 604).

Manumission records, dated to the second half of the 2nd c. BC, were found.

K. Gallis, *AAA* 13, 1980, 252-256, no. 2; *SEG* 31, 577.

Manumissions dated to the mid - 1st c. BC were found.

K. Gallis, *AAA* 13, 1980, 262-264, no. 4; G.-J.-M.-J. Te Riele, *ZPE* 49, 1982, 168-170, no. 2; *SEG* 31, 580.

A manumission record, dated to the second half of the 1st c. BC, was found.

A. Tziafalias, *ADelt* 39, 1984, B, 155, no. 58; *SEG* 35, 600.

HABITATION ZONE

It seems plausible that the pre-Roman habitation zone was ca. 0.8 km², since the walled area of the Hellenistic period is estimated from 0.5 km² to max. 1.2 km². The city shrank (0.4-0.8 km²) in Roman times.

M. Karambinis, *JGA* 3, 2018, 326; cf. Zorba, *Λάρισα-Φερέες*, 43-47.

Eastern section

Part of a large building of Roman date, furnished with mosaics, was found at the junction of Nikitara and Ag. Marinis streets.

D. Theocharis, *ADelt* 21, 1966, B, 254.

The *trichinium* of a luxurious house was found at the junction of 31 Augoustou and Papadiamanti streets.

The floor of the room was decorated with a mosaic bearing geometric patterns, along with Dionysus and personifications of the seasons. Dated possibly to the end of the 4th c. AD. Three similar mosaics were found at Papakyriazi street (G. Katsigra plot), at the junction of G. Palama and Neophytou streets, as well as at the junction of Kyprou and A. Panagoulis streets, and attributed by A. Tziafalias to the same workshop of Larisa that was active around the end of the 4th c. AD. However, other scholars date the first and the third one to the 6th and 7th c. AD.

L. Deriziotis, *ADelt* 31, 1976, B, 187-188; A. Tziafalias, *ADelt* 46, 1991, B, 219-221, fig. 1; L. Deriziotis - K. Matzana, in *La Thessaly* 2, B, 350-351, fig. 12; Karagiorgou, *Thessaly*, 43-44, 46.

Part of a Late Roman bath, or of a building associated with an Early Christian Basilica, was found at Neophytou street (Ach. Katsaphlekis plot).

A. Tziafalias, *ADelt* 32, 1977, B, 136; Karagiorgou, *Thessaly*, 45.

Part of a *villa urbana* was found at the junction of Ogl & Pheidion streets. The colonnade and the atrium of the villa were furnished with mosaics bearing geometric decoration. Dated to the Late Roman or Early Christian period (4th or 5th c. AD).

A. Tziafalias, *ADelt* 35, 1980, B, 276-278, fig. 2, pl. 129a.

A layer of the Roman period was excavated at the

junction of Garibaldi and Demeter streets (G. Phana-tana plot) on the east slope of Frourio hill (the ancient acropolis of Larisa). A statuette of Apollo Kitharodos was found there.

A. Tziafalias, *ADelt* 35, 1980, B, 288, fig. 6.

Parts of two drainage pipelines were found at Lapithon street (Venetoi Bros plot). They were constructed in the 2nd c. AD.

A. Tziafalias, *ADelt* 37, 1982, B, 236.

A rectangular tank, dated to the 2nd - 3rd c. AD, was found at P. Nirvana street (D. & Th. Agraphiotis plot).

A. Tziafalias, *ADelt* 43, 1988, B, 260.

A building quarter of Roman - Late Roman Larisa came to light at the junction of L. Mavili and P. Nirvana streets (K. Karanika plot). Part of a paved street of north-south orientation and building remains that flanked it were excavated. The area was continuously inhabited both before and after the Early Christian period. In the Late Byzantine period, it was used as a cemetery.

S. Sdrolia, *ADelt* 45, 1990, B, 235, fig. 1; Karagiorgou, *Thessaly*, 44.

Two segments of the Early Christian fortification of the city were found at Venizelou street, beside Laou square. The wall is dated to the 5th c. AD and the towers to the reign of Justinian I. Under the wall, remains of a building and part of a road, as well as of a small bath came to light. Their destruction is dated to the end of the 4th c. AD and some of them had undergone repairs in the 5th c. AD.

S. Sdrolia, *ADelt* 56-59, 2001-2004, B, 600-601, figs 1-3.22.

Part of the *cardo maximus* leading north-south, was found at the junction of Dimitras and Nikis streets. A stoa came to light along the west side of the road; it went out of use in the 5th c. AD and private houses were built over the ruins.

A. Gialouri, *ADelt* 65, 2010, B, 1108-1110.

Three epitaphs of Roman date came from the eastern part of city, one for L. Roscius Primus, the second for Amyntas and the third for Marcia Lucia Zosime, freed-woman of Aphrodisios.

D. Theocharis, *ADelt* 20, 1965, B, 318, pl. 377a; *SEG* 25, 676-678.

Southern section

A large building of Roman date was found at Roosevelt street (Bouzika and Tiliou plots).

D. Theocharis, *ADelt* 20, 1965, B, 316.

Part of an ancient road with buildings beside it, came to light at Roosevelt street (K. Tabasouli & Al. Koutsina plots). The excavated road surfaces are dated to the Hellenistic times, to the 2nd c. AD and to the Late Roman period. Architectural members and inscribed stelae from the Apollo Kerdoos sanctuary that was destroyed in the 2nd c. AD, were found in secondary use. Among them, there are emancipation lists, dated to the 1st c. BC, and a dedication of *aliphomenoi* to the gymnasium, erected in the Gymnasium of the city in the early 1st c. BC. Public and private buildings were constructed over the remains of the road when it went out of use in the early Byzantine period.

A. Tziafalias, *ADelt* 32, 1977, B, 135-136; 34, 1979, B, 215-219, fig. 1, pl. 79; *SEG* 35, 598, 599. According to B. Helly, *Chiron* 36, 2007, 190 (*SEG* 56, 638 bis) this dedication is evidence for the existence of a second Gymnasium in Larisa in that period of time.

A road segment, leading south-north, then turning to the northwest, was excavated at the junction of Roosevelt and Kyprou streets (Chatzipouliou Bros plot). Two road surfaces, dated to the 2nd c. BC and to the end of the 1st c. BC / Augustan period respectively, came to light. Public and private buildings were constructed over the remains of the road when it went out of use in the early Byzantine period.

A. Tziafalias, *ADelt* 35, 1980, B, 283-285, fig. 4, pl. 132c. Segments of ancient roads, aligned northwest-southeast and east-west, were found at Asklepiou street (in the plots of D. Bourligas & D. Diamantou, heirs of St. Kalabakas). Three successive road surfaces dated to the mid-2nd - end of the 1st c. BC, came to light. Also, at the same street (heirs of S. Kalabakas plot and St. & E. Koutini plot) part of a Roman building, furnished with a mosaic, was excavated, as well as building remains of Late Roman date and a drainage pipeline (4th - 5th c. AD).

A. Tziafalias, *ADelt* 35, 1980, B, 278-279, 285-287, figs 1, 5, pl. 133a.

Part of a public Roman bath was found at 55 Asklepiou street (A. Psichouli plot). The hypocausts, the *praefurnium* and parts of the *tepidarium* or of the *caldarium* were uncovered.

G. Touphexis, *ADelt* 43, 1988, B, 263-265, fig. 1, pl. 141a. Building remains and pipelines of the Roman period were found at Asklepiou street (M. Gouni plot). Also, a shield made of poros limestone, dedicated to Augustus, was found out of context.

G. Touphexis, *ADelt* 51, 1993, B, 365-367, fig. 1.

Part of a southeast-northwest aligned ancient road was found at Grigoriou V street (Th. Passa & E. Mena plot). Dated to the end of the 2nd / early 1st c. BC.

A. Tziafalias, *ADelt* 35, 1980, B, 283, fig. 5.

A house furnished with a mosaic bearing geometric motifs (key-pattern, meanders), was found in the A. Koutsina and Agraphioti Bros plot on Roosevelt street. It is dated to the end of the 2nd c. - beginning of 3rd c. AD. Among the finds, a honorary column for a Jew, named Alexander, a prominent person (the advocate?) of the local Synagogue, as we can assume from the adjectives *scholastikos* and *prostates* (*IJO* I Ach5; *SEG* 29, 537) (supra p. 67).

K. Gallis, *ADelt* 29, 1973-74, B, 562-564, figs 2-3, pls 375d-e; Karagiorgou, *Thessaly*, 44.

Remains of two private houses were found at the junction of Roosevelt and Patroklou streets. The first one was in use throughout the Hellenistic period and the second one in the 2nd and 1st c. BC.

A. Zaouri, *ADelt* 44, 1989, B, 230-231, fig. 1, pl. 143a.

Part of a mosaic floor was excavated at the junction of Patroklou and Roosevelt streets (IRIS A.E. property or Magrizou plot). It consists of two large panels, one with floral and animal motifs and the other with geometric decoration. A date at the end of the Roman period (3rd - 4th c. AD) has been proposed.

S. Sdrolia, *ADelt* 45, 1990, B, 235-237, fig. 2; L. Deriziotis – K. Matzana, in *La Thessaly* 2, B, 351, fig. 7; Karagiorgou, *Thessaly*, 45.

Central section

A mosaic bearing geometric decoration was found at Ton Exi street. Dated to the Roman period.

D. Theocharis, *ADelt* 16, 1960, B, 174.

Parts of walls and architectural members came to light at Kouma street (Pipinopoulou-Charitodiplomenou plot) near Tachydromeiou square. Roman sherds are mentioned.

K. Gallis, *ADelt* 27, 1972, B, 412-414, figs 1-2.

Part of an ancient road with buildings beside it, came to light at Papastavrou street (V. Chadelis plot) over the central square. It was leading east-west and cart-ruts were found on it. A drainage pipeline ran along its north side. It was covered with slabs and used as pavement. The smaller drainage channels of the houses ended up in it. Both the road with the pipeline and the buildings are dated to the 2nd - 1st c. BC. An honorary inscription was found in the fill. According to the text, the *people* of the city and the *neoi* honoured a gymnasiarch named

Eudemos, son of Menekrates, who is mentioned in another text, dated to 41/2 AD (*IG* IX2, 544).

K. Gallis, *ADelt* 29, 1973-74, B, 560-561, pls 375a-b; *SEG* 29, 527.

Seven successive road surfaces came to light at Georgiou B street (E. Mitsios plot). They were constructed from the 5th c. BC to the Early Roman times.

A. Intzesiloglou, *ADelt* 34, 1979, B, 221-222.

A Roman bath was found at M. Alexandrou street (Papapostolou Bros plot). Four rooms and the hypocausts were excavated.

A. Tziafalias, *ADelt* 34, 1979, B, 212-215, fig. 1, pl. 78.

Parts of two drainage pipelines were found at Panos street (Phil. Koutsina plot). They were constructed in the 4th or 5th c. AD. In the fill of the plot, parts of Roman sarcophagi came to light.

A. Tziafalias, *ADelt* 37, 1982, B, 237, pl. 148a.

Remains of a building complex, dated to the 3rd - 4th c. AD, part of a road (in northwest-southeast direction) dated to the 2nd - 1st c. BC, and a small building with two phases of the 4th c. AD, possibly a bath, were excavated at the junction of Koumoundourou and A. Gazi streets. S. Sdrolia, *ADelt* 56-59, 2001-2004, B, 602, figs 4-6.

Western section

Part of an Early Christian building (Basilica?) was found at Kyprus street (Vassilopoulou plot). A dedication to Aeschylis Satyrou was found in secondary use. Aeschylis was a priestess of Artemis Delphinia in the 1st c. BC (*IG* IX2, 1035; G. Daux, *BCH* 92, 1968, 625-628).

D. Theocharis, *ADelt* 20, 1965, B, 316-317; L. Deriziotis – K. Matzana, in *La Thessaly* 2, B, 349-350, figs 1-3; *SEG* 25, 672.

A mosaic floor, dated to the 2nd - 3rd c. AD, was uncovered at the same street. It consists of panels, decorated with fish, birds or cupids and a duck.

Karagiorgou, *Thessaly*, 45.

CEMETERIES

The cemeteries of the city were located outside the city walls, next to the roads leading to the neighboring cities of **Gonnoi** to the north, **Pherai** and **Demetrias** to the east, **Skotoussa** and **Pharsalos** to the south, **Atrax** to the west.

Zorba, *Αθήνα-Φερέες*, 47.

According to Karagiorgou (*Thessaly*, 47-48), the cemeteries were moved closer to the city in Late Hellenistic - Roman times. As far as Late Antiquity is concerned, there is very limited evidence, but most of the excavated

graves are situated close to the acropolis or in some cases within the Late Antique enclosure wall.

South Cemetery

Part of the south cemetery of the city was excavated at Iroon Polytechniou street (N. Papaioannou – N. Kalitzi - Chr. Tsatsos plot), at Galati street (E. Karata-siou plot), at Kypselis street, at the junction of Seferi and Byzantiou streets (P. Tsitsioumis plot), at Pournariou street, and at the junction of Sarantaporou & Pharsalon steets (L. Zachari – K. Papadopoulou – N. Karanika plot). It extended alongside the main route leading to Skotoussa and Pharsalos. The graves are dated from the second half of the 3rd c. BC to the 4th c. AD.

A. Tziafalias, *ADelt* 43, 1988, B, 260-263, pl. 138-140; 45, 1990, B, 218; A. Zaouri. *ADelt* 51, 1996, B, 365; E. Melliou, *ADelt* 53, 1998, B, 455-456; A. Zaouri – E. Melliou, *ADelt* 53, 1998, B, 456; *id.*, in *Ελληνιστική Κεραμική από τη Θεσσαλία* (2000) 91-106; S. Karapanou, *ADelt* 61, 2006, B, 635.

East Cemetery

Three square cist graves, built of clay bricks, dated to the 2nd c. AD, were found at the junction of G. Vlachou and Thessalonikis streets (I. Totsiras plot). Clay and glass vessels and bronze finds came to light.

A. Tziafalias, *ADelt* 35, 1980, B, 282-283, fig. 2, pls 132a-b; cf. A. Tziafalias, in *La Thessalie* 2, B, 177.

West Cemetery

Late Hellenistic and Roman graves were excavated at Thetidos, Kritonos and Herodotou streets.

A. Tziafalias, in *La Thessalie* 2, B, 177.

Grave Stelae

An inscribed grave relief of two ex-slaves was found. There are depicted a bust above the text and a school scene below it. Dated to the Early Imperial period.

N. Giannopoulos, *ADelt* 11, 1927-28, 56-57, no. 3; *IThessaly* 393; I. Leventi, in E. Voutiras, E. Papagianni, N. Kazakidi (eds), *Bonae Gratiae, Μελέτες Ρωμαϊκής Γλυπτικής προς τιμήν της καθηγήτριας Θεοδοσίας Στεφανίδου-Τιβεριίου* (2017) 217-220, fig. 5; *ead.*, in P. Karanastasi, Th. Stefanidou-Tiveriou, D. Damaskos (eds), *Γλυπτική και κοινωνία στη ρωμαϊκή Ελλάδα: καλλιτεχνικά προϊόντα, κοινωνικές προβολές* (2018) 97-98, fig. 4.

A grave stele with an epigram, dated to Roman times, and Hermes featuring below it, came to light.

N. Giannopoulos, *ADelt* 11, 1927-1928, 57-58, no. 4.

An epitaph for Pupeilleia Esspereis, dated to Roman times, was found, engraved on a reused stele.

N. Giannopoulos, *ADelt* 11, 1927-1928, 64-65, no. 7.

A grave relief of Late Roman times was found in the Pyrgioti field on the southeast edge of the city.

D. Theocharis, *ADelt* 16, 1960, B, 184.

Two epitaphs dated to the 2nd - 3rd c. AD and to the 3rd - 4th c. AD, respectively, were found.

K. Gallis, *ADelt* 29, 1973-1974, 581-582; *SEG* 29, 541-542.

Grave stele dated to the 2nd/3rd c. AD, was found.

K. Gallis, *ADelt* 29, 1973-74, B, 582, pl. 391b.

An inscribed grave stele, dated to Roman times, was found, depicting a standing female figure with a female slave tying up her sandal.

K. Gallis, *ADelt* 30, 1975, B, 191, pls 100a-b.

An epitaph of Clodia, daughter of Clodius, was found in secondary use at the intersection of Volos street and the railway.

K. Gallis, *ADelt* 31, 1976, B, 167, pl. 127a; *SEG* 34, 561.

Inscribed grave stele, dated to the 4th c. AD, was found.

A. Tziafalias, *ADelt* 34, 1979, B, 228 no. 10 (*SEG* 35, 633).

An epitaph of a freedwoman, dated to the end of the 1st c. BC, was found.

A. Tziafalias, *Θεσσαλικό Ημερολόγιο* 7, 1984, 226, no 109; *SEG* 35, 621.

Two epitaphs dated to the 1st and 3rd c. AD respectively, were incorporated in a wall of the church of Forti Saints.

A. Tziafalias, *Θεσσαλικό Ημερολόγιο* 7, 1984, 214-215 nos 89, 92; *SEG* 35, 622, 625.

An honorary epitaph of the people of Larisa for Damarreta, dated to ca. 100 AD, was found.

A. Tziafalias, *Θεσσαλικό Ημερολόγιο* 7, 1984, 228 no. 117; *SEG* 35, 629.

A grave stele depicting a young person on horseback and a tree with serpent, was found. The dead was possibly of Illyrian origin. Dated to the 2nd c. AD.

A. Tziafalias, *Θεσσαλικό Ημερολόγιο* 7, 1984, 229 no. 120; *SEG* 35, 631 (date).

Inscribed epitaph on a gray marble stele with relief representation of a young person on horseback. Dated to the 2nd c. AD.

A. Tziafalias, *ADelt* 39, 1984, B, 156, no. 66; *SEG* 35, 631.

A torso of a child's naked statue was found. Dated to the end of the 2nd c. BC.

A. Tziafalias, *ADelt* 40, 1985, B, 206, no. 19.

A grave stele of Roman date is mentioned.

A. Tziafalias, *ADelt* 45, 1990, B, 220, no. 24; *SEG* 45, 623.

Inscribed grave stele of Late Roman date. As a matter

of fact, the inscription was engraved on a Late Hellenistic rider relief.

A. Tziafalias, *ADelt* 46, 1991, B, 226; *SEG* 46, 647.

Lower part of an inscribed grave stele (originally painted) with a relief representation of a herm. Dated to the 1st c. BC.

A. Tziafalias, *ADelt* 46, 1991, B, 226; *SEG* 46, 648; A. Avagianou, in A. Avagianou (ed.), *Λατρείες στην 'περιφέρεια' του αρχαίου ελληνικού κόσμου* (2002) 69-70, Δ1.

A grave stele of Roman date was found.

A. Tziafalias, *ADelt* 52, 1997, B, 523, no. 6; *SEG* 51, 718.

Funerary epigrams dated to Roman - Late Roman times, came from Larisa. One of them refers to a pantomime. *IG IX2*, 639, 652, 656, 657; Peek, *GVIThess*, 15-22, nos 12-13, 19-20; B. Helly, *RPb* 1978, 125-126, 129-130; *SEG* 28, 521-524; S. Kravaritou, in Hatzopoulos, *Βορειοελλαδικά*, 379-380 n. 21, 25.

About Larisan relief stelae in Late Hellenistic - Late Roman period, I. Leventi, in Th. Stefanidou-Tiveriou, P. Karanastasi, D. Damaskos (eds), *Κλασική παράδοση και νεωτερικά στοιχεία στην πλαστική της ρωμαϊκής Ελλάδας* (2012) 251-263; *ead.*, in *XIIth International Colloquium on Roman Provincial Art. International Colloquium Corpus Signorum Imperii Romani. Roman Stone Sculpture. Dating of Stone Monuments and Criteria for Determinating of Chronology* (2014) 108-114; *ead.*, in E. Voutiras, E. Papagianni, N. Kazakidi (eds), *Bonae Graetiae, Μελέτες Ρωμαϊκής Γλυπτικής προς τιμήν της καθηγήτριας Θεοδοσίας Στεφανίδου-Τιβεριίου* (2017) 213-221; *ead.*, in P. Karanastasi, Th. Stefanidou-Tiveriou, D. Damaskos (eds), *Γλυπτική και Κοινωνία στη ρωμαϊκή Ελλάδα: καλλιτεχνικά προϊόντα, κοινωνικές προβολές* (2018) 95-104.

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Makrychori – Μακρυχώρι

2:1A

Tempi Mun. / Larisa R.Un.

An epitaph, dated to the 4th - 5th c. AD, was found. A couple is represented on it.

G. Gallis, *ADelt* 28, 1973, B, 336; *SEG* 27, 208.

Malouka – Μαλούκα

1:2B

Rigas Feraios Mun. / Magnisia R.Un.

Limestone quarries were located on the summit of Malouka, to the south-southwest of Pherai. They were active in Roman times.

M. Di Salvatore, in *La Thessalie2*, 100-102, fig. 10; Zorba, *Λάρισα-Φερέες*, 115.

Marmari(a)ni – Μαρμάρι(α)νη

2:2B

Tempi Mun. / Larisa R.Un.

A Late Antique settlement (Roman-Byzantine) is located at Marmarini, east of the modern village. It is probably related to the quarries of *verde antico* in **Omorfochori** (Chasabali). The quarries were in use from the Early Roman times till Late Antiquity.

Karagiorgou, *Thessaly*, 191; S. Sdrolia, *ARepLond* 2015-2016, 129-130.

The name of the modern village was derived from the medieval toponym Marmarianoi (Μαρμαριανοί / Μαρομαριανοί) mentioned by Antonius, Bishop of Larisa. It was the settlement of the workers in the quarries and was located on the ancient route leading from Tempì to Demetrias.

St. Gouloulis, in *Η Λάρισα: όψεις της Ιστορίας και της περιοχής, Πρακτικά 4^{ου} Συνεδρίου Λαρισαϊκών Σπουδών, Λάρισα 12-13 Απριλίου 1997* (2002) 140-141.

An inscription with a sacral law from the sanctuary of Artemis Phylake was found at Mavrogeia (place name), outside the village of Marmarini. Dated to the mid - 2nd c. BC.

J.-Cl. Decourt, A. Tziafalias, in *AEΘΣΕ* 3, 2012, 463-473; *id.*, *Kernos* 28, 2015, 1-39.

Melissochori – Μελισσοχώρι

2:1C

Kileler Mun. / Larisa R.Un.

A paved area, dated to the Late Hellenistic period, two pits with Hellenistic pottery and coins of Hellenistic and Roman date came to light during works for the construction of the P.A.T.H.E.

M. Vaiopoulou - E. Melliou, *ADelt* 51, 1996, B, 371-372.

Melissochori-Karaikia Magoula

2:1C/4:4D

Μελισσοχώρι - Καραϊκία Μαγούλα

Kileler Mun. / Larisa R.Un.

It is located ca. 2.7km south-southwest of Melissochori and 400m, southwest of the Larisa-Volos railway. Roman sherds are reported.

K. Gallis, *Θεσσαλικό Ημερολόγιο* 22, 1992, s.v. **Μελισσοχώρι 7** (Μαγούλα Καραϊνία).

Mikri Velanidia – Μικρή Βελανιδιά 1:2B

Rigas Feraios Mun. / Magnisia R.Un.

A small Late Roman settlement was located at the top of the Mikri Velanidia hill, along the paved path leading from the village of Sesklo to Chrysi Akti Panagias.

A. Intzesiloglou, *ADelt* 46, 1991, B, 218.

Mikro Perivolaki-Palaiokastro – Μικρό

Περιβολάκι-Παλαιόκαστρο 1:2A

Rigas Feraios Mun. / Magnisia R.Un.

A fortified settlement was unearthed on Palaiokastro hill (turk. Pilaf Tepe), ca. 1.5km south-southeast of Mikro Perivolaki, close to the Karnorrema valley, in the western part of the Pheraia territory. Roman finds are mentioned.

M. Di Salvatore, in *La Thessalie* 2, B, 104-105, figs 11, 16, 17 nos 17, 112 tab. 1, no. 17; Zorba, *Λάρισα-Φερέες*, 68.

MOPSION (Gyrtoni) – ΜΟΨΙΟΝ

(Γυρτώνη) 2:1B, 4:4C

Tempi Mun. / Larisa R.Un.

Liv. 42.61.11; Str. 9.5.22; St.Byz. s.v.

Inscriptions: *IG* IX2, 1056; N. Papadopoulou, A. P. Matthaiou, *Horos* 10-12 (1992-1998) 355-367 (*SEG* 48, 660); J.-L. García Ramón, B. Helly, A. Tziafalias, in M. B. Hatzopoulos (ed.), *Φωνής Χαρακτήρ Εθνικός* (2007) 63-103.

The name of the city is Mopsion and the ethnicon is attested as Mopseus or Mopse(i)tas.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 698 no. 404.

Mopsion was located on a ridge with three peaks, north-east of the modern village of Gyrtoni (turk. Bakraina). The acropolis is situated on the middle summit. Habitation extended till the Late Roman and Byzantine period in the plain area below the acropolis.

A. Arvanitopoulos, *Prakt* 1911, 334ff; *RE* XV11 (1933) 236-240, s.v. Μόψιον (Stählin); A. Tziafalias, *ADelt* 48, 1993, B, 249-253, fig. 2, pls 85b, e, f; *id.*, in *Έργο Εφορειών*, 97-98, figs 1-2.

Several inscriptions, among them decrees of the city, were found in secondary use in the masonry of a bath complex of Roman date on the south slope of a hill

named Dexameni Papageorgiou. The *frigidarium*, two *praefurnia* attributed to the *caldarium*, a resting place and three more spaces were uncovered. Dated to the 3rd c. AD. It was erected over the ruins of a sanctuary of Hermes and Hygeia. In the same area there are remains of a settlement, occupied from the 4th c. BC to the Early Christian period.

A. Tziafalias, *ADelt* 48, 1993, B, 249-253, fig. 2, pl. 85b, e, f; *id.*, in *Έργο Εφορειών*, 97-98; J.-L. García Ramón, B. Helly, A. Tziafalias, in M. B. Hatzopoulos (ed.), *Φωνής Χαρακτήρ Εθνικός* (2007) 63-64.

The decrees of the city are dated to the 3rd - 2nd c. BC. Apart from them, dedications to Asclepius, Artemis Ourania, Artemis Phosphoros and Apollo Lykeios came also to light.

J.-L. García Ramón, B. Helly, A. Tziafalias, in M. B. Hatzopoulos (ed.), *Φωνής Χαρακτήρ Εθνικός* (2007) 63-103. Two brothers, rhetors from Mopsion, are mentioned in an epitaph of the 2nd c. AD from Baeterrae (Béziers) in Gallia Narbonensis (*IG* XIV 2516).

H. Bouvier, in *La Thessalie* 1, 262.

Namata – Νάματα 2:2C

Kileler Mun. / Larisa R.Un.

Neolithic magoula with extensive scattering of Classical, Hellenistic, Roman and Byzantine pottery. It is located 500m, south-southeast of the village of Namata.

B. Helly, J.-P. Bravart, R. Caputo, *Θεσσαλικό Ημερολόγιο* 38, 2000, 23-24.

Nea Lefki – Νέα Λεύκη 2:1D

Kileler Mun. / Larisa R.Un.

A small part of a settlement of Hellenistic and Roman date was excavated during construction works for the P.A.T.H.E., in the village of Nea Lefki, 15km southeast of Larisa. Three building phases, dated from the Late Hellenistic period to the 3rd c. AD, have been identified. Also, part of the paved road leading to Larisa came to light.

A. Zaouri, *ADelt* 51, 1996, B, 372; A. Tziafalias, in *Αρχαιολογικές Έρευνες και Μεγάλα Δημόσια Έργα* (2004) 114.

Omorfochori (turk. Chasambali) – Ομορφοχώρι-

Χασάμπαλι 2:2B

Tempi Mun. / Larisa R.Un.

Marble quarries. They are located on the slopes of Chasambali hill between Mt Mopsion and Mt Drachmani, 10km southeast of Larisa to the north of the modern village of Omorfochori (turk. Chasambali).

Two groups of extraction zones are visible, one on the northern slope and the other around the church of Ascension, to the south.

They produced a serpentinite breccia, dark green, white-mottled or white-veined in colour, known in the ancient sources as *Thessalian stone* and in the Renaissance as *verde antico*. The production started in the Roman period and was intensified in the 5th - 6th c. AD and in the 9th - 10th c. AD. It has been used as decorative stone in Hadrian's villa at Tivoli, in Late Roman and Byzantine secular buildings and Early Christian churches in Greece, Italy and Constantinople (i.e. Agia Sophia), as well as for the imperial sarcophagi from the 5th c. AD onwards.

G. Lepsius, *Griechische Marmorstudien* (1890) 39-40; D. Jung, *PAJ* 36, 1961, 149-156; I. Papageorgakakis, *Γεωλογικά Χρονικά των Ελληνικών Χωρών* 18, 1966, 243-244; Karagiorgou, *Thessaly*, 179-180; *ead.*, in *Αρχαιολογικά τεκμήρια βιοτεχνικών εγκαταστάσεων κατά τη βυζαντινή εποχή 5ος-15ος αιώνας* (2004) 183-219; V. Melfos, *ΟξfJA* 27, 2008, 387-405; *id.*, *Ο πράσινος θεσσαλικός λίθος και το λατομείο της Χασάμπαλης* (2009); V. Melfos et. al., *Bull. Geol. Soc. Greece* 43.2, 2010, 851; Zorba, *Λάρισα-Φερέες*, 115; *Corpus archaion latomeion*, 76-77 no. 256, fig. 13.

The settlement of the workers in the quarries may have been located in **Marmari(a)ni**.

PHERAI (Velestino) – ΦΕΡΑΙ (Βελεστίνo) 1:2A
Rigas Feraios Mun. / Magnisia R.Un.

Thuc. 2.22.3; Xen. *Hell.* 2.3.4; 6.1.2-18; 6.4.21; 6.4.24; 6.4.31; Dem. 8.59; 9.12; 10.61; D.S. 14.81.5; 15.30.3; 16.37.3; 16.38.1; 16.50.2; 16.52.9; Grattius, *Cyngnetica* 182; Str. 9.5.15; 9.5.18; Ptol. 3.13.42; St.Byz. s.v.; *Eust.* Comm. ad. Il. 711-715.

Inscriptions: Leake, *Travels*, IV, 443 n. 1, pl. XL, no. 210; N. Giannopoulos, *Δελτίο Όθρου* 6, 1906, 18 no. 10; A. Arvanitopoulos, *AEphem* 1910, 354-361, no. 6; *IG IX2*, 412-456; *SEG* 28, 527; Y. Béquignon, *Recherches archéologiques à Phères de Thessalie* (1937), 89, 95 nos 57, 74; Zelnick-Abramovitz, *Taxing Freedom*, 154; A. Doulgeri-Intzesiloglou, in *Inscriptions and History of Thessaly*, 55-66; A. Doulgeri-Intzesiloglou, *Topoi* 8, 1998, 607-623 (*SEG* 48, 670).

The toponym is Pherai and the ethnicon is attested as Pheraios.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 704 no. 414.

It is located in the area of the modern town of Velestino. The acropolis was on the southwest side of the

asty, extending over Bakali magoula and the hill of Agios Athanasios.

The city went through a period of prosperity in the 2nd - 1st c. BC. The first strategos of the reconstituted Thessalian League was the Pheraian, Pausanias, son of Echekratos, and many others originated from the city during that period (*Demetrias* II, *passim* and Larisa for Pausanias, son of Thrasymedes). Pherai declined from the early 1st c. AD onwards and was finally abandoned in Late Roman times. On the other hand, many farms were installed in its territory in the Roman era (**Velestino Interchange 1 and 2; Magoula Agrokipiou**). These changes in the settlement pattern could be referred to in an inscription from Larisa dated to 4-14 AD. According to the text, an Augustus' libertus, *φορονηστής* of the inheritance tax, dedicated to the emperor Augustus and the Caesars Tiberius, Germanicus and Drusus Minor, a sacred property (the land, structures, human and animal workforce, as well as current and future revenues) in *Φεραϊκή* (A. Arvanitopoulos, *AEphem* 1910, 354-361, no. 6=*I.Thessaly* 363). So, this property was located in the territory of Pherai, if not including the entire *chora* of the city (B. Helly, in *Centre Jean Palerne, Mémoires II* [1980] 41-42; cf. the comment of Pleket in *SEG* 32, 367). Therefore, either the existence of the imperial estate drove the urban area to decline, or the decline of the city and the abandonment of the land drove to the conversion of a significant part of it (or even the whole area) into an imperial estate.

A. Doulgeri-Intzesiloglou, in *ήχάδιν, Τιμητικός τόμος για τη Στ. Δρούγου* (2016) 321-340. On a possible association of this property with the imperial estate mentioned in an inscription from Demetrias, and the two *saltoi* (Vouramisios and Iovios) of Synecdemos, cf. F. Camia, A. Rizakis, in *Villae Rusticae*, 84.

A dedication to Augustus (Theos Sebastos Caesar Soter) was found in secondary use in the masonry of a church in Velestino.

IG IX2, 425; Højte, *Statue bases*, 249, Augustus no. 121. Three manumission records, dated to the 2nd/1st c., late 1st c. BC and to reign of Augustus, came from the city (*IG IX2*, 413, 415 + Add.; *SEG* 28, 527; 42, 534; 56, 653). A. Doulgeri-Intzesiloglou, in *Inscriptions and History of Thessaly*, 62; Zelnick-Abramovitz, *Taxing Freedom*, 154.

Acropolis

Scanty building remains of Late Hellenistic and Early Roman times were found at Bakali magoula.

A. Intzesiloglou, *ADelt* 44, 1989, B, 221, pl. 135b.

Urban area

Several large and luxurious private houses were excavated. Dated to the 2nd and 1st c. BC.

A. Doulgeri-Intzesiloglou, in *La Thessalie*2, B, 81-42; A. Doulgeri-Intzesiloglou – P. Arachoviti, in *1^ο Συνέδριο Θεσσαλίας*, 232-242.

Building remains, dated to the Hellenistic and Roman period, were found at R. Pheraiou street - Central Agora (G. Bobotis plot) in the eastern part of ancient Pherai.

A. Intzesiloglou, *ADelt* 37, 1982, B, 222.

Part of a pipeline of Roman date was found at Papagou street (I. Simeonoglou plot).

A. Intzesiloglou, *ADelt* 37, 1982, B, 222.

Parts of a Doric portico and other buildings were excavated in the district of Bas-Baxe (Th. Samara plot). Dated to Hellenistic and Roman times. They were possibly located in the area of the ancient agora of the city. A. Intzesiloglou, *ADelt* 37, 1982, B, 223, fig. 1, pl. 137; *id.*, in *Υπέρεια* 1, 1990, 33-55.

A large luxurious building complex, dated to the 2nd-1st c. BC, was excavated at Pheron street (G. & Th. Apostolina plot) on the west fringe of Velestino where the south part of the ancient city extended. Also, a workshop of leaded objects was located in the complex. Furthermore, part of an ancient street came to light. Among the finds, there were coins of the Thessalian League dated to the 2nd - 1st c. BC.

A. Intzesiloglou, *ADelt* 43, 1988, B, 243-244, fig. 2, pl. 131; *ead.*, in *ΕλλΚερ* Γ', 1994, 385-386; *ead.*, in *ΕλλΚερ* Ε', 2000, 329-332; A. Doulgeri-Intzesiloglou – A. Moustaka, *Οβολός* 7, 2004, 497-500.

Part of a Hellenistic building complex with colonnaded courtyard and a domestic shrine, was excavated in the northwest part of the ancient asty, close to the ancient Agora. Among the finds, there were coins of the Thessalian League dated to the 2nd - 1st c. BC.

A. Intzesiloglou, *ADelt* 46, 1991, B, 212-213; A. Doulgeri-Intzesiloglou – A. Moustaka, *Οβολός* 7, 2004, 501, 503-504.

A domestic building, a house with central yard, was excavated in the central part of the *asty*. It was built in the Hellenistic period (2nd? c. BC) and was destroyed in the 3rd c. AD. Pottery dated to the 2nd - 3rd c. AD, and an issue of Vespasianus, dated to 76 AD, are among the finds.

A. Doulgeri-Intzesiloglou, in *ήχάδιν, Τιμητικός τόμος για τη Στ. Δρούγου* (2016) 330-334, figs 4-10.

Pottery workshops were located to the southeast of the acropolis (N. Stamouli plot) and were active till the

early 1st c. BC. Among the finds, there were coins of the Thessalian League, dated to the 2nd - 1st c. BC.

A. Doulgeri-Intzesiloglou, in *Μνήμη Θεοχάρη* (1992) 438; *ead.*, in *ΕλλΚερ* Β', 1990, 121-134; *ead.*, in *ΕλλΚερ* ΣΤ, 2004, 69 pl. 1; P. Arachoviti, A. Doulgeri-Intzesiloglou, in *Ελληνιστική Κεραμική από τη Θεσσαλία* (2000) 70-81; A. Doulgeri-Intzesiloglou – A. Moustaka, *Οβολός* 7, 2004, 495, 497; Zorba, *Λάρισα-Φερές*, 118-119.

Also, a number of Laconian roof tiles bearing names of the owners of the local workshops rather than of the magistrates, came from the excavations in the settlement. Dated to the period from the 4th to the 1st c. BC. A. Doulgeri-Intzesiloglou, *Τόποι* 8, 1998, 607-623 (*SEG* 48, 670); Zorba, *op.cit.*

Traces of occupation dated to the Imperial period were also found in the area of Hypereia Fountain.

A. Doulgeri-Intzesiloglou, in *ήχάδιν, Τιμητικός τόμος για τη Στ. Δρούγου* (2016) 330.

A coin hoard, dated to the 2nd - 1st c. BC, was found at Velestino (Velestino 1966=IGCH 315; CH V, 1979, 45). Dr. Theocharis, *ADelt* 29, 1967, B, 296; M. Oeconomidis, *ADelt* 29, 1973-74, B, 13; *ead.*, in *La Thessalie*2, B, 338, table 1; S. Kremydi-Sicilianou, in *Οβολός* 7, 2004, 240 table 1, 252 (late 2nd c. BC).

A grave stele came from Paliomylos, 2km northwest of Rizomylos, a village 3km north of Velestino. It bears an epigram of the 4th c. BC and above it, a funerary inscription of the 1st c. AD. A second inscribed grave stele with a relief depiction of the dead was found in the A. Lappas house. Dated to the 1st c. BC.

E. Mastrokostas, *REA* 66, 1964, 310-312, nos 1, 3.

The temple of Thaulios Zeus

It is located to the west of the Velestino-Chloe road, before the Machalorema bridge, on the northern fringe of the town of Velestino. It belongs to a peri-urban sanctuary and the god was worshipped together with En(n)odia and Zeus Aphrios. The temple was destroyed in ca. 200 AD by fire and the area was used as cemetery. A small *sekos*, erected over Late Hellenistic and Early Roman fills, with building material in secondary use, was excavated 20m northeast of Zeus' temple.

A. Arvanitopoulos, *Prakt* 1925, 41-42; P. Chrysostomou, in *La Thessalie*2, B, 339; *id.*, in *1ο Συνέδριο Θεσσαλίας*, 251, 253; Zorba, *Λάρισα-Φερές*, 145-249; P. Arachoviti, A. Doulgeri-Intzesiloglou, M. Tsigara, in *ΑΕΘΣΕ* 3, 2012, 451-458; M. Stamatopoulou, *Kermos* 27, 2014, 219-221, fig. 25.

An inscribed grave stele came from the northwest cemetery of the city, in the area of the Bakalorema torrent,

to the north of Thaulios Zeus' temple. The inscription is dated to the 3rd c. AD but it was engraved on a reused stele of the 4th c. BC.

E. Kakavogiannis, *ADelt* 32, 1977, B, 124; *SEG* 34, 568. A cist grave was excavated in the same area. Dated to the 1st - 2nd c. AD.

A. Doulgeri-Intzesiloglou, in *ἡγάδων, Τιμητικός τόμος για τη Στ. Δρούγου* (2016) 334-335.

A list of names, possibly a group of ephebes or attendants to the gymnasium of the city, was found in the area between the temple and the agora. The names were engraved from the late 3rd/early 2nd c. BC to the early 1st c. AD.

A. Doulgeri-Intzesiloglou, in *Inscriptions and History of Thessaly*, 55-66; *SEG* 56, 654.

The sanctuary of En(n)odia

It is a peri-urban sanctuary, located at Alepotrypes, in the southwest cemetery of the city, near the fortification wall. It was in use till the Late Hellenistic times when several graves were built over the walls of the shrine. The goddess was venerated together with a male divinity, possibly Zeus Meilichios.

O. Apostolopoulou-Kakavoyianni, in *Hypereia* 1, 1990, 57-69; Chrysostomou, *Εν(ν)οδία*, 29, 43-47, plan 2 no. 4, pls 3-4; Zorba, *Λάρισα-Φερές*, 149-150; M. Stamatopoulou, *Kernos* 27, 2014, 221-224, fig. 25.

A dedication, dated to the 2nd/1st c. BC came from the area.

Y. Béquignon, *Recherches archéologiques à Phères de Thessalie* (1937) 86, no. 49; *SEG* 39, 508.

Pherai in Late Antiquity

Stephanus (s.v. Φεραί) mentions two Pherai, the old one and the Pherai of his time. It has been proposed that the reference of the Byzantine lexicographer to a settlement of the 5th - 6th c. AD may be associated with a series of farms in the territory of Pherai, or with **Agios Georgios** called *small Phera*, by Rhigas of Velesino.

A. Doulgeri-Intzesiloglou, in *ἡγάδων, Τιμητικός τόμος για τη Στ. Δρούγου* (2016) 34; cf. also, Zorba, *Λάρισα-Φερές*, 69, 74.

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φθιωτικά 3, 2000, 499-514; *ead.*, in *ἡγάδων, Τιμητικός τόμος για τη Στ. Δρούγου* (2016) 321-340; A. Doulgeri-Intzesiloglou – P. Arachoviti, in *1^ο Συνέδριο Θεσσαλίας*, 2008, 232-243; P. Chrysostomou, *ΑΑΑ* 16, 1983, 95-106; Chrysostomou, *Εν(ν)οδία*, *id.*, in *1^ο Συνέδριο Θεσσαλίας*, 2008, 245-257; Zorba, *Λάρισα-Φερές*, 11-13, 37-39, 48-56, 65-77, 81-84, 96, 121, 145-157; A. Doulgeri-Intzesiloglou, in Adrymi-Sismani, *Θέατρα*, 67-74; V. Adrymi-Sismani, in *Αρχαίες Πόλεις Θεσσαλίας*, 120-123; *BarrAtlas*, Map 55, D2.

Prodromos 2 – Πρόδρομος 2

2:2C

Kileler Mun. / Larisa R.Un.

Prehistoric magoula. It is located ca. 400m southwest of the village of Prodromos, on the north side of the old Larisa-Volos road. Roman sherds have been reported. K. Gallis, *Θεσσαλικό Ημερολόγιο* 22, 1992, 175, s.v. Πρόδρομος 2.

SKOTOUSSA – ΣΚΟΤΟΥΣΣΑ

1:1A

Pharsala Mun. / Larisa R.Un.

Xen. *Hell.* 4.3.3; Arist. *Mir. ausc.* 841b9; Scyl. 64; Plb. 17.20.5; 18.20.6; 18.22.9; Liv. 36.9.4; Str. 9.5.20; Plu. *Thes.* 27; *Pomp.* 68; Paus. 6.5.2; 7.27.6; St. Byz. s.v. Inscriptions: IG IX2, 397-410; Zelnick-Abramovitz, *Taxing Freedom*, 154.

It is located on a plateau on the SW foothills of Chalkodonio Mt., between the villages of Ano Skotoussa and Agia Triada. The kome (?) Melambion, the river Onchestos (modern Platanorema, cf. the Onochonus Fl. in Plin. *Nat.* 4.8.30) and the hills of Kynos Kephalai were included in its territory (Plb. 17.20.5; 18.20.6; 18.22.9; Str. 9.5.20).

Stählin, *Thessalien*, 109-111.

It was bounded on the east by Pherai, on the south by Eretria in Achaia Phthiotis, and Pharsalos, and on the north by the hill range of Revenia.

The city name is Skotou(s)sa, Skotousai and Skotoessa, and its ethnicon is Skotossaioi, Skotoussaioi, Skotoessaioi.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 706 no. 415.

A considerable amount of topographical information on the city (names of the gates, a fountain, a water pipeline, shrines of Apollo Kerdoos, Heracles and Helen) is mentioned in an inscription of the early 2nd c. BC, concerning the reinforcing of the fortification wall.

V. Missailidou-Despotidou, *BSA* 88, 1993, 187-217 (*SEG* 43, 311).

Caesar was about to move to Skotoussa, in order to find supplies in the morning before the battle of Pharsalos (48 BC) (Plu. *Pomp.* 68).

The results of excavations in the acropolis and of the intra-site survey of the acropolis and the asty, indicate that the city declined in the Late Hellenistic period and was scarcely inhabited during Roman and Late Roman times, a view that corresponds to Pausanias' reference (6.5.2) that the city was deserted in his time. The city was reoccupied in the 5th c. AD.

A test excavation revealed the foundations of a long wall attributed to a large Hellenistic building, and a floor covered under a destruction layer of roof tiles. The pottery on the floor dates the destruction of the building to the end of the 1st c. BC.

F. La Torre *et alii*, *ASAtene* 94, 2016, 148, 151, 156; F. La Torre, S. Karapanou, V. Noula, M. Venuti Marta, in *AEΘΣΕ* 6 (in press).

A *dichalko* of the Thessalian League (196 - 1st c. BC) and a bronze issue of the 4th c. AD (334-375) came from the site.

F. La Torre *et alii*, *ASAtene* 94, 2016, 156, fig. 2.

Two manumission records, dated to the Imperial and Early Imperial period, respectively, were found.

A. Tziafalias, *ADelt* 43, 1988, B, 282, pl. 148a; 48, 1993, B, 257, no. 45; *SEG* 43, 312; 47, 786; Zelnick-Abramovitz, *Taxing Freedom*, 154.

A fragmentary public document of the Imperial period, mentioning gymnasiarchs, was found.

A. Tziafalias, *ADelt* 43, 1988, B, 282; *SEG* 43, 313; S.

Kravaritou, in Hatzopoulos, *Βορειοελλαδικά*, 381 n. 34. A statue base with an honorary inscription to T. Q. Flamininus was found and below it, a manumission record was engraved in the Flavian period. E. Mastrokostas, *REA* 66, 1964, 309-310.

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Spartia – Σπαρτιά

1:2B

Rigas Feraios Mun. / Magnisia R.Un.

Traces of occupation of Roman date are mentioned on a hill, called Spartia, Tampouri or Mal-Tepe, near the railway station, which is called Latomeio, 3km north-northeast of Sesklo on the eastern fringe of the Pheraia territory.

M. Di Salvatore, in *La Thessalie* 2, B, 106, 110, figs 16, 17 nos 1, 112 tab. 1, no. 1.

Sykourio – Συκούριο

2:2B

Tempi Mun. / Larisa R.Un.

An inscribed grave stele of the Imperial period was found.

A. Tziafalias, *ADelt* 48, 1993, B, 257, no. 54; *SEG* 47, 790.

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

MAGNESIA – ΜΑΓΝΗΣΙΑ

Pref. Magnesia-Larisa

Introduction

A. Pers. 492; Hdt. 7.132, 176, 183, 185; Th. 2.101; Scyl. 33; 64; 65; X. An. 6.1.7; Isoc. 5.21; Aeschin. 2.116; 3.83; D. 1.13; Arist. Po. 1267b; 1269b; Str. 7 frag. 14, 15a, 16, 16a, 16e; 9.5.1; 9.5.16; 9.5.21-22; Plin. Nat. 4.9.16.

The toponym is Magnesia and the ethnonicon is attested as Magnes.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 688; On the etymology, S. Bakhuizen, in R. Hagesteijn, E. Ch. L. Van der Vliet, *Legitimiteit of Leugen; achtergronden van macht en gezag in der Vroege Staat* (1981) 65-91; B. Helly, P. Boudouris, V. Melfos, *Archaeological and Anthropological Sciences* 3, 2011, 165-173.

It extended from Trikeri promontory on the south, to the Tempi pass and the estuary of Peneios R. on the north. It was bordered by Achaia Phthiotis and Pelasgiotis to the west, by Perrhaebia to the northwest and by Macedonia to the north.

RE XIV (1928) 459-471 s.v. Magnesia 1 (Stählin); V. Adrymi-Sismani, V. Karachristos, in *Αρχαίες πόλεις Θεσσαλίας*, 129-215.

The main geomorphological features mentioned in the sources of the Roman period are Pagasetic Gulf, Mt. Pelion, Mt. Ossa (Kissavos), Mt. Tissaion (Bardzogya / Sarakino), Homolē (the north foothills of Mt. Ossa), the lakes Boibeis (Karla) and Nessonis (Mavrolimni), Sepias Pr. (cf. **Theotokou**), Aianteion Pr. (Trikeri), Kikynethos Islets (for Skiathos, Peparithos-Skopelos, Ikos, Alonnisos and Skyros, cf. P. Karvonis – M. Mikedaki – G. Zachos, *TIR J35-Smyrna, I: Aegean Islands* [2012]), Anavros R. to the north of Demetrias (mod. Xerias R.) and the shore of Iolkos from Demetrias to modern Volos (Str. 9.5.15; 9.5.16; 9.5.22; Plin. Nat. 4.9.32; 4.8.29; Mela 2.44; Ptol. 3.13.47).

RE III (1897) 628-629, s.v. Boibeis (Oberhummer); VII (1936) 79-80, s.v. Nessonis (F. Stählin); XVIII (1942), 1591-1595, s.v. Ossa (J. Schmidt); XIX (1937) 339-341, s.v. Pelion (F. Stählin); VIA (1937) 1467, s.v. Tissaion (F. Stählin); For a different identification of Mt. Tissaion (Khlonon), C. W. J. Eliot, in D. J. McCargar (eds), *Classical Contributions, Studies in honour of Malcolm Francis*

McGrecor (1981) 27-31; on the lakes, H.-J. Höper, in E. Köhler, N. Wein (eds), *Natur- und Kulturräume, L. Hempel zum 65. Geburtstag* (1987) 175-187; R. Caputo, J.-P. Bravart, B. Helly, *Geodinamica Acta* 7, 1994, 219-231 (passim).

Strabo (7 frag. 14, 15a, 16, 16b, 16e; 9.5.15; 9.5.18-22;) lists as Magnesian cities of his time, Gyrtion (cf. **Pelasgiotis**) Demetrias, Methone, Olizon, Meliboia, Homolion or Homolē, Skiathos, Peparithos, Ikos, Alonnessos, Skyros, the town at Kikynethos and the villages of Demetrias, Rhizous, Sepias, Olizon, Boibe, Iolkos, Ormenion / Orminion. Pliny has a rather blurred view of the region and confuses cities of Magnesia (Iolkos, Ormenium, Pyrra, Methone, Olizon, Castana, Spalathra, Meliboea, Rhizus, Erynmnae, Homolium, Thaumacie), with cities from the Thessalian tetrades, the perioikic regions (Achaia Phthiotis) and Boiotia (Atrax, Orthae, Gyrtion, Crannon, Phalanna / Pelinna, Melitaea / Melite, Acharnae, Phylace, Thespiac or Iresiae, Potniae). Pliny's confusion is possibly due to his misunderstanding Strabo (9.5.21, C442). He also mentions Dotion as a town and not as a *pedion*, as well as the mouth of Peneios R. and the fountain of Libethra (where Orpheus was buried by the Muses).

The exact location of many Magnesian cities, especially on the Aegean coast, is a matter of debate. B. Helly (*Magnètes* [2014]) using as evidence the route of Argo in Apollodorus' *Argonautika*, has recently proposed for a handful of these ancient sites some different locations as opposed to the traditional point of view (cf. **Eury-menai, Homolion, Meliboia**).

The creation of the Second Magnesian League in the aftermath of the Third Macedonian War could be considered as a hallmark of the Roman period in Magnesia, since it lasted for many centuries until the time of Diocletian.

The members of the *Koinon* assembled in the Theatre of Demetrias and the decrees were erected in the *hiera agora* of the city. Apart from the bodies of the League (the Assembly and the Synedrion) a *strategos*, who was the eponym archon, a *nauarchos*, an *hipparch*, a *tamias* and a *grammateus* of the Synedrion or of the Assembly are epigraphically attested as officers.

Magnetes sided with Sulla during the First Mithridatic War, and Metrophanes, the admiral of Mithridates VI, ravaged the territory of Demetrias and that of Magnesia in general, in 88/7 BC (App. *Mith.* 29) (cf. **Demetrias**). Magnesia faced food shortage during the 1st c. BC, according to a decree of the League found in Demetrias (IG IX2, 1104, Corr. xvi).

Several imperial statues were erected by the League in **Demetrias**. Augustus is depicted on the emissions of the League as *Σεβαστός Μαγνήτων* (Rogers, *Copper Coinage*, 113-114). Additionally, Claudian (IG IX2, 1115), and Carus (IG IX2, 1138) were proclaimed *strategos* and *kyrios* of the League, respectively. Septemius Severus was also honoured by the League and the Council of the League as *theiotatos* and *megistos*, IG IX2, 1137).

Larsen, *GFS*, 295; Martin, *Leagues*, 83-84; Ch. Intzesiloglou, in E. Kontaxi, *Αρχαία Δημητριάδα*, 101-103; Graninger, *Cult and Koinon*, 33; S. Kravaritou, *Kernos* 24, 2011, 123; A. Batziou, Y. Pikoulas, *Horos* 22-25, 2010-2013, 343-350; S. Kravaritou, in *ΑΕΘΣΕ* 4, 2016, 285-286; *ead.*, in *Vir doctus Anatolicus, Studies in Memory of Sencer Şahin* (2016) 560; Pappas, *Koiná*, 127.

The mint of the League in Demetrias issued bronze coins during the 2nd and the 1st c. BC, as well as throughout the Imperial times from the reign of Augustus to the time of Valerian (fractions and multiples of the *ass*), depicting on the obverse Apollo, Centaur Chiron, seated Zeus, Poseidon, Zeus Akraios, Aphrodite Neleia, the ship Argo and Artemis Iolkia (cf. also **Pelion-Pliassidi**).

RPC I, nos 1421-1424; RPC II, nos 275-276; *RPC Consolidated Suppl.* I-III, nos S-1420A – S-1424A (additions) and no. 276; RPC III, no. 465; RPC IV online; RPC IX, part I, nos 151-153; BCD Thessaly II, lots 426.1-444; P. R. Franke, *AA* 82, 1967, 62-64; Furtwängler, *Demetrias*, 65-95; E. Papaefthymiou, *Οβολός* 7, 2004, 65-78; S. Kravaritou, in *Vir doctus Anatolicus, Studies in Memory of Sencer Şahin* (2016) 555, 557-559.

Magnetes lost their votes in the Delphic Amphictyony after its reorganization by Augustus and they were represented to it by the Thessalians.

B. Helly, in *Mémoires du Centre Jean Palerne* II (1980) 43-44; R. Bouchon, *BCH* 132, 2008, 438-439.

According to Bakhuizen, the Magnetes dissolved as an ethnos and became extinct as a territorial and political unit, when Thessaly became a separate province in Late Roman times.

S. Bakhuizen, in *La Thessalie*2, B, 21.

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S. Bakhuizen, in *Demetrias* V, 319-338.

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B. Helly, in St. Gogoulis, St. Sdrolia (eds), *Άγιος Δημήτριος Σπορίων. Ιστορία-Τέχνη-Ιστορική γεωγραφία του μοναστηριού και της περιοχής των εμβολών του Πηνειού* (2010) 391-418.

V. Adrymi-Sismani, V. Karachristos, in *Αρχαίες πόλεις Θεσσαλίας*, 129-215.

Ginalis, *Byzantine Ports*, 65-244.

Helly, *Magnètes*.

S. Kravaritou, in *ΑΕΘΣΕ* 4, 2016, 283-291.

S. Kravaritou, in *Vir doctus Anatolicus, Studies in Memory of Sencer Şahin* (2016) 552-566.

R. Boehm, *City and Empire*, 82-84, 157.

A. Ginalis, in T. Papacostas, M. Parani (eds), *Discipuli Dona Ferentes: Glimpses of Byzantium in Honour of Marlia Mundell Mango* (2017) 3-35.

S. Sdrolia, in *8ο Συνέδριο Λαρισαίων Σπουδών* (2015) 61-72.

Vittos, *Ομόλιον*.

INDEX

Aerani → Karla-Aerani

Afyssos – Άφυσσος / Άφησσος

1:4C

South Pelion Mun. / Magnisia R.Un.

The remains of a quay line and of a single central jetty dated possibly to the 6th c. AD have been identified, 350m south of the modern port. The installation has been associated with the fortification at Korakaipyrgos or Palaiokastro and the defense network of Pelion that was formed in the time of Justinian I.

Avramea, *Θεσσαλία*, 107; *TIB* I, 191; Ginalis, *Byzantine Ports*, 222-224; *id.*, in T. Papacostas, M. Parani (eds), *Discipuli Dona Ferentes: Glimpses of Byzantium in Honour of Marlia Mundell Mango* (2017) 14-17.

Agia-Kastri – Κάστρο Αγίας

2:2C

Agia Mun. / Larisa R.Un.

A Byzantine fort is located on the rocky hill of Kastri, in the west foothills of Mt. Mavrovouni, over the modern village of Kastri and lake Boibeis (Karla). Remains of baths of Roman date, were found in the plain below, at Chamamia (place name). The ancient citadel was probably located in the area of the Byzantine Kastro. Its location has been proposed as identifiable with that of ancient Amyros or Early Christian Kerkeion that underwent repairs in Justinian's I time. Quarries of white marble dated to the Hellenistic - Roman and Byzantine period, were investigated on the northeast slopes of the hill.

S. Katakouta, *ADelt* 49, 1994, B, 339; Zorba, *Λαογραφία*, 59.

It commands a view of a significant part of the plain and the lakeside route leading from Larisa to the cities of Magnesia, as well as the Kissavos-Mavrovouni coastal route that ended in lake Karla. A miliarium dated to 305-306 AD [*IG* IX2, 1353=*CIL* III 14206(35)] was found in the area of Vathyrema (cf. **Agia-Neromyloi**).

An epitaph dated to the 2nd / 3rd c. AD was incorporated in secondary use in the masonry of Panagia church at Kastri (*IG* IX2, 1095).

A stele crowned by pediment with acroteria was found at Paliokastro. An epigram was incised on it, in secondary use, in the 2nd c. AD.

Peek, *GVThess*, no. 5; B. Helly, *RPh* 1978, 121-122; *SEG* 28, 507.

Traces of habitation were found on the shore of lake Karla, 2km away from the village of Kastri. Roman and Byzantine sherds were collected.

E. Barisano – B. Helly, in N. Longdon – O. Melita (eds), *Proceedings of the EARSelESA Symposium on Remote Sensing Applications for Environmental Studies, 26–28 April 1983* (1985) 206.

Agia-Neromyloi – Νερόμυλοι Αγίας

2:3B

Agia Mun. / Larisa R.Un.

A Roman bath came to light in the K. Vlachokosta field at Kerasies (place name), 500m away from the village of Neromyloi, on the right side of the road leading from Larisa to Agia. A resting place, *tepidarium* with hypocaust and *praefurnium*, *caldarium* with hypocaust, *frigidarium*, *laconicum*, piscina, and other utility rooms (halls, warehouse) where excavated. These were furnished with marble revetments, plaques of Atrax green stone, and mosaics bearing geometric motifs and figurative decoration.

A. Tziafalias, *ADelt* 45, 1990, B, 214-217, fig. 4, pls 101-102.

It is considered as part of an ancient settlement, which is identified with ancient Sykyrion / Sykourion (*BarrAtlas*, Map 55, D1) (cf. S. Sdrolia, *ARepLond* 2015-2016, 129); *contra*, A. Tziafalias, in *Έργο Εφορειών*, 99 (proposes **Evangelismos** as location of Sykyrion).

From the town of Agia and the adjacent area came several inscriptions of Late Hellenistic and Roman date:

A mutilated list of names, dated to the 1st c. BC (*IG* IX2, 1075).

A craftsmen's association dedicated the honorific statue of the priest Diophanes, to Apollo Gadenos (*IG* IX2, 1076) in Imperial times.

Gaius Antonius Oubanianus, received honours as *eparch* (*IG* IX 2, 1077).

Epitaphs of Roman date came from the area (*IG* IX2, 1084, 1085, 1087, 1888, 1090-1991).

A dedication to the Egyptian deities, dated to the second half of the 2nd c. BC, was found (A. Tziafalias, *ADelt* 48, 1993, B, 256, no. 42; *SEG* 47, 670).

An Early Christian offering slab, dated to the 4th or 5th c. AD, provides evidence for the existence of a *martyrion* in the area, a monument for Christian martyrs.

G. Sotiriou, *DeltChrA* III.1, 1932, 7-16; Avramea, *Θεσσαλία*, 40 n. 3; E. Chalkia, *DeltChrA* IV.14, 1987-1988, 101-106; A. Lazaridou (ed.), *Transition to Christianity. Art of Late Antiquity, 3rd-7th Century AD*, 2011, 130 no. 89 (E. Chalkia).

Aligarorema – Αλιγαρόρεμα

1:3B

Volos Mun. / Magnisia R.Un.

Several farms, some of them fortified with tower, are located in the valley of Aligarorema to the south of Demetrias. They are dated from the 1st c. AD onwards. P. Martzolf, in R. Hanauer et al. (eds), *Festschrift zum 60. Geburtstag von W. Böser* (1986) 381-401; P. Triantaphyllopoulou, in *AEΘΣΕ* 3, 2012, 344.

Amygdali → Karla-Amygdali

Argalasti / Zasteni – Αργαλαστή / Ζάστενη 1:3C
South Pelion Mun. / Magnisia R.Un.

A Late Hellenistic grave containing three burials was found in the G. Kostantaki plot, close to the ancient quarries at Zasteni on the north slopes of Mt. Tissaion. It has been associated with the workers in the quarries. The quarries extend along Mt. Tissaion. The material from the quarries has been used in the construction of Early Christian monuments in Nea Anchialos and in the Pagasetic Gulf area, in general.

V. Adrymi-Sismani, *ADelt* 43, 1988, B, 250; cf. Karagior-gou, *Thessaly*, 181-182; V. Melfos et. al., in *Bull. Geol. Soc. Greece* 43.2, 851-852; *Corpus Αρχαίων λατομείων*, 79, no. 264.

ARMENION / ORMENION / ORMINION – APMENION / OPMENION / OPMINION

Str. 9.5.15; 9.5.18; 11.4.8; 11.14.12; Plin. *Nat.* 4.9.16; St. Byz. s.v.

The name of the *kome* is attested as Armenion, Ormenion, Orminion. According to Strabo, it was close to Boibeis lake, 20 stadia from Demetrias and 27 stadia from Iolkos. It was synoecized into Demetrias.

Various sites (Petra, the village of Chalitsi, or even Pallalia) have been proposed as its location. Unlocated in the *Inventory*.

B. Intzesiloglou, in *La Thessalie* 2, B, 47-48; V. Adrymi-Sismani, in *Αρχαίες πόλεις Θεσσαλίας*, 175; cf. *RE* XVIII (1939) 1105-1109 s.v. Ormenion, Orminion 1 (E. Meyer); J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 678-679, 689.

Cf. **Goritsa, Iolkos**.

BOIBE – BOIBH

Str. 9.5.15; 9.5.18; 9.5.22

Rigas Feraios Mun. / Magnesia R.Un.

It is mentioned as a *kome* of Demetrias in the time of Strabo.

The fortified summit of Paliokastro, east of the village of Kanalia, in the vicinity of lake Karla (anc. Boibeis), has been proposed as the location of the acropolis of Boibe. The city could have been situated in Agios Tryfon. Another candidate for its location is the area between Koryfoula (place name) and the hill of Agios Athanasios where habitation traces, dated from the Neolithic to Roman times, came recently to light.

V. Adrymi-Sismani, in *Αρχαίες πόλεις Θεσσαλίας*, 173-174. On the homonym lake (Str. 9.5.18; 9.5.21) cf. H.-J.

Höper, in E. Köhler, N. Wein (eds), *Natur- und Kulturräume, L. Hempel zum 65. Geburtstag* (1987) 175-187; *TIB* I, 136; *Barr.Atlas*, Map 55, D1.

Chani Kokkonas / Tsiriga Chorafia → Tempi- Chani Kokkonas / Tsiriga Chorafia

DEMETRIAS – ΔΗΜΗΤΡΙΑΔΑ 1:3B, 7
Volos Mun. / Magnisia R.Un.

Plb. 3.7; 18.11; D.S. 10.20; 20.110; Liv. 27.32; 28.5-8; 31.24; 32.37; 35.34; 36.20; 36.33; 40.24; 42.67; 44.12-13; 44.24; Str. 9.4.15; 9.5.14-15; 9.5.18; 9.5.20; 9.5.22; Plin. *Nat.* 4.29; Plu. *Dem.* 53.7; St. Byz. s.v.

Inscriptions: *IG* IX2, 1115-1197, Addendum; F, Stählin, *AM* 54, 201-226; J. Pouilloux – N. M. Verdelis, *BCH* 74, 1950, 33-47; D. Theocharis, *Thessalika* 3, 1960, 57-85 (*SEG* 23, 448); B. Helly, *BCH* 95, 1971, 543-559; *Demetrias* V; G. Panessa, in S. Cataldi et alii, *Studi sui rapporti interstatali nel mondo antico* (1981) 239-249; B. Helly, *BCH* 136-137, 2012-2013, 179-214; Zelnick-Abramovitz, *Taxing Freedom*, 153; S. Kravaritou, *Tekmeria* 12, 2014, 203-233; M. Stamatopoulou, in C. M. Draycott – M. Stamatopoulou (eds), *Dining and Death. Interdisciplinary Perspectives on the 'Funerary Banquet' in Ancient Art, Burial and Belief* (2016) 405-479.

Coins: The mint of the Magnesians League was located in Demetrias (cf. **Magnesia-Introduction**).

The name of the city is Demetrias and the ethnicon is attested as Demetrieus.

It is located on an inlet of the Pagasetic Gulf, on a hill near the coast, 1.5km south of Volos. Xerias (ancient Anavros) and Aligarorema torrents form the natural borders of the city. Demetrius I, synoecized settlements, situated on the Magnesians peninsula (Neleia, Pagasai, Ormenion, Rhizous, Sepias, Olizon, Boibe, Iolkos) and founded Demetrias. Some of them, however, were not abandoned till the Roman period, became *komai*, according to Strabo (9.5.15) or persisted in retaining the status of city until at least the Late Hellenistic times, but, in the end, were brought into the administrative and religious community of Demetrias (cf. **Spalauthra** and the sanctuary of Zeus Akraios and Chiron on Mt. Pelion and that of Apollo in **Korope**).

U. Kron – A. Furtwängler, in *Αρχαία Μακεδονία* III (1983) 147-168; Ch. Intzesiloglou, in E. Kontaxi (ed.), *Αρχαία Δημητριάδα*, 91-109; S. Kravaritou, *Kernos* 24, 2011, 111-135; Boehm, *City and Empire*, 84.

The city flourished in the Hellenistic period and remained a Macedonian stronghold till the battle of Pydna (167 BC). Aemilius Paulus ordered the demolition of

the walls after his victory. However, in the aftermath of the Third Macedonian War, it became the centre of the newly founded Magnesians League and remained so throughout the Roman period. Its territory expanded in the Imperial period.

Demetrias and the Magnesians League honoured judges (from Herakleia Trachinia, Messene, Sparta) and individuals (i.e. for their services as magistrates) in the second half of the 2nd c. BC. The *synarchia* of the city (*strategoi* and *nomophylaces*) is mentioned in the texts. The inscribed stones were erected in the *hiera agora* of the city.

IG IX2, 1108; A. Arvanitopoulos, *Polemon* 1, 1929, 28, no. 419; *IThessaly* 706; B. Helly, *BCH* 95, 1971, 543-559; *SEG* 12, 306; 32, 613; 34, 553; 37, 447.1. For the nature of *synarchia*, cf. J. Pouilloux – N. M. Verdelis, *BCH* 74, 1950, esp. 37-39; B. Helly, *BCH* 93, 1971, 557; A. Furtwängler, U. Kron, *AM* 93, 1978, 147; B. Helly, *BCH* 125, 2001, 264-265; A. Tziafalias – B. Helly, *BCH* 142, 2018, 315-316. On the *hiera agora*, P. Marzolf, in *Demetrias* I (1976) 47-62. On the existence of a second *agora* of commercial character, northeast of the Theatre, M. Stamatopoulou, in Hatzopoulos, *Βορειοελλαδικά*, 355.

Magnetes sided with Sulla during the First Mithridatic War. In the face of danger, the citizens of Demetrias repaired in haste the walls (especially the coastal one) with building material in secondary use (among it the famous painted stelae of Demetrias) and widened the tower in order to accommodate large catapults. Nonetheless, Metrophanes, the admiral of Mithridates VI ravaged the territory of Demetrias and Magnesia, in general, in 88/7 BC (App. *Mith.* 29).

B. Helly, in *Μνήμη Θεοχάρη* (1992), 349-365; Arvanitopoulos, *Γραπταί σήλαι*.

Demetrias honoured Gnaeus Pompeius as *energetes* in the period he headed the war against piracy (61-62 BC) (IG IX2, 1134), C. Caelius Rufus, *legatus pro praetore, tribunus plebis designatus*, as benefactor of the city in 52/1 BC (A. Arvanitopoulos, *Polemon* 1, 1929, 201-206, no. 424A; *IThessaly* 718), C. Iulius Caesar as Imperator Divus (A. Arvanitopoulos, *Polemon* 1, 1929, 201-206, no. 424; S. Kravaritou, in *Vir doctus Anatomicus, Studies in Memory of Sencer Şahin* [2016] 557). The Demetrians probably replaced, after the battle of Pharsalus, the statue of Caelius, as he had acted against Caesar (A. E. Raubitschek, *JRS* 44, 1954, 66-75; *SEG* 14, 474).

Marcus Junius Brutus, during the second civil war, found in Demetrias warships, ships of burden, ca. 16,000 talents in money and quantities of arms, accumulated there by Caesar for his expedition against the Parthians (App. 3.8.63; 4.10.75; Plu. *Brut.* 25.2).

Furtwängler, *Demetrias*, 84-85, 93-95.

Demetrias also honoured A. Didius Gallus, governor of Moesia in early 36 AD (IG IX2, 1135; *SEG* 12, 307; 14, 473; 23, 451; W. Peek, *Klio* 42, 1964, 319-327; J. Oliver, *GRBS* 8, 1967, 237-239), Caracalla (as Soter) (IG IX2, 1136) and Emperors of the early 4th c. AD (*Demetrias* V, 274, no. 7; *SEG* 37, 462).

Magnetes dedicated a statue to Titus (as Neos Apollon) that was erected in the area of the Theatre.

D. Theocharis, *Thessalika* 3, 1960, 81-82, no. 3; *SEG* 23, 450; Højte, *Statue bases*, 306-350, Titus no. 42.

They also honoured with statues, M. Aurelius Carus (IG IX2, 1138) and Lucius Septimius Severus (IG IX2, 1137).

Demetrias decayed in Roman times, the urban area shrank from the 1st c. AD onwards, and large parts of the city were abandoned (e.g. the southwest walled sector), covering a built-up area of c. 0.35 km², as opposed to the 0.8-0.9 km² of the Hellenistic habitation zone. It recovered in the 2nd - 3rd c. AD. The hub of the Roman city is located in the north part of the city near the north harbour, where luxurious houses and public buildings (Therma) came to light.

P. Triantaphyllopoulou, in *AEΘΣΕ* 3, 2012, 342-343; M. Karambinis, *JGA* 3, 2018, 326.

It was during this second period of prosperity that the water supply system was constructed. The pipeline of the Roman aqueduct that supplied Demetrias with fresh water, started from the foothills of Mt. Pelion, passed through Baxedes (Agios Georgios), crossed Dimini and continued onto the slope of the hill towards Bourboulithra, ending up in Dontia (ancient Theatre).

D. Tsopotis, *Θεσσαλικά Χρονικά* 1931, 209; V. Adrymis-Sismani, *ADelt* 45, 1990, 196-197 (G. Tsakanika's plot); *ead.*, in *Η ύδρευση στην περιοχή του Βόλου. Ιστορικές αναφορές και σύγχρονη πραγματικότητα* (1996) 38-40; Ch. Intze-siloglou, *ADelt* 51, 1996, B, 338-340, fig. 7, pl. 88 f; A. Batziou-Efstathiou, *ADelt* 56-59, 2001-2004, B, 476; Th. Makri-Skotinioti – A. Batziou-Efstathiou, in *Εργο Εφορειών*, 324, fig. 9, pl. 1; P. Triantaphyllopoulou, in *AEΘΣΕ* 3, 2012, 342-343.

The Roman and Late Roman cemeteries are situated in the same areas as the Hellenistic ones. The north cemetery is located in the area of Bourboulithra, along the route to Pherai, and the larger one in the south part. The latter extended up to the southeast slope of Prof. Ilias and reached as far as Palia Kalyvia Alykon in the eastern part of the archaeological site. Intra muros burials were found on the hill of the Palace and to the north of the Theatre.

E. Nikolaou, in *Έργο Εφορειών*, 309-314; *ead.*, in *Ελληνιστική Κεραμική από τη Θεσσαλία* (2000) 45-58; *ead.*, *Βόρειο Νεκροταφείο αρχαίας Δημητριάδας: Η ανασκαφή 1995-1996*, Master Thesis, Univ. of Thessaly (2016) 23-24; Karagiorgou, *Thessaly*, 66.

Demetrias is mentioned as Bishopric from the first half of the 5th c. AD onwards (Avramea, *Θεσσαλία*, 45-47, 197-198).

Two Early Christian Basilicas were excavated. The north one was located in the area of the Roman - Late Roman settlement and is called Basilica of Damokratia from the name of the donor of the mosaics, according to the inscription (Illustrius Damokratia) (*SEG* 37, 465a, b). The earlier phase of the church was built in ca. 400 AD over the remains of a small temple dedicated to East deities, dated to the end of the 3rd c. AD. A secular apsidal building (maybe the house of Damokratia herself), furnished with mosaics contemporaneous to those of the Basilica, was found 250m to the west. Also, a bath came to light to the south. The monuments are constructed of building material in secondary use. Several buildings with mosaics have been located in the vicinity but are still unexplored.

Demetrias IV; *Demetrias* V, 33, 49-61, 239-242; Karagiorgou, *Thessaly*, 65; Th. Makri-Skotinioti – A. Batziou-Efstathiou, in *Έργο Εφορειών*, 319-329, figs 6, 18, 19; P. Triantaphyllopoulou, in *ΑΕΘΣΕ* 3, 2012, 344.

The second Early Christian Basilica is a cemetery church and lies in the area of the south harbour. It was furnished with mosaics and is dated to the end of the 4th c. AD. The gravestones are pedimental stelae of an earlier date, re-inscribed in Late Roman times.

Karagiorgou, *Thessaly*, 65.

The gymnasium of the city is mentioned in an honorary decree for a gymnasiarch, dated to the 2nd/1st c. BC. It was possibly located near the Basilica of Demokratia, where the honorary inscriptions were found in secondary use.

A. Arvanitopoulos, *Polemon* 1, 1929, 126-128, no. 423; *I. Thessaly* 720; Kazakidi, *Εικόνες εν γυμνασίω*, 253 no. 32. Two epitaphs of Sicilians and one of a citizen of Hyria in Campania or Apulia were found.

A. Arvanitopoulos, *Polemon* 4, 1949-1950, 300; B. Helly, in *Les 'bourgeoises' municipales italiennes aux IIe et au Ier siècles av J.-C.* (1983), 360-361; *SEG* 33, 455.

Several manumission texts dated to Roman times, came from Demetrias (*IG* IX2, 1100b, 1115, 1117c, d, 1118b, 1119, 1120).

Zelnick-Abramovitz, *Taxing Freedom*, 153.

The Palace of the Antigonids

The Palace was abandoned after the battle of Pydna and pottery workshops were set up in the north wing of the colonnaded courtyard, in the second half of the 2nd c. BC up until the early 1st c. BC. The south wing of the peristyle was used as cemetery in Late Roman and Early Christian times. Three coins of the early 4th c. AD came to light. Thirteen pit and tile graves were excavated yielding very few finds. A Late Roman oenochoe of the 3rd c. AD and a bronze issue of Diocletian are mentioned among them. A watchtower of Late Roman date was constructed in the east wing. A silver dinar of Marcus Antonius was found in the courtyard.

D. Theocharis, *ADelt* 17, 1961/2, B, 173; A. Batziou-Efstathiou, *ADelt* 46, 1991, B, 207-208; 52, 1997, B, 461; *ead.*, in *Έργο Εφορειών*, 293-300; *ead.*, in *Ελληνιστική Κεραμική από τη Θεσσαλία* (2000) 39-42; *ead.*, in *ΕλλΚερ* ΣΤ, 2004, 45-46.

Theatre

The theatre is located within the walls of ancient Demetrias, at a site known as “Sta Dontia” (meaning “At the Teeth”, because of the surviving pillars of the ancient aqueduct passing over the upper part of the cavea), near the neighbourhood of “Nees Pagasses”.

The location of the theatre in the city is not accidental. The theatre was built opposite the Palace of the Macedonian Kings and below the hill on which stood the Heroon of the Archegetes and Builders of the city of Demetrias. It has been argued that the theatre served also the needs of a Heroon.

The theatre was constructed when the city was founded by the Macedonian king Demetrios Poliorketes, in 294-292 BC. A building phase of Roman date was revealed in the stage area. A fragment of an inscription with the name of Tiberius (*SEG* 23, 449), used as building material, provides the terminus post quem¹⁷. The current state of the theatre, stripped of its stone seats, was created after the final abandonment of the building in the mid-4th c. AD.

Despite extensive stone-robbing, which started right after the abandonment of the theatre, the monument preserves the characteristic tripartite form of Hellenistic theatres: stage building, orchestra and cavea with epitheatre.

¹⁷ According to one point of view, this specific inscription is related to the renovation of Demetrias' public monuments, S. Kravaritou, in *Vir doctus Anatolicus, Studies in Memory of Sencer Şabin* (2016) 558-559.

Four phases have been identified to date in the stage building and another three or four in the cavea, and, although not yet accurately dated, phase correlation between the two areas has been definitively established.

A retaining wall was constructed in Roman times in the north parodos after the collapse of the Hellenistic one. V. Stais, *Prakt* 1901, 40. A. Arvanitopoulos, *Prakt* 1907, 180-181; 1912, 156-159; D. Theocharis, *ADelt* 16, 1960, B, 172-174, fig. 1; *id.*, *Thessalika* 3, 1960, 57-85; Ch. Intzesiloglou, *ADelt* 42, 1987, B, 253-254; 47, 1993, B, 227-228; 51, 1996, B, 338-342; *id.*, *Les Dossiers d'Archéologie* 159, 1991, 58-59; *id.*, *Μνημεία Μαγνησίας*, 116-123; *id.*, in V. Adrymi-Sismani, *Θέατρα*, 33-47; S. Kravaritou, in *ΑΕΘΣΕ* 4, 2016, 286.

A coin hoard, containing issues of the Thessalian League and one of the Magnetes, was found in the wall of a large building that was erected on the north side of the stage, after the destruction of the second phase of the Hellenistic times. It is dated between 46/5 and 27 BC.

B. Intzesiloglou, *Οβολός* 7, 2004, 457-478.

Remains of a large public building and part of an Imperial statue came to light 350m northeast of the theatre.

D. Theocharis, *ADelt* 16, 1960, B, 174.

Urban area

Building remains and heaps of stones from a ruined segment of the wall of the *proteichisma* were found in the E. Michalopoulou plot. Pottery of the 4th c. AD was collected.

A. Intzesiloglou, *ADelt* 35, 1980, B, 271-272.

A ruined part of the *proteichisma* was found in the T. Anastasiou plot. Pottery of the 4th c. AD was collected.

A. Intzesiloglou, *ADelt* 35, 1980, B, 272.

Two rooms of a Late Roman building (4th c. AD) were uncovered at the Volos-Almyros Road (I. Parisi plot), inside the area of the ancient city. A number of bronze coins was found.

A. Intzesiloglou, *ADelt* 37, 1982, B, 227.

Another Hellenistic - Roman cemetery was found in the area outside the fifth tower of the city walls (E. Polyzoi plot). Twenty-three graves dated to the Hellenistic and Roman period were excavated.

A. Batziou-Efstathiou, *ADelt* 37, 1982, B, 228-229, pl. 143. Part of the Hellenistic coastal wall was unearthed on the Sesklo promontory. A cemetery of Hellenistic - Roman date is situated outside the walls. Six graves were excavated.

A. Batziou-Efstathiou, *ADelt* 56-59, 2001-2004, B, 463, fig. 1.

Building remains dated to the Early Roman times, were found in the E. Goutzini plot.

A. Batziou-Efstathiou, *ADelt* 42, 1987, B, 263, pl. 151b. Building(?) remains of Late Roman date were excavated at Aivaliotika, in the north part of the ancient city (K. Verbioti plot). In the same plot a strong wall came to light. It may have formed part of the Late Roman fortification of the city.

A. Batziou-Efstathiou, *ADelt* 43, 1988, B, 241, pl. 140b. At Aivaliotika, also, pottery of the Roman period came to light (Primary School plot).

A. Batziou-Efstathiou, *ADelt* 51, 1996, B, 335.

Building remains and a waste pit dated to the 1st and 2nd c. AD, were found in the Aivaliotika region (N. Korenti plot). Pottery and coins were collected. Also, two graves of Late Roman date came to light.

P. Triantaphyllopoulou, *ADelt* 52, 1997, B, 464-465.

Part of a Late Roman house was found in the area of the north harbour. Five spaces of it were excavated. Pottery, mainly amphorae, small bronze artifacts and a large number of coins came to light (Roman Republic, Maximian, Licinius, M. Aurelius, Constantine I).

A. Batziou-Efstathiou, P. Triantaphyllopoulou, in *Έργο Εφορείων*, 305-306.

A second house was excavated a few metres to the south. Six areas were revealed, two of them with hearths. It was destroyed twice by fire, in the late 1st - early 2nd c. and in the 4th c. AD. Pottery (cooking and domestic wares) was collected, as well as 38 coins, among them issues of Constantine I, Constantius II, Valentinian, Julian II.

A. Batziou-Efstathiou, P. Triantaphyllopoulou, in *Έργο Εφορειών*, 306.

Remains of a Roman house with baths furnished with marble bath tubs and mosaics were found on Lemesou street at Aivaliotika (P. Papachatzi plot). The house is dated to the 1st - 2nd c. AD but it underwent repairs in Late Roman times and was destroyed by fire in the late 3rd - early 4th c. AD. The drainage pipeline of the baths ran through the Hellenistic road, providing evidence that the road network of the city remained the same in Roman times.

P. Triantaphyllopoulou, *ADelt* 53, 1998, B, 415, fig. 1.

At the same street, 10 spaces of a luxurious house were excavated (X. Tompra - V. Kalopita plot). The walls were decorated with geometric motifs and palmettes in some areas or with imitations of marble revetments in some others. In the west part of the building there was probably a domestic shrine. In this area bronze statuettes

of Athena with Corinthian helmet, of Aphrodite, Asclepius and Hermes were found. A large quantity of pottery, many amphorae and cooking wares came to light. It was built in the 1st c. AD and was destroyed by fire and abandoned in the mid - 3rd c. AD.

P. Triantaphyllopoulou, *ADelt* 56-59, 2001-2004, B, 519-521, figs 50-58.

In the same area (Aivaliotika), a building of Roman times came to light (A. Makri plot). Three child burials without offerings, were found on the inside and outside of the building. They are probably dated to the Late Roman period.

A. Batziou-Efstathiou, *ADelt* 53, 1998, B, 415, fig. 2, pl. 158a.

Remains of a Late Roman building and of the north Hellenistic wall of the city came to light at Peukakia street, in Aivaliotika (G. Sephel-M. Kounoupi plot).

A. Batziou-Efstathiou, *ADelt* 55, 2000, B, 466.

Remains of a domestic building were found at Leukosias street (A. Manioti plot) in Aivaliotika. Dated to the first half of the 4th c. AD.

P. Triantaphyllopoulou, *ADelt* 56-59, 2001-2004, B, 463-464, figs 2-4.

Part of a building came to light at Leukosias street (Ch. Kontomina plot). Three graves were located inside the building with burials dated to the 2nd and 1st c. BC.

P. Triantaphyllopoulou, *ADelt* 63, 2008, B, 680-681, figs 14-15.

Part of a Roman house was excavated at Paphou street (A. Tsigkra-Mastoras plot) in Aivaliotika (a neighbourhood that coincides with the north part of the city where the residential part of the Roman city was located). Two building phases were detected. It is dated to the 3rd c. AD. A *senatus consultum* dated in 167 BC was found in secondary use.

P. Triantaphyllopoulou, *ADelt* 56-59, 2001-2004, B, 476-78; A. Batziou-Efstathiou, Y. Pikoulas, in *Inscriptions and History of Thessaly*, 79-89.

Building remains and pottery dated to the 2nd - 3rd c. AD were found at Ag. Triantaphyllou street (A. Gamplia plot), in the north part of the ancient city.

P. Triantaphyllopoulou, *ADelt* 63, 2008, B, 680, fig. 13.

A strong wall and Roman sherds, as well as parts of glass vessels were found at Kokkinas street (Th. Kazi and G. Adamantidi plots).

A. Batziou-Efstathiou, *ADelt* 44, 1989, B, 228, pl. 130b.

Part of a Roman building and a drainage pipeline was found at Keryneias street in Aivaliotika (G. Intzoglou plot).

P. Triantaphyllopoulou, *ADelt* 61, 2006, B, 605, figs 9-10.

Part of a house came to light in Aivaliotika (H. & E. Makridi plot). Two building phases, dated to the Early Roman period and to the 3rd c. AD, were excavated.

P. Triantaphyllopoulou, *ADelt* 61, 2006, B, 605-606, figs 11-12.

A Roman building was found to the south of the road leading to Peukakia. It was constructed in the 1st c. BC. V. Rontiri, *ADelt* 43, 1988, B, 241-242.

Architectural remains and a retaining wall were unearthed along the Volos-Athens road (Phil. & El. Garyphallou plot), in the north part of the ancient city. A Roman coin of the 3rd c. AD is mentioned among the finds.

A. Batziou-Efstathiou, *ADelt* 45, 1990, B, 197, fig. 3.

Five spaces of a Late Roman building were uncovered in the area of the north harbour of the city, close to the ancient shoreline (A. Karampela plot). Remains of another one, dated to the second half of the 3rd-first half of the 4th c. AD, were found at Paphou street (D. Gianakopoulou plot).

A. Batziou-Efstathiou, *ADelt* 45, 1990, B, 198, fig. 4, pls 94c, 95a; P. Triantaphyllopoulou, *ADelt* 52, 1997, B, 464, fig. 4, pl. 180c.

Hellenistic and Roman horizons were found in the V. Gountara plot. Part of a mosaic, sherds mainly of amphorae, came from the Roman strata.

A. Batziou-Efstathiou, *ADelt* 45, 1990, B, 198-199, fig. 5.

Architectural remains and a pipeline, dated to the Late Roman period, were unearthed in the Aik. Marouli-Zisi plot.

A. Batziou-Efstathiou, *ADelt* 47, 1992, B, 229.

Remains of two Roman buildings were found in the V. Voulgari plot.

A. Batziou-Efstathiou, *ADelt* 56-59, 2001-2004, B, 476, fig. 17.

The centre of the Roman city was located in the north part of the ancient city (Aivaliotika region). Six spaces of a Late Roman house were excavated at Lemesou street (Th. Karaiskou plot). It was in use in the 4th c. AD and was constructed over the ruins of a house destroyed at the end of the 1st - early 2nd c. AD. Part of another Late Roman house, destroyed by fire, was found close to the aforementioned one.

P. Triantaphyllopoulou, *ADelt* 52, 1997, B, 463-464, fig. 3, pl. 180b.

Large parts of a luxurious *villa urbana* (14 spaces) arranged in two levels, was excavated at Peukakia street, in Aivaliotika (E. Michalopoulou plot). It was furnished with mosaics and was in use in the 1st and 2nd c. AD.

Extensions were added to the building and repairs took place in it, during the Roman period until the 3rd c. - first half of the 4th c. AD.

P. Triantaphyllopoulou, *ADelt* 54, 1999, B, 400-401, figs 20-23.

Part of a two-storey building. A paved yard (or atrium) with well, decorated with a mosaic depicting a figure holding a trident between two dolphins, came to light in the K. Pallikara plot at Aivaliotika. On the basis of coin evidence, it is dated to the 3rd and early 4th c. AD. In the same plot, part of the north fortification was found. It is built of small stone blocks and material in secondary use. It is associated with the events of 88 BC.

A. Batziou-Efstathiou, *ADelt* 54, 1999, B, 399-400.

Part of a tavern with semi-basement rooms was excavated at Peukakia street, in the region of Aivaliotika (G. Sephel plot). It is dated to the 3rd - 4th c. AD and was destroyed by fire. A variety of fine wares, lamps, amphorae and domestic wares (among them cups with *eileos* dipinto), as well as more than 100 coins, were found (issues of the Magnesian League in the reigns of Domitian and Gallus, coins of the Thessalian League and Imperial coins of Aurelian and Maximinus date). It shares a stoa with the villa, which came to light in the E. Michalopoulou and K. Pallikara plots and has been interpreted as the residence of the tavern owner. A mould for a clay lamp depicting two gladiators was among the finds (3rd c. AD).

A. Batziou-Efstathiou, *ADelt* 56-59, 2001-2004, B, 516-519, figs 47-49; *ead.*, in *Ανασκαφικό Έργο*, 152-153; A. Batziou-Efstathiou, P. Triantaphyllopoulou, in *ΑΕΘΣΕ* 1, 2003, 193-205; A. Batziou-Efstathiou, in *Πότνια Οίνου, Διεθνές επιστημονικό συνέδριο προς τιμήν της Στ. Κουράκου-Δραγώνα* (2009) 79-81, pls 71-77; P. Triantaphyllopoulou, in *ΑΕΘΣΕ* 3, 2012, 343; *Αγώνες και Αθλήματα στην αρχαία Θεσσαλία* (2004).

Remains of a wall, a pipeline, pottery, sherds of storage vessels and parts of columns of Roman date were found to the south of the abovementioned building complex (*villa urbana*) at Aivaliotika (A. Maragianni and S. Voulgaris plots).

A. Batziou-Efstathiou, *ADelt* 60, 2005, B, 495-6, fig. 8.

In the same region, but in the north section of ancient Demetrias, west of the Roman Thermai and northwest of the Basilica of Damokratia, part of a Roman building came to light (D. Chiou – P. Pandelidou plot). Two building phases were identified. The first one is dated to the 1st c. BC - 1st c. AD and is characterized by the use of building material in secondary use. The Roman

building was erected over the remains of a Late Classical one. A stele with a manumission inscription and a coin of Licinius I, came from the surface stratum.

A. Batziou-Efstathiou, *ADelt* 60, 2005, B, 496-497, figs 10-11.

In the same part of the ancient city (Aivaliotika-north section), where the core of the Roman settlement is located, part of a building dated to the 1st - 3rd c. AD was excavated (Milonos street, V. & E. Kotrotsi plot).

P. Triantaphyllopoulou, *ADelt* 60, 2005, B, 501-503, figs 30-31.

Parts of the Large Thermai of the city came to light on a low hill north of Basilica A (G. Voulgari plot). The remains of the Thermai cover not only the hill area (ca. 900 m²) but extend at least towards three directions, to the south, north and west.

A. Batziou-Efstathiou, *ADelt* 54, 1999, B, 465 figs 1-2.

Another bath complex dated to the 3rd c. AD, came to light in the northern part of Demetrias. The *apodyterium*, *caldarium*, *tepidarium*, *frigidarium*, as well as the hypocaust were found. Remains of a glass workshop were excavated to the south.

P. Triantaphyllopoulou, *ΑΕΘΣΕ* 5, Volos 26.2-1.3.2015 (summary).

Egyptian deities and the Sarapion

The cult of the Egyptian deities in Late Hellenistic and Roman Demetrias is well documented.

A decree of the city honouring magistrates was erected in the sanctuary of Sarapis.

IG IX2, 1108; A. Arvanitopoulos, *Polemon* 1, 1929, 28 no. 419; *I.Thessaly* 706.

Dedications to Sarapis and Isis dated to the 2nd - 1st c. BC and the Imperial period, came from Demetrias.

I.Thessaly no. 713; *SIRIS* 104; L. Robert, *Hellenica* 1, 66 no. 1; J.-Cl. Decourt – A. Tziafalias, in L. Bricault, M. J. Versluys, G. P. Meyboom (eds), *Nile into Tiber. Egypt in the Roman World, Proceedings of the III International Conference of Isis Studies* (2007) 354; *RICIS* nos 112/0705, 0706 & Suppl. 112/0705; Schörner, *Votive*, no. 1118; Heinz, *Thessalische Votinstelen*, 439, A 133; S. Kravaritou, *Tekmeria* 12, 2014, 208-226, 217 n. 54.

Hypostoloi, a cultic group, honoured in 117 BC, Kriton, son of Kriton, priest of Sarapis in Demetrias, who had also been *general* of the Magnesian League, for the donation of 1,000 drachmas to the Egyptian Gods and to their group (association?) (*IG* IX2, 1107; *SIRIS* 102; *RICIS* 112/0703). Demetrias, also, honoured him for his term as priest of Sarapis (*RICIS* 112/0704).

S. Kravaritou, in *Vir doctus Anatolicus, Studies in Memory of Sencer Şahin* (2016) 555-556; I. Arnaoutoglou, in V. Gasparini & R. Veymiers (eds), *Individuals and Materials in the Greco-Roman Cults of Isis. Agents, Images, and Practices, Proceedings of the VIth International Conference of Isis Studies* (2018) I, 262, 265 n. 89, 279 no. X1; For *Hypostoloi*, M. Malaise, *Chronique d'Égypte* 82, 2007, 302-322.

A large building was excavated at the southern edge of the city, on the northern slope of Proph. Ilias hill. A votive stele with traces of Harpokrates' name and a marble statuette (?) of Isis holding Harpokrates or Horos were found. Arvanitopoulos attributed the latter to the cult of Harpokrates but it could equally be associated with the public sanctuary of Sarapis or "with a second cult place-a private one (?) devoted to the Isiac cults", according to Kravaritou.

A. Arvanitopoulos, *Prakt* 1915, 160-161; G. J. F. Kater-Sibbes, *Preliminary Catalogue of Sarapis Monuments* (1973) 88-89, no. 493; J.-Cl. Decourt – A. Tziafalias, *op. cit.* 349; S. Kravaritou, *Tekmeria* 12, 2014, 216.

Other cults of Roman period

Apart from the cults of the Egyptian deities and of Artemis Ennodia and Pasikrata (infra p. 89), several others are attested in the epigraphical record of the city.

An altar to Zeus Akraios found in the church of Panagia in Ano Volos, is attributed to Demetrias. Dated to the second half of the 2nd c. AD.

IG IX2, 1128; Schörner, *Votive*, no. 1111; Heinz, *Thessalische Votivstelen*, 387, A1.

A votive relief depicting the Syrian goddess Parthenos (Atargatis) standing on a fish and surrounded by Hadad, Adonis, and Hermes, was found in the northern sector of the city (Basilica of Democratia). It was dedicated to the goddess by a priestess of her cult. Dated to the 2nd - 3rd c. AD.

V. Von Graeve, in *Demetrias* I, 145-156 pls 35-39 (*SEG* 26, 646); S. Kravaritou, in Melfi, O. Bobou (eds), *Hellenistic Sanctuaries: Between Greece and Rome* (2016) 144.

Also, the "Thesmophorion" that was reused for the cult of Demeter, Kore and Pluto, had been in use in the mid - 2nd c. BC, along with the so-called Metroon.

A. Batziou-Efstathiou, in I. Leventi – Ch. Mitsopoulou (eds), *Ιερά και λατρείες της Δήμητρας στον αρχαίο ελληνικό κόσμο* (2010) 179-188; M. Stamatopoulou, in Hatzopoulos, *Βορειοελλαδικά*, 357-359.

The cult of Asclepius is documented in Demetrias. A fragment of inscription records offerings to Asclepius

Soter and Telesphoros that were kept in a building (*nomophylakion* or *kleidophylakion*) (IG IX2, 1126; L. Robert, *Hellenica* I, 1940, 67 no. 2). Also, an *oikonomos* of Sebastos /oi offered a dedication to the god and Hygeia (IG IX2, 1124; Heinz, *Thessalische Votivstelen*, 423, A 97). The reference to this functionary ascertains the existence of an imperial estate in the region.

Mili, *Religion and Society*, 143 no. 258; F. Camia, A. Rizakis, in *Villae Rusticae*, 83-84 (cf. also, the imperial estate in **Pherai**).

A cylindrical urn dated to the Imperial period, came from Demetrias (it is identified as dedication in *SEG*, and as a funerary monument by Kravaritou). It is decorated with three figures of snakes and three horse heads and bears the inscription ἡρώων / ἡρωισσῶν / κτιστῶν (IG IX.2 1129), implying probably the heroized founders of the city or descendants of a group of *heroistai*. It could also be related to the 3rd c. BC cult of the *archagetai* and *ktistai*.

W. Leschhorn, *Gründer der Stadt* (1984) 264; D. Lyons, *Gender and Immortality: Heroines in Ancient Greek Myth and Cult* (1997), 31; *SEG* 47, 723; Heinz, *Thessalische Votivstelen*, 442-443, A 140; S. Kravaritou, in P. Martzavou and N. Papazarkadas (eds), *Epigraphical Approaches to the Post-Classical Polis. Fourth Century BC to Second Century AD* (2013), 257.

A dedication to Aphrodite Neleia dated to the 2nd c. AD came from Demetrias (IG IX2, 1125).

S. C. Backhuizen, *OrbTerr* 2, 1996, 92, 110; *SEG* 47, 722.

Imperial cult

An altar to the Olympians and L. Septimius Severus was found at Boidolivado (place name) (Lagou & Kokovinos fields), 75m east of the Early Christian Basilica A. The dedicator has the title of the *Panhellen*, therefore, he represented Demetrias in the Panhellenion and, according to the text, performed sacrifices seeking good omens for the salvation and victory of the Emperor.

G. Chourmouziadis, *ADelt* 21, 1966, B, 257; *SEG* 25, 680; S. Kravaritou, in *AEΘΣΕ* 4, 2016, 286; *ead.*, in *Vir doctus Anatolicus, Studies in Memory of Sencer Şahin* (2016), 559-560.

The expression "god", "god son of god", "New Apollo", the votive altar dedicated to the Olympian Gods and to the Major Saviour Emperor Lucius Septimus Severus (supra p. 83), the high priest of Sebastoi and the *agonotheisia* provide good evidence of the Imperial cult in Demetrias. The center of the cult must have been located in the area of the Roman agora and the theater.

S. Kravaritou, *Kernos* 24, 2011, 123; cf. Camia, *Theoi Sebastei*, 130; S. Kravaritou, in *ΑΕΘΣΕ* 4, 2016, 286-288.

The South cemetery and the sanctuary of Artemis Ennodia and Pasikrata

A tomb of Roman date was found in the N. Nikolaou plot beside the ancient wall, close to the “Amphanae Gate” of the fortification wall, by the road to Alykes.

D. Theocharis, *ADelt* 17, 1961/2, B, 178.

Part of the south cemetery of Demetrias was excavated in Alykes (G. Megagiannis plot). Thirty graves dated to the Roman - Early Christian period came to light.

A. Batziou-Efstathiou, *ADelt* 37, 1982, B, 226-228, pls 141-142.

Several Roman and Late Roman graves were found at the junction of Panos and Panakeias streets in Alykes.

A. Batziou-Efstathiou, *ADelt* 53, 1998, B, 416-417.

A grave was excavated at **Aligarorema** (or Alygarorrema), outside the southeast segment of the fortification. A “Homeric” bowl, dated to the late 2nd - early 1st c. BC, was among the finds. The bowl may originate in the workshops of Pella.

A. Doulgeri-Intzesiloglou, in *ΕλλΚεφ* Θ, 2018, 335-343.

Arvanitopoulos excavated in 1912–1915 several deep pits in the area of the cemetery, close to a gate of the fortification wall and beside the road to Alykes. Pottery, clay figurines (Aphrodite, Eros, Roman *emblemata*) and marble statuettes dated from the Hellenistic to the Roman period (3rd c. BC to 2nd or 3rd c. AD) were found in the graves and inside the pits. Also, inscribed votive monuments dedicated mostly to Pasikrata and one to Artemis En(n)odia came to light. Arvanitopoulos ascribed the finds to the sanctuary of Pasikrata, identifying her with Artemis En(n)odia and Aphrodite, based on the occurrence of marble statuettes of the goddess among the finds. Papachatzis identified Pasikrata with “Aphrodite of the Dead”, a deity well known in the Roman period, because of the location of the sanctuary in the vicinity of the cemetery. Stamatopoulou believes that Pasikrata must be identified with Artemis En(n)odia, whose shrines were located close to gates and roads where cemeteries were also situated.

A. Arvanitopoulos, *Prakt* 1920, 22-24; N. Papachatzis, *Thessalika* 1, 1958, 53-62; M. Stamatopoulou, *Kernos* 27, 2014, 207-255.

An inscribed funerary naiskos depicting a rider and standing women, was found close to the sanctuary of Pasikrata (Th. Polizoi field). Dated to Early Roman times.

D. Theocharis, *ADelt* 16, 1960, B, 183.

An altar, dedication to Pasikrata, dated to the first half of the 2nd c. AD, was found.

A. Arvanitopoulos, *Prakt* 1912, 206-208, pl. 18; 1920, 22; *id.*, *ADelt* 1, 1915, 56; N. Papachatzis, *Thessalika* 1, 1958, 59; I. Thessaly, no. 712; Heinz, *Thessalische Votivstelen*, 441, A 137.

North cemetery

Part of the city's north cemetery was found in Plagia, 500m north of the area of Bourboulithra. Dated to the Hellenistic - Roman times (till the 4th c. AD).

D. Theocharis, *ADelt* 16, 1960, B, 174; E. Nikolaou, in *Έργο Εφορειών*, 309-312; *ead.*, in *ΕλλΚεφ* ΣΤ, 2004, 47-60; Z, 2011, 799-802; *ead.*, *Βόρειο Νεκροταφείο αρχαίας Δημητριάδας: Η ανασκαφή 1995-1996*, Master Thesis, Univ. of Thessaly (2016).

Inscribed grave stele dated to the 3rd c. AD. It was found 100m south of the junction of Volos-Almyros and Volos-Peukakia roads.

E. Kakavogiannis, *ADelt* 32, 1977, B, 131.

Building remains and three graves dated, on the evidence of coins, to the end of the 3rd and the early 4th c. AD were found to the north of the city, close to the sea (E. Velali plot).

A. Batziou-Efstathiou, *ADelt* 37, 1982, B, 229-230, pls 141-142.

A family cist grave of black marble was found in Bourboulithra. It is dated to the 3rd c. AD and belongs to the North cemetery of the city.

A. Batziou-Efstathiou, *ADelt* 39, 1984, B, 142, pl. 45a.

Almost a thousand graves, dated from Classical to Roman times, were excavated in the north cemetery of the city (Bourboulithra).

A. Batziou-Efstathiou, *ADelt* 45, 1990, B, 199-201; E. Nikolaou, *ADelt* 51, 1996, B, 336-367.

Early Christian tombs were unearthed in the area between the old Gunpowder Warehouse and the lighthouse.

D. Theocharis, *ADelt* 17, 1961/2, B, 178.

The harbours

The city had two harbours, according to the ancient literature, a northern one, located on the south coastline of Volos bay, identified as *naustathmos* (naval dockyard), and the south one in the area of modern Alykes, characterized as a commercial one. It has been proposed that both were in use until late antiquity, although the existence of the south one has been questioned. Possibly,

the course of Aligarorrema torrent was then different and had silted up the small gulf at Alykes in the Late Hellenistic and Roman period.

On both harbours and their use till the Byzantine period, A. Ginalis, *Byzantine Ports*, 162-178; on the unsuitability of Alykes as a harbour site, P. Marzolf, in *Demetrias* I (1976) 8 no. 10, on the change in the course of Aligarorrema torrent, P. Marzolf, in *Αρχαία Δημητριάδα* (1996) 63; cf., also, M. Stamatopoulou, in Hatzopoulos, *Βορειοελλαδικά*, 351.

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RE IV2 (1901) 2764-2765 s.v. Demetrias 1 (Philippson); A. Arvanitopoulos, *AEphem* 1914, 264-272; *id.*, *Γραπταί στήλαι*; Stählin, *Thessalien*, 65-68; F. Stählin, E. Meyer, A. Heidner, *Pagasaï und Demetrias* (1934); N. Papachatzis, *Thessalika* 1, 50-65; *Demetrias* I-V; Furtwängler, *Demetrias*; P. Marzolf, in *Μνήμη Θεοχάρη* (1992), 337-348; *id.*, in *La Thessalie* 2, B, 57-70; G. M. Cohen, *The Hellenistic Settlements in Europe, the Islands, and Asia Minor* (1995) 111-114; A. Papathanasiou, *Βυζαντινή Δημητριάδα* (1995); E. Kontaxi, *Αρχαία Δημητριάδα* (1996); A. Batziou-Efstathiou, in *Έργο Εφορειών*, 293-300; A. Batziou-Efstathiou, P. Triantaphyllopoulou, in *Έργο Εφορειών*, 301-307; E. Nikolaou, in *Έργο Εφορειών*, 309-314; Th. Makris-Skoteinioti, A. Batziou-Efstathiou, in *Έργο Εφορειών*, 319-329; *ead.*, in *Ελληνιστική Κεραμική από τη Θεσσαλία* (2000) 36-44; Karagiorgou, *Thessaly*, 63-73; *ead.*, in L. Lavan (ed.), *Recent Research in Late-Antique Urbanism*, *JRA Suppl.* 42, 2001, 183-215; A. Batziou-Efstathiou, *Demetrias* (2002); P. Triantaphyllopoulou, in *AEΘΣΕ* 3, 2012, 341-349; S. Kravaritou, *Kernos* 24, 2011, 111-135; *ead.*, *Tekmeria* 12, 2014, 203-233; *ead.*, in Melfi, O. Bobou (eds), *Hellenistic Sanctuaries: Between Greece and Rome* (2016) 128-151; *ead.*, in *AEΘΣΕ* 4, 2016, 283-291; E. Nikolaou, *Βόρειο νεκροταφείο αρχαίας Δημητριάδας: Η ανασκαφή 1995-1996*, Master Thesis, Univ. of Thessaly (2016); R. Boehm, *City and Empire* (passim); M. Stamatopoulou, in Hatzopoulos, *Βορειοελλαδικά*, 343-376; *TIB* I, 144-145; *BarrAtlas*, Map 55, C1.

EURYMENAI – EYPYMENAI

Hecat. fr. 136; Scyl. 65; A.R. 1.592-600; V. Fl. 2.14; Plin. *Nat.* 9.4.16; Procop. *Aed.* 4.3.14; St. Byz. s.v.

The name of the city is Eurymenai and the ethnicon is attested as Eurymenaios. Plinius mentions the place name 'Erymnae'.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 718 no. 447.

There is no evidence on the city after the 3rd - 2nd c. BC. Helly suggests that it was possibly absorbed by Homolion. The fort of Erymene was restored under Justinian I (Procop. *Aed.* 4.3.14).

Kokkino Nero at the foot of Mt. Ossa, in the region of modern Stomio, or Homolio-Proph. Ilias hill, have been proposed as its location (cf. **Homolion**).

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Gefyra → Karla-Kalamaki / Gefyra

GLAPHYRAI? (Glaphyres, ex. Kapourna) –

ΓΛΑΦΥΡΑΙ; (Γλαφυρές-Κάπουρνα) 1:3A, 2:3D
Volos Mun. / Magnisia R.Un.

Hellan. Fr. 130 (=St. Byz. s.v.).

Remains of an ancient kome were found on the hill of Proph. Ilias, to the north of the modern village of Glaphyres, 15km north of Volos. They have been attributed to ancient Glaphyrai, a kome of Demetrias in the Hellenistic Age.

On the identification, Leake, *Travels*, IV, 428-430; RE VII (1910) 1381-1382, s.v. Γλαφύραι 1 (Stählin); Stählin, *Thessalien*, 62; V. Adrymi-Sismani, in *Αρχαίες πόλεις Θεσσαλίας*, 170-172.

The surface pottery indicates that it was in use at least from Classical to Roman times.

A. Intzesiloglou, *ADelt* 45, 1990, B, 211; Zorba, *Αάρισα-Φερές*, 66.

The cemetery was on the eastern side of the acropolis. A cist grave of Hellenistic date was excavated. It was reused in Roman times as indicated by a lamp of Roman date.

G. Chourmouziadis, *ADelt* 23, 1968, B, 265, pl. 204a.

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B. Intzesiloglou, *Υπέρεια* 5 (2010) 133-153.

Goritsa – Γορίτσα

1:3B

Volos Mun. / Magnisia R.Un.

A fortified citadel is situated in the Pagasetic Gulf, opposite Demetrias. It has been proposed as the site of ancient Orminion, Neleia, or even of Iolkos and was abandoned in the mid - 3rd c. BC. Some new towers

were built in the north-western part of the acropolis in the Late Roman or Byzantine period.

A cemetery of Hellenistic and Roman date was excavated outside the west gate. Roman coins are mentioned. Stählin, *Thessalien*, 75-76; S. C. Bakhuizen, *ADelt* 27, 1972, B, 403, 407, fig. 7; 29, 1973-1974, B, 559; cf. V. Sismani-Adrymi, in *Αρχαίες πόλεις Θεσσαλίας*, 153-156.

Gouva → Karla-Kalamaki / Gouva

HOMOLION – ΟΜΟΛΙΟΝ

2:2A

Agia Mun. / Larisa R.Un.

Scyl. 33; A.R. 1, 592-600; Heraclid. 3.1.1-3; 3.8.3-6; Orph. *A.* 462-463; Liv. 12.36; 42.38.10; Str. 7 fragm. 16b, 16c; 9.5.22 (C443); Plin. *Nat.* 4.9.16 (32); St. Byz. s.v.

The toponym is Homolion, Homolos or Homolē (Strabo) and the ethnicon is attested as Homolieus (Homoloeus in Stephanus).

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 718-719 no. 448; Vitos, *Ομόλιον*, 32-33.

Homolion was the northernmost city of Magnesia. It shares borders with the Perrhaebian city of Gonnoi.

The ancient remains to the southwest of modern Homolion (ex. Laspochori) have been proposed as its location. The acropolis was located on the fortified hill of Prof. Ilias and the lower city extended to the north of the hill, down the bank of Pencios R.

V. Karachristos, in *Αρχαίες πόλεις Θεσσαλίας*, 198-199; Vitos, *Ομόλιον*, 52-72. B. Helly locates Homolion at Kokkino Nero (cf. **Eurymenai**).

The city remained vivid till the end of the 2nd c. BC, as it is indicated by the archaeological finds and the presence of the ethnicon in the decrees of the first half of the 2nd, mid - 2nd and late 2nd c. BC (*IG IX2*, 1109; *SEG* 17, 302; 35, 596; 37, 449; *Gonnoi* II, 32), but it declined in Roman times and was probably abandoned in the Late Roman period.

Vitos, *Ομόλιον*, 190 nos 53, 373-374.

Very few artifacts (among them some bronze coins) dated to Roman times, came from the city.

Vitos, *Ομόλιον*, 190 no. 53, 206-209, nos 126-143.

Homolion was the starting point for the Tempi-Demetrias coastal road.

Vitos, *Ομόλιον*, 53-54.

The cult of Zeus Homoloios was widespread in Thessaly (Metropolis, Atrax, Larisa), Boeotia and Euboea (Eretria). Also, a month of the Thessalian calendar is named Homoloios.

Heinz, *Thessalische Votivstelen*, 33-35; Graninger, *The Regional Cults*, 52-56.

Homolē in the ancient literature was a mountain of Magnesia, in the northern foothills of Mt. Ossa, with fertile land and water sources (E. *HF* 371; Orph. *A.* 462; Theoc. 7.103 and Scholia *ad. loc.*; A.R. 1. 594 and Schol. *ad. loc.*; Dion. Calliph. 34; Verg. *A.* 7.675; Str. 9.5.22 (443); Paus. 9.8.5; Theognost. *Can.* 674.1; 763.3; St. Byz. s.v.; Zonar. s.v.).

Vitos, *Ομόλιον*, 30-31.

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IOLKOS (Pal[a]ia-Kastro) – ΙΩΛΚΟΣ

(Παλ[α]ιά-Κάστρο)

1:3B

Volos Mun. / Magnisia R.Un.

Hymn. Hom. fr. 218; Pi. *P.* 4.77; *N.* 4.54; Schol. in Pi. *N.* *ad. loc.*; Hdt. 5.94; Scyl. 65; A.R. 1.906; Liv. 44.12.8; Str. 9.5.18 (C438); Plin. *Nat.* 9.4.16.

Inscriptions: M. Kalaitzi – S. Kravaritou – E. Skafida, *Tekmeria* 13, 2015-2016, 193-241; Zelnick-Abramovitz, *Tearing Freedom*, 153.

The toponym is Iolkos, Iaōlkos, Iōlkos and the ethnicon is attested as Iōlkeus or Iōlkios.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 719 no. 449.

It is located on an artificial tumulus in Nea Ionia, a district of the modern city of Volos, seven stadia from Demetrias, according to Strabo.

On the identification, Stählin, *Thessalien*, 63; Arvanitopoulos, *Γραπτά στήλαι*, 68; F. Stählin, E. Meyer, A. Heindner, *Pagasai und Demetrias* (1934) 162-163; D. Theocharis, *Prakt* 1956, 119-130; 1957, 54-69; M. Kalaitzi – S. Kravaritou – E. Skafida, *Tekmeria* 13, 2015-2016, 195 n. 5; *contra*, B. Intzesiloglou, in *La Thessalie* 2, B, 34-42, 47-48 (he locates the Mycenaean Iolkos at Dimini and the PG-CL at Pal[a]ia. He also proposes the latter as the location of Strabo's Ormenion); cf. V. Sismani-Adrymi, in *Αρχαίες πόλεις Θεσσαλίας*, 150-153.

Iolkos participated in the synoecism of Demetrias in 294 BC, but it was not abandoned, since Strabo (9.5.15) refers to it as a kome of Demetrias in his time. Important families mentioned in the epigraphical record of Demetrias of the Roman period, are of Iolkian origin. B. Helly, *BCH* 95, 1971, 555; 136-137, 2012-2013, 198-214; M. Kalaitzi – S. Kravaritou – E. Skafida, *Tekmeria* 13, 2015-2016, 204, 207-208.

It has been proposed that the population of Demetrias moved to Palaia, after its decay in Late Roman times, but on the basis of archaeological evidence the site was

never abandoned, while it was inhabited at least from the Early Roman period onwards.

P. Triantaphyllopoulou, in *AEΘΣΕ* 3, 2012, 344; E. Skaphida, in *AEΘΣΕ* 3, 2012, 368; cf. M. Kalaitzi – S. Kravaritou – E. Skafida, *Tekmeria* 13, 2015-2016, 229-230. The city was renamed Demetrias after the final abandonment of the latter in the Late Roman period and its walls were restored in the time of Justinian I (Procop. *Aed.* 4.3.5).

N. Giannopoulos, *EpetByzSpud* H, 1931, 113; P. Matzolf, in *10ο Διεθνές Συνέδριο Χριστιανικής Αρχαιολογίας* (1980), 7-8; A. Ntina, in *AEΘΣΕ* 3, 2012, 573; 4, 2016, 393, 397.

Layers of the Roman period occurred under the fortification of the Byzantine times in Kastro.

E. Skaphida – I. Georgiou, *ADelt* 64, 2009, B, 562.

Part of the Justinian wall, building remains of Roman date and part of a Roman bath (hypocaust and the *tepidarium* or *caldarium*) came to light in Loulis' Mills (at the junction of M. Grigoriou & Giannitson streets). Pottery dated to the 1st - 6th c. AD was collected. The bath was in use from the 4th to the 6th c. AD. Part of a podium bearing manumission decrees, dated to the 2nd c. BC - 2nd c. AD, architectural members of Roman date, a fragment of a sarcophagus with inscription in *tabula ansata* dated to the 3rd - 4th c. AD, and a votive relief of Artemis dated to Roman times, were incorporated in the walls of the building.

E. Skaphida – M. Tsigara – G. Gardalino, *ADelt* 56-59, 2001-2004, B, 510-515, figs 43-44; E. Skaphida, in *AEΘΣΕ* 3, 2012, 366-367, fig. 3. For manumissions of Roman date found in the 1930s, Zelnick-Abramovitz, *Taxing Freedom*, 153.

Another bath complex dated to the 4th c. AD, was found at the junction of M. Grigoriou and Kreontos streets (G. & M. Pouliou plot), in the area of the Post-Byzantine Gunpowder Warehouse, to the southwest of the bath in Loulis' Mills. The external wall, a well, a pit-well and the chamber of the hypocaust came to light. Architectural remains in secondary usage have been incorporated in the built structures.

E. Skaphida, in *AEΘΣΕ* 3, 2012, 367, figs 4-5.

A building of Late Antiquity was excavated at Souliou street. It was furnished with floors of marble slabs and walls with marble revetments. An inscribed votive stele dated to the 2nd/1st c. AD, was found in secondary use. Also, architectural members of Roman date came from the demolition of an Ottoman temenos.

D. Theocharis, *ADelt* 18, 1963, B, 141; *SEG* 25, 688.

Remains of Early Christian buildings and two pit-wells were found at Valissariou street, 20m to the north of Theocharis' excavation.

Z. Malakasioti, *ADelt* 43, 1988, B, 239-240.

A Late Roman workshop of glass artifacts was found at the junction of Souliou and Frouriou streets.

E. Skaphida, in *AEΘΣΕ* 3, 2012, 366, figs 1-2 (2nd - 3rd c. AD); M. Smirniou, Th. Rehren, E. Skafida, E. Asderaki-Tzoumerkoti, in *Glass of the Caesars @ 30* (2017) (poster presentation) (3rd - 6th c. AD).

Two baths were excavated at Souliou and Pheron streets. They are dated to the Early Christian period, but were built over remains of the Roman period.

A. Ntina, *ADelt* 45, 1990, B, 232, fig. 105a; 46, 1991, B, 237; *ead.*, in *Αρχαία Δημητριάδα*, 120-121; *ead.*, in *Έργο Εφορειών*, 206; *ead.*, in *Μνημεία Μαγνησίας* 149.

A building related to / or part of an Early Christian Basilica was excavated in the Karagianni plot, opposite the Agioi Theodoroi church. It was furnished with marble revetments and mosaics bearing floral decoration, fish and birds. Dated to the mid - 5th c. AD.

E. Deilaki, *ADelt* 29, 1973-1974, B, 546-547; L. Deriziotis, in *La Thessalie* 1, 293-302. On the Early Christian Basilica, A. Ntina, in *Αρχαία Δημητριάδα*, 118-119; *ead.*, in *Έργο Εφορειών*, 205-206; *ead.*, in *Μνημεία Μαγνησίας*, 149.

Archaeological fills containing pottery, dated to the Roman period, were excavated at Papakyrizi street.

Z. Malakasioti, *ADelt* 36, 1981, B, 252-253.

Hellenistic / Early Roman and Late Roman / Early Christian graves were found, west of the Agioi Theodoroi church and northwest-west of the Krausidon torrent, in the area enclosed by Karabatzaki, Ipirou, Maiandrou, Byzantiou & Bizaniou streets, in the district of Nea Ionia.

D. Theocharis, *Prakt* 1956, 127; 1960, 52; 1961, 49; A. Intzesiloglou, *ADelt* 36, 1981, B, 252; A. Batziou-Efstathiou, *ADelt* 43, 1988, B, 243; A. Ntina, in *Αρχαία Δημητριάδα*, 121; *ead.*, in *Έργο Εφορειών*, 206; *ead.*, in *Μνημεία Μαγνησίας*, 149-150.

Graves and a water pipeline dated to Early Christian times, were excavated in the Papantou tobacco warehouse. Pottery, a bronze coin and bronze jewelry were collected.

A. Ntina, in *AEΘΣΕ* 3, 2012, 564, figs 1-8.

Bibliography

N. Giannopoulos, *EpetByzSpud* H, 1931, 110-133; A. Ntina, in *Έργο Εφορειών*, 205-208; E. Skaphida, in

AEΘΣΕ 3, 2012, 365-372; V. Sismani-Adrymi, in *Αρχαίες πόλεις Θεσσαλίας*, 150-153; A. Anastasiadou – A. Ntina, *Το Κάστρο στα Παλιά του Βόλου* (2014); M. Vaxevanopoulos et al., in *AEΘΣΕ* 4, 2016, 321-330; A. Ntina, in *AEΘΣΕ* 4, 2016, 393-402; M. Kalaitzi – S. Kravaritou – E. Skafida, *Tekmeria* 13, 2015-2016, 193-241; A. Anastasiadou, A. Ntina, in *AEΘΣΕ* 5, 2020, 613-622; *TIB* I, 165-166.

IPNOI → KASTHANAIE

ISAI → OLIZON

Kalamaki → Karla-Kalamaki / Gefyra

Kala Nera – Καλά Νερά 1:3/4B
South Pelion Mun. / Magnisia R.Un.

Two Roman statues were stolen from Kala Nera and sold in Smyrna.

N. Georgiadis, *Θεσσαλία* (1880) 178-179.

The site has been identified with Korakai (Scyl. 65). It has been suggested that this is a ghost name derived from Korope (V. Adrymi-Sismani, in *Αρχαίες πόλεις Θεσσαλίας*, 179). For a different view, cf. J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 719-720 no. 452.

Karla – Κάρα 2:3D
Rigas Feraios Mun. / Magnesia R.Un.

Part of a stone-built pipeline was found. There also is a central drainage line with branches.

V. Adrymi-Sismani, *ADelt* 55, 2000, B, 473-474.

An oval building was found on the southeast slope of Koryfoula hill. Hellenistic and Roman sherds were collected.

V. Adrymi-Sismani, *ADelt* 56-59, 2001-2004, B, 499.

Karla-Aerani – Κάρα-Αεράνη 1:2A/3A
2:3D

Rigas Feraios Mun. / Magnesia R.Un.

Two pottery kilns, cist, pit and tile graves were found at Aerani (place name) (0+465-0+864m). They are attributed to a settlement dated to the early part of the Early Christian period (4th c. AD).

A. Ntina, *ADelt* 56-59, 2001-2004, B, 614-619, figs 26-31; *ead.*, in *Αρχαιολογικές Έρευνες και Μεγάλα Έργα* (2004) 123; *ead.*, in *AEΘΣΕ* 1, 2006, 371-374.

Karla-Amygdali – Κάρα-Αμυγδαλή 2:3C
Agia Mun. / Larisa R.Un.

Remains of an oblong building of storage use, dated to

the 3rd - 4th c. AD, came to light 1.5km south of the modern village, between the lake and the slopes of Mt. Mavrovouni (Karla 8, 011+500-011+550km). Among the finds, an inscribed relief grave stele. Two tile graves were uncovered 30m from the building.

S. Sdrolia, *ADelt* 56-59, 2001-2004, B, 606; A. Anastasiadou, *ADelt* 68, B, 2013, 490-491, figs 2-5.

Pottery workshop for bricks and tiles and a cemetery of Roman date came to light 2km south of Karla 7 (011+300-011+350 km).

A. Anastasiadou, *ADelt* 68, B, 2013, 491.

From Kato Amygdali came the epitaph of Philologos, a stele depicting a horseman. Dated to the 3rd - 4th c. AD.

K. Gallis, *ADelt* 29, 1973-1974, B, 582.

Karla-Kalamaki / Gefyra – Κάρα-Καλαμάκι / Γέφυρα 2:3C
Kileler Mun. / Larisa R.Un.

A settlement and a cemetery with 30 cist and tile graves of Roman date, were excavated near the village of Kalamaki, at Gefyra (place name) (5+780 km Σ3). The cemetery is dated to the 3rd-mid - 4th c. AD. The settlement and the cemetery were abandoned when the level of the lake rose.

A. Tziatalas, in *Αρχαιολογικές Έρευνες και Μεγάλα Έργα* (2004) 117; M. Vaiorouliou, *ADelt* 56-59, 2001-2004, B, 550-551, fig. 21-26; *ead.*, in *AEΘΣΕ* 1, 2006, 207-219.

It has been proposed that the settlement at Kalamaki may have belonged to the territory of Pherai (A. Douligeri-Intzesiloglou, in *ήχάδιν, Τιμητικός τόμος για τη Στ. Δούρου* [2016] 337). However, the distance between the two sites (20km) renders it quite ambiguous.

Karla-Kalamaki / Gouva – Κάρα-Καλαμάκι / Γκούβα 2:3C
Kileler Mun. / Larisa R.Un.

It is located on the slope of a hill, 1,5km northwest of Kalamaki, beside the road leading from Amygdali to Kalamaki. Mycenaean, Roman and Early Christian sherds were found. Also, building remains of a Byzantine church are visible.

K. Gallis, *Θεσσαλικό Ημερολόγιο* 21, 1992, 124, s.v. Καλαμάκι 2 (θέση Γκούβα).

Karla-Koryfoula → Karla

Karla-Pal(a)ioskala – Κάρα-Παλαιόσκαλα 2:3D
Kileler Mun. / Larisa R.Un.

Building remains of two warehouses were excavated in

Palaioskala, 5km south of the village of Kalamaki. They were part of an Early Christian settlement. Pottery sherds, parts of glass vessels and coins were collected. A. Ntina, in *Αρχαιολογικές Έρευνες και Μεγάλα Έργα* (2004) 123.

Karla-Tserli – Κάρολα-Τσερλή 2:3C
Kileler Mun. / Larisa R.Un.

A farm house was found at Tserli (place name), 2km east of the village of Kalamaki. It was built in the 2nd c. BC. Twenty-six spaces of it were excavated. Some of them continued to be in use in the 1st c. BC. Oil presses, pottery (fine and domestic wares), loom weights and coins were recorded.

S. Karapanou, *Η Ελληνιστική Αγροκία στη θέση «Τσερλή» Καλαμακίου. Ανατολική Θεσσαλία* (2015).

KASTHANAIE (Keramidi-Agios Ioannis) – ΚΑΣΘΑΝΑΙΗ (Κεραμίδι – Άγιος Ιωάννης) 2:4C
Rigas Feraios Mun. / Larisa R.Un.

Hdt. 7.188; Str. 9.5.22; Hsch. s.v., [Lycoph] 907; St. Byz. s.v. Kome of Demetrias in the time of Strabo.

The toponym is Kasthanaïē, Kasthanaia, Kasthanea, Kastanaia and the ethnicon is attested as Kassanaeus or Kastanaios.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 719 no. 450.

The fortified citadel on the summit of Agios Ioannis, northeast of the village of Keramidi, has been proposed as its location. The port of the city must have been located in the Kakorema bay. The nearby Veneto (place name) could possibly be identified with the rocky coast of Ipnoi (Hdt. 7.188), where, according to Strabo, many ships of Xerxes' fleet were destroyed (2:4C).

V. Adrymi-Sismani, in *Αρχαίες πόλεις Θεσσαλίας*, 175-176; *Barr. Atlas*, Map 55, D1.

No Roman finds are known from the site.

Kastri → Agia-Kastri

Kastro Velikas – Κάστρο Βελίκας 2:3B
Agia Mun. / Larisa R.Un.

A fortified settlement located on a summit, 800m from the coast, near the monastery of Agios Ioannis Theologos.

An Early Christian phase has been detected. The fort was abandoned in the late 6th or 7th c. AD. Also, parts of walls dated to the Hellenistic - Roman period, came

to light. The site has been proposed as probable location of the Late Hellenistic - Roman - Byzantine Meliboia (Str. 9.5.22), which was renamed Kentauropolis in Late Antiquity (Procop. *Aed.* 4.3.14); in Classical-Early Hellenistic times it was situated at Kastro Skiatha. According to a different point of view, the ancient city was located at Kastro Velikas, while the Kastro over the sheltered bay of Skiatha in Agiokampos, could have been the port of the Magnesian city.

Stählin, *Thessalien*, 50-51; H. Biesantz, *AA* 72, 1957, 55-57; *AA* 74, 1959, 78-81; A. Tziaphalias, in *La Thessalie* 2, 143-152; S. Sdrolia, *ADelt* 65, 2010, B, 1111; 66, 2011, B, 548-549; 67, 2012, B, 399; *ead.*, in Tziaphalias et al., *Μελίβοια*, 65-86; *ead.*, *ARepLond* 2015-16, 127-129; *ead.*, in *AEΘΣΕ* 5, 2020, 555-566; Ch. Intzesiloglou, in Tziaphalias et al., *Μελίβοια*, 27-63; J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 720 no. 453; V. Karachristos, in *Αρχαίες πόλεις Θεσσαλίας*, 188-194; cf. also S. Sdrolia, *ARepLond* 2015-2016, 129 for finds of Late Antiquity in Agiokampos. On the harbour, cf. Ginalis, *Byzantine Ports*, 228-230; *id.*, in T. Papacostas, M. Parani (eds), *Discipuli Dona Ferentes: Glimpses of Byzantium in Honour of Marlia Mundell Mango* (2017) 22-25.

Roman - Late Roman / Early Christian pottery (lamps, cooking pots, transport amphorae LRA 1, LRA 2, LRA 3, African Spatheia) came to light from the excavation of buildings along the south and east segment of the fortification, in the so-called South House and the church in the northeast part of the settlement. The South-House is dated in the 6th c. AD and it was possible an official residence. The officer, member of the army or the clergy he was probably responsible for the storage and distribution of the state supplies (*annona militaris*).

S. Sdrolia, *ADelt* 67, 2012, B, 399, pl. 6; I. Varalis, in *AEΘΣΕ* 5, Volos 26.2-1.3.2015 (summary); S. Sdrolia, S. Didioumi, D. Koutsoyiannis, in I. Baldini, C. Sfameni (eds), *Abitare nel Mediterraneo Tardoantico, Atti del II Convegno Internazionale del CISEM* (2018) 1-5.

Part of a cemetery was uncovered in the eastern part. Eight graves dated to the 6th c. AD were excavated.

S. Sdrolia, *ADelt* 67, 2012, B, 399, pls 7-8.

Early Christian pottery was found during the excavation of the church inside the Castle.

S. Sdrolia, *ADelt* 67, 2012, B, 399-400, pls 9-11.

Remains of another Early Christian church and of a building complex of the same date, came to light in the modern coastal settlement of Velika, 800m east of Kastro.

S. Sdrolia, in *AEΘΣΕ* 3, 2012, 587-588.

Kato Sotiritsa – Κάτω Σωτηρίτσα 2:3B
 Agia Mun. / Larisa R.Un.
 Architectural members of an Early Christian church and building remains of a settlement of the same date, came to light.
 N. Nikonanos, *ADelt* 28, 1973, B, 382; S. Sdrolia, in *8th Συνέδριο Λαρισαίων Σπουδών* (2014) (in press).
 Building remains and two pottery kilns dated to the 6th c. AD were excavated. Pottery of the 4th - 5th c. AD was found in the fill of the foundation trench.
 S. Sdrolia, *ADelt* 65, 2011, B, 1112-1113; *ead.*, *ARepLond* 2015-16, 126, 129.

Kazanaki → Volos-Kazanaki

KIKYNETHOS Isl. (Palaio Trikeri) – 1:3D
 KIKYNHΘΟΣ (Παλαιό Τρίκερι)
 South Pelion Mun. / Magnisia R.Un.
 Scyl. 64.
 J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 720 no. 454.
 Island and town, according to Strabo (9.5.15) and Ps.-Scylax (64). The town is located on the islet of Pal(a)ia Trikeri in the entrance of the Pagasetic Gulf. Traces of the Classical and Hellenistic period are mentioned in the area of Evagelistria's monastery. Building remains of an Early Christian church were found in the area of the Agia Sofia bay.
 Stählin, *Thessalien*, 55; E. Mastrokostas, *AEphem* 1956, 36; Koulouras, *Παλασητικός*, 41; J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 719 no. 451; V. Adrymi-Sismani, in *Αρχαίες πόλεις Θεσσαλίας*, 183; K. Vouzaxakis, in *ΑΕΘΣΕ* 4, 2016, 58; *BarrAtlas*, Map 55, E2.

Kokkino Nero – Κόκκινο Νερό 2:3A
 Agia Mun. / Larisa R.Un.
 A grave stone (?) for Aurelia Mareini was found in the source area of the small torrent of Kokkino Nero (*IG IX2*, 1223). Ancient architectural members, graves and coins came from the region. The ancient citadel must have been located on the fortified hill of Pal(a)iokastros 4km south of Karytsa. The walls underwent repairs in the Byzantine period. It has been proposed as probable location of **Eyrymenai**.
 B. Helly, in St. Gogoulis, St. Sdrolia (eds), *Άγιος Δημήτριος Στομίον, Ιστορία-Τέχνη-Ιστορική γεωγραφία του μοναστηριού και της περιοχής των εκβολών του Πηνειού* (2010) 391-418; cf. N. Nikonanos, *Οι βυζαντινοί ναοί της Θεσσαλίας, από τον 10^ο αιώνα ως την κατάκτηση της περιοχής από*

τους Τούρκους το 1393. Συμβολή στη βυζαντινή αρχιτεκτονική (1979) 108; St. Sdrolia, in *Έργο Εφορειών*, 197-200; Vitos, *Ομόλιον*, 46-49.

KOROPE (Korope / Boufa) – ΚΟΡΟΠΗ (Κορόπη / Μπούφα) 1:4B
 South Pelion Mun. / Magnisia R.Un.
 Str. 9.5.18-22; St. Byz. s.v.
 Inscriptions: *IG IX2*, 1109, 1202-1207.
 Its population participated in the synoecism of Demetrias in 294 BC, but the city presumably was never abandoned.
 It was most probably located on Petralona hill over the coast of Boufa. Finds dated from the Archaic to the Roman period, are reported from the site.
 V. Sismani-Adrymi, in *Αρχαίες πόλεις Θεσσαλίας*, 177-179. Two *leges sacrae* dated to the late 2nd c. BC came from Boufa (*IG IX2*, 1109-1110; *LSCG* 171 no. 85; *SEG* 17, 301; 37, 449; L. Robert, *Hellenica* 5, 1948, 16-28; S. Georgoudi, in I. Chirassi, T. Seppilli (eds), *Sibille e linguaggi oraculari. Mito Storia Tradizione* [1998] 363-364). They mention measures to ensure the consultation of the oracle of Apollo Koropaios with *eukosmia* and the maintenance of the sanctuary. They were published by the city of Demetrias, providing evidence that the sanctuary was under its control. Probably, a small shrine of the god was also established there.
 Boehm, *City and Empire*, 82-83, 157; S. Kravaritou, in *Vir doctus Anatolicus, Studies in Memory of Sencer Şahin* (2016) 556.
 Remains that could be attributed to the oracle were found on the slope of the hill. The oracle was active from the Archaic to Roman times. Pilgrims who visited the sanctuary asked specific questions about their health. L. Robert, *Hellenica* 5, 1948, 16-28; N. Papachatzis, *Thessalika* 3, 1960, 3-24.

A dedication to Apollo Koropaios dated to the late 1st c. BC - 1st c. AD, was found.
IG IX2, 1204; Heinz, *Thessalische Votivstelen*, 405, A 47.
 Architectural remains belonging possibly to a workshop and a private house, came to light during the works for the construction of a water supply network. Hellenistic and Roman pottery, metal objects and coins were collected.
 D. Agnousiotis, *ADelt* 66, 2011, B, 523-524.

Bibliography

V. Sismani-Adrymi, in *Αρχαίες πόλεις Θεσσαλίας*, 177-179; D. Agnousiotis, A. Alexandrou, K. Vouzaxakis, in *ΑΕΘΣΕ* 5, 2020, 231-241.

Kottes → ATrikeri-Kottes

Koutsoupia → RHIZOUS

Lefokastro – Λεφόκαστρο 1:4C
South Pelion Mun. / Magnisia R.Un.

Part of a bath dated to the late 4th - early 5th c. AD was found. Also, remains of an ancient settlement are mentioned.

Georgiadis, *Θεσσαλία*, 175; A. Anastasiadou, *ADelt* 65, 2010, B, 1106, fig. 8; *ead.* in *AEΘΣΕ* 4, 2016, 440-441, fig. 8.

Three graves dated to the Early Christian period were found in Agios Sostis (N. Wigand plot), south-south-west of Lefokastro.

A. Intzesiloglou, *ADelt* 35, 1980, B, 272; Koulouras, *Παγασητικός*, 40.

Since there are no visible harbour installations on the coast, it has been suggested that the sandy coast was an open roadstead and it was the nearby port of Afyssos that was used for major harbour activities. Lefokastro and Afyssos guarded the route to Agios Demetrios on the western coast of Mt. Pelion and constituted not only transshipment centres for the agricultural production of the hinterland, but also intermediate centres for supra-regional trade (i.e. the shipping of *vetula antio* and other stones) at least in Late Antiquity.

Ginalis, *Byzantine Ports*, 224-225; *id.*, in T. Papacostas, M. Parani (eds), *Discipuli Dona Ferentes: Glimpses of Byzantium in Honour of Marlia Mundell Mango* (2017) 17-18.

Makrinitza – Μακρινίτσα 1:3A
Volos Mun. / Magnisia R.Un.

A burial *mensa* of Late Roman date with relief decoration was found in secondary use in the east wall of the Agios Athanasios church.

I. Varalis, in *AEΘΣΕ* 6 (in press).

METHONE (Ano Lechonia) – ΜΕΘΩΝΗ 1:3B
(Ἄνω Λεχώνια)
Volos Mun. / Magnisia R.Un.

Scyl. 65; Str. 9.5.16; Plin. *Nat.* 9.4.16.

Inscriptions: *IG IX2*, 1199-1201.

The toponym is attested as Mothone in Ps. Scylax (65) and usually emended to Methone due to the ethnicon Methonaios.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 720 no. 454.

It was probably located on the summit of Nevestiki.

Stählin, *Thessalien*, 53; N. Papachatzis, *Thessalika* 2, 1959, 3-28; V. Karachristos, in *Αρχαίες πόλεις Θεσσαλίας*, 176-177. The Roman (and Byzantine) settlement was probably located on the nearby hill of Palaiokastros, or in the coastal area of Platanidia. A bronze issue of Gratianus came from the plain area near the hill. Two Early Christian churches, dated to the 4th - 5th c. AD, were excavated in Platanidia.

A. Arvanitopoulos, *Prakt* 1910, 211-213; D. Agnousiotis, *ADelt* 62, 2007, B, 719; 67, 2012, B, 385-386; A. Ntina, in *La Thessalie* 2, B, 352; Koulouras, *Παγασητικός*, 40.

The area of Lechonia functioned as immediate hinterland of Demetrias through the use of Platanidia as a secondary port.

Ginalis, *Byzantine Ports*, 219-221; *id.*, in T. Papacostas, M. Parani (eds), *Discipuli Dona Ferentes: Glimpses of Byzantium in Honour of Marlia Mundell Mango* (2017) 8-12.

A dedication to Dionysos dated to the 1st / 2nd c. AD, has been found.

Schörner, *Votive*, no. 1175; Heinz, *Thessalische Votivstelen*, 420, A 87.

A grave stele for Lucius Mommius of Roman date was found.

IG IX2, 1200.

Mylos → Trikeri-Mylos

Neochori Agias (ex Plasia) – Νεοχώρι Αγιάς 2:2C
(τ. Πλασία)
Agia Mun. / Larisa R.Un.

A building complex came to light south of Neochori during the works for the environmental restoration of lake Karla (Karla 11, 018+585-018+675 km). It was constructed in Late Roman times (3rd c.? AD) and continued with repairs and additions into the Early Christian period. Fifteen spaces of it were uncovered. It was located on the ancient coastal route leading from Macedonia to South Thessaly and the Pagasetic Gulf, passing through the Tempi pass and Larisa and has been interpreted as *mansio* or *mutatio*.

A. Anastasiadou, *ADelt* 68, 2013, B, 491-492, fig. 6.

Cf. **Rhizous**

Neromyloi → Agia-Neromyloi

OLIZON (Melina) – ΟΛΙΖΩΝ (Μηλίνα) 1:4D
South Pelion Mun. / Magnisia R.Un.

Hecat. fr. 135; Scyl. 65; Plin. *Nat.* 9.4.16; St.Byz. s.v.

The toponym is Olizon and the ethnicon is attested as Olizonios.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 721 no. 455.

A *kome* of Demetrias in the time of Strabo (9.5.15). The area of Melina has been proposed as its location. Segments of walls and grave stelae were found at Paliokastro in the area of Agios Andreas. Olizon was “amphili-
menos” (with two ports, one in the Pagasetic Gulf and the other in the Aegean Sea); the port of Isai mentioned by Ps. Scylax may have been located in the Valtoudi bay or on the islet of Alata, and the second port at Chondri Ammos.

Stählin, *Thessalien*, 54, 56; V. Adrymi-Sismani, in *Αρχαίες πόλεις Θεσσαλίας*, 181.

A headless female statue in the type of Herculaneum women dated to Late Hellenistic times, was found at Agios Andreas (place name) (Ph. Tsikas plot).

V. Sismani-Adrymi, *ADelt* 42, 1987, B, 270, pl. 157a.

An epitaph dated to the 2nd c. BC, came from Paliokastro (*IG IX2*, 1217).

An epitaph of Imperial date was found at Megali Glyfada (*IG IX2*, 1221).

An inscribed base of a Hercules’ statue was found. Dated to Imperial times.

IG IX2, 1217; Heinz, *Thessalische Votivstelen*, 425-26, A 102.

On Early Christian disiecta membra or in secondary use, cf. N. Giannopoulos, *DeltChr* 4 II.4, 1927, 14-17; Avramea, *Θεσσαλία*, 106; *TIB I*, 218; Koulouras, *Παλασητικός*, 40.

Palaiokastro Plasias – Παλαιόκαστρο Πλασιάς 2:3B
Agia Mun. / Larisa R.Un.

Remains of a fortified citadel were located on a summit called Palaiokastro to the west of Desiani (modern Aetolofos). A funerary epigram dated to the mid - 2nd c. AD and two more inscriptions of the Imperial period, came from the site.

IG IX2, 1080; N. Giannopoulos, *AEphem* 1931, 176, no. 3; Peek, *GVIThess*, no. 1; B; Helly, *RPhil* 52, 1978, 121-123.

It has been identified with ancient Lakereia.

Stählin, *Thessalien*, 58-59; Zorba, *Λάρισα-Φερές*, 59.

Pal(a)ioskala → Karla-Pal(a)ioskala

Paliokklisi → Temp-Paliokklisi

Pelion-Pliassidi – Πήλιο-Πλιασίδι 1:3A
Volos Mun. / Magnisia R.Un.

Two precincts with two towers and a cave, were excavated at Pliassidi (place name) on the summit of Mt. Pelion. A stoa (?) and two buildings (celae?) were uncovered. Finds mainly of the 5th and 4th c. BC came to light. Issues of the Thessalian League dated to Roman times, were also found.

The site has been identified with the sanctuary of Zeus Akraios and Centaur Chiron.

A. Arvanitopoulos, *Prakt* 1911, 305-315; M.-E. Gorrini, in *AEΘΣΕ* 1, 2006, 283-285; E. Aston, *CIQ* 56, 2006, 349-362; S. Kravaritou, *Kernos* 14, 2011, 118, 120.

The cult of Zeus Akraios was of paramount importance in Demetrias and among the Magnetes, in general. The priest of the god is mentioned in the praescriptum of the decrees (cf. *IG IX2*, 1103, 1105, 1108-1109). The sanctuary of Zeus is also mentioned in the *lex sacra* for Apollo Koropaios (*IG IX2*, 1110; *LSCG* 171 no. 85). The holy / immortal cave of Chiron is mentioned by Pindar (*P.* 9.29-30; *I.* 8.41-42 and Heraclid., *FHistGr* 2 F60, it has been erroneously attributed to Dikaiarchos). In the Roman literature, Plutarch (*Quaest. Conn.* 647a) mentions the cult of Chiron, as a healing god in Magnesia and Hyginus (frag. 274, cf. also *Fab.* 5.379) speaks of a festival of Chironidai in Demetrias.

Cf. *RE* III (1899), 2302-2308, s.v. Chiron (Escher); E. Aston, *CIQ* 56, 2006, 349-362, *ead.*, *Kernos* 22, 2009, 83-107; *ead.*, *Mixanthropoi: Animal-Human Hybrid Deities in Greek Religion*, *Kernos Suppl.* 25 (2011) 156-159.

Plaka-Zar trypa – Πλάκα- Ζαρκ τρύπα 2:3A
Agia Mun. / Larisa R.Un.

A cave dedicated to Nymphs and Pan was found on the west slope of Mt. Ossa at Plaka (place name). A Roman coin is mentioned.

A. Wace – M. Thompson, *BSA* 15, 1908-1909, 243-247; A. Arvanitopoulos, *Prakt* 1910, 183-184; R. S. Wagman – A. G. Nichols, *Θεσσαλικό Ημερολόγιο* 68, 2015, 85-92.

Platanias – Πλατανιάς 1:4D
South Pelion Mun. / Magnisia R.Un.

Traces of habitation and graves dated to Late Antiquity, are known from the area of Platanias bay. The site has been proposed as probable location of Aphetai, the anchor bay of the Persian fleet during the naval battle of Artemision. Another candidate for the location of the city of Aphetai is Alogoporos.

G. Thomas, *Θεσσαλικό Ημερολόγιο* 57, 2010, 3-14; K. Vouzaxakis, in *AEΘΣΕ* 4, 2016, 60.

Pliassidi → Pelion-Pliassidi

RHIZOUS – ΡΙΖΟΥΣ

Agia Mun. / Larisa R.Un.

Scyl. 65; Str. 9.5.22; Plin. *Nat.* 4.9.16; Hdn III.1.242; St. Byz. s.v.

The toponym is Rhizous and the ethnicon is attested as Rhizousios. Stephanus mentions Rhizountios.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 721 no. 457; on the etymology cf. S. Bakhuizen, in *La Thessalie*2, B, 21.

A *kome* of Demetrias in the time of Strabo (9.5.15).

It was located close to Homolio and Erymenes, or between Meliboia and Erymenes, according to the ancient literature. The site of Tarsanas (Koutsoupia) at the mouth of the Paliourias torrent, the hill of Molyvia, the modern villages of Meliboia and Neochori or the monastery of Mary's Assumption & Agios Demetrios (possibly the location of Poseidon Petraios sanctuary) have been proposed as probable locations of the city. No Roman finds are mentioned.

V. Karachristos, in *Αρχαίες πόλεις Θεσσαλίας*, 204-206; Vittos, *Ομόλιον*, 49-51; *Barr Atlas*, Map 55, D1.

The harbor facilities at Koutsoupia have been dated to the reign of Justinian I (2:3A).

Ginalis, *Byzantine Ports*, 230-233; *id.*, in T. Papacostas, M. Parani (eds), *Discipuli Dona Ferentes: Glimpses of Byzantium in Honour of Marlia Mundell Mango* (2017) 26-30.

Skiti-Kastro – Κάστρο Σκήτης

2:3B

Agia Mun. / Larisa R.Un.

A large Byzantine fortress is located on a hill over the modern village of Skiti. It guarded the fertile basin of Agia between Mt. Kissavos and Mt. Mavrovouni, as well as the road leading from Agiokampos to Larisa. Parts of the walls are dated to the Early Christian period. It is another candidate for the site of Kentauropolis, whose city walls were restored in the time of Justinian I (Procop. *Aed.* 4.3.14). cf. **Kastro Velikas**.

S. Sdrolia, *ARepLond* 2015-2016, 129; cf. V. Karachristos, in *Αρχαίες πόλεις Θεσσαλίας*, 190-191.

Soros (AMPHANAI or PAGASAI) – Σωρός

(ΑΜΦΑΝΑΙ ή ΠΑΓΑΣΑΙ)

1:3B

Volos Mun. / Magnisia R.Un.

Fortified settlement on a hill in the peninsula of Agistri Cape. It has been identified with ancient Amphanai / Amphanaion or Pagasai.

B. Intzesiloglou, in *La Thessalie*2, B, 46-47; A. Batziou-Efstathiou – P. Triantaphyllopoulou, in *ΑΕΘΣΕ* 2, 2009, 257; A. Mazarakis-Ainian, in *ΑΕΘΣΕ* 2, 2009, 271-272; V. Adrymi-Sismani, in *Αρχαίες πόλεις Θεσσαλίας*, 156-159. Other candidates for Amphanai, Zorba, *Ἀδρια-Φερέες*, 72.

A gymnasiarch, who came from Amphanai, is mentioned in a decree of Demetrias, dated to the 2nd - 1st c. BC.

A. Arvanitopoulos, *Polemon* 1, 1929, 126-128, no. 423; *IThessaly* 720.

A burial, dated to the end of the 2nd c. BC - early 1st c. BC, was found among Classical-Hellenistic graves at 28th October street (V. X. Mitritsa plot), at Aspogeia (place name) of Nees Pagasses.

A. Batziou-Efstathiou, *ADelt* 43, 1988, B, 243.

The remains of a sub-urban sanctuary dedicated to Apollo came to light. It was abandoned in the early 3rd c. BC possibly due to an earthquake. However, a coin hoard with issues of the Thessalian League was found. It was hidden in the First Mithridatic War after the abandonment of the sanctuary, according to the excavator. Possibly, at a later date (perhaps in the 2nd - 3rd c. AD) the area was used for an agricultural or livestock installation.

A. Mazarakis-Ainian – S. Psoma, in *ΑΕΘΣΕ* 2, 2009, 269-294.

SPALAUTHRA (Argalasti-Chorto) –

ΣΠΑΛΑΥΘΡΑ (Χόρτο Αργαλαστής)

1:4C

South Pelion Mun. / Magnisia R.Un.

Hell. fr. 201; Scyl. 65; Plin. *Nat.* 4.9.16; St. Byz. s.v.

Inscriptions: *IG* IX2, 1111, 1208-1216.

The toponym is Spalauthra and the ethnicon is attested as Spalauthreus (*IG* IX2, 1111, ca. 130-126 BC). Stephanus mentions Spalethri, but cites Hell. fr. 201 (where the toponym is Spalathran or Spalathron).

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 721 no. 458.

Its population participated in the synoecism of Demetrias in 294 BC, but the city was never abandoned.

It is located on Pyrgos hill or Chortokastro, in the municipality of Argalasti. Hellenistic and Roman pottery is abundant on the hill. Also, coins of Constantine I were found.

N. Giannopoulos, *DeltChrA* II.4, 1927, 22-23; K. Vouzaxakis, *ADelt* 63, 2008, B, 688-689, fig. 32.

A grave stele of the late 1st c. BC. / early 1st c. AD (*IG* IX2, 1215a) came from the site, while an honorary

decree of the city for a strategos of the Koinon, mentioning the sanctuary of Artemis Soteira in the agora of the city (130-126 BC), is also known (*IG IX2*, 1111; Boehm, *City and Empire*, 83-84).

Building remains were found in the modern settlement of Chorto (V. Gounti plot). Coins dated from the 1st c. AD to the 4th c. AD were among the finds.

K. Vouzaxakis – I. Mamaloudi, *ADelt* 64, 2009, B, 555-556, fig. 24; *Ανασκαφικό Έργο*, 155.

Remains of a building that was in use from Hellenistic to Roman times and layers of the Roman period were excavated at Pyrgos (place name) (L. M. Christoff plot), beside the Chorto-Melina road. A silver coin of Roman date is among the finds.

K. Vouzaxakis – I. Mamaloudi, *ADelt* 64, 2009, B, 556-60, fig. 25; K. Vouzaxakis, *ADelt* 65, 2010, B, 1084-85.

Parts of two Early Christian Basilicas were found, one on the site of an ancient temple.

N. Giannopoulos, *ΕπελByzSpud* 10, 1933, 531; Ανramea, *Θεσσαλία*, 106; V. Adrymi-Sismani, in *Αρχαίες πόλεις Θεσσαλίας*, 180.

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Tempi - Chani Kokkonas / Tsiriga Chorafia –

Τέμπη – Χάνι Κοικκώνας – Τσιριγά χωράφια 2:2A
Tempi Mun. / Larisa R.Un.

Architectural remains attributed to the sanctuary of Mater-Cybele, came to light at Kok(k)ona's Chani, in the south part of the Tempì valley, during the construction of the P.A.T.H.E. The area was abandoned in the 2nd c. BC and used as a cemetery. Four graves of Roman date were excavated. A grave stele of Roman date, bearing the inscription ΑΛΕΞΑΝΔΡΟΣ / ΔΥCΙΜΑΧΟΥ and issues of Maximinus, were among the finds.

G. Toufexis – A. Batziou-Efstathiou – O. Exarchou – Th. Papantonis – G. Vitos – E. Papanikolaou – A. Kritsila, in *AEΘΣΕ* 4, 2016, 265-274.

Remains of an Early Christian settlement and cist graves of the 4th and 6th c. AD were also found at Tsiriga

Chorafia next to the aforementioned site. Among the finds there are coins of the 4th c. AD, possibly a hoard associated to the barbaric raids. The settlement is connected to the quarries of white marble at Chrapes (place name), at the north foot of Mt. Ossa, in the middle of the Tempì valley.

Also an inn dated in the 10th c. AD came to light. It was constructed over the ruins of a roman building that could be identified to *mutatio Thuris* mentioned in *Itineraria Romana*. Also a church of the same date was excavated.

The location of the settlement is a possible candidate for Byzantine Lykostomio. Also, it has been proposed that the Bishopric of Thessalian Saltae was located in the area of Tempì.

S. Sdrolia, *ADelt* 63, 2008, B, 714-715, figs 1-3; 65, 2010, B, 1110-1111; 66, 2011, B, 548-9; *ead.*, in *AEMTh* 25, 2011, 113-122; *ead.*, in *AEΘΣΕ* 3, 2012, 585-586; *ead.*, *ARepLond* 2015-16, 125-126; V. Melfos et. al., *Bull. Geol. Soc. Greece* 43.2, 170; *Corpus Αρχαίων Λατομείων*, 78, no. 260; P. Androudis, in D. Ariantzi, I. Eichner (eds), *Für Seelenheil und Lebensglück: Das byzantinische Pilgerwesen und seine Wurzeln* (2019) 107-117.

On the coins of the 4th - 6th c. AD found at Chani Kokkonas, the significance of the pass and the quarry, cf. A. Tsiaka, G. Vitos, O. Exarchou, in *AEΘΣΕ* 5, 2020, 113-126.

Tempi-Paliokklisi – Τέμπη-Παλιοκκλήσι 2:2A
Tempi Mun. / Larisa R.Un.

Remains of a Late Antique settlement, as well as graves of the same date were found at the northeast exit of the Tempì pass, near the E75 National road tunnel exit. Traces of baths and inns are also reported. The settlement controlled the entrance of the pass and the nearby bridge. It could be identified to *mansio Stenas* depicted on Tabula Peutinger.

A. Arvanitopoulos, *Prakt* 1911, 289-291; S. Sdrolia, in *AEMTh* 25, 2011, 119; *ead.*, in *AEΘΣΕ* 3, 2012, 587; *ead.*, *ARepLond* 2015-16, 126; P. Androudis, in D. Ariantzi, I. Eichner (eds), *Für Seelenheil und Lebensglück: Das byzantinische Pilgerwesen und seine Wurzeln* (Heidelberg 2019) 107. In the same area, opposite the church of Agia Paraskevi, on the right side of Peneios R., Theocharis found under the remains of an Early Christian church, a small part of a wall that he attributed to a temple. Votive inscriptions to Apollo (Tempeitis or Pytheios) dated to the end of the Hellenistic period were among the finds.

D. Theocharis, *ADelt* 16, 1960, B, 175.

This temple of Apollo was situated at the end of the procession from Delphi to Tempi that took place in the festival of Steperia.

Zorba, *Λάρισα-Φερές*, 125-126.

A dedication to Apollo Tempeitis dated to the 1st c. BC, was found at Tatar Magoula (cf. **Argissa**) (*IG* IX2, 1034). Another one came from Larisa (A. Tziafalias, *Θεσσαλικό Ημερολόγιο* 7, 1984, 215, no 94; *SEG* 35, 607). G. Daux, *BCH* 92, 1968, 626; *SEG* 25, 675.

THAUMAKIA – ΘΑΥΜΑΚΙΑ

Plin. *Nat.* 4.9.16

Unlocated.

Several sites have been proposed as its location, along the south coast of the Magnesian peninsula, e.g. at **Platanias** or even further to the northeast.

V. Adrymi-Sismani, in *Αρχαίες πόλεις Θεσσαλίας*, 181.

Theotokou – Θεοτόκου

1:4C

South Pelion Mun. / Magnisia R.Un.

A fortified settlement is located on Paliokastro hill, on the coast of Lyri in the north part of Katigiorgi bay, on the northeast edge of the Magnesia peninsula.

A pit-well with Roman pottery was found to the east of the Early Christian basilica that is situated next to the chapel of Theotokos.

A. Wace – J. Droop, *BSA* 13, 1906-1907, 315-321, pls 10-12; Koulouras, *Παλασητικός*, 41 and note 53; Avramea, *Θεσσαλία*, 105; V. Adrymi-Sismani, in *Αρχαίες πόλεις Θεσσαλίας*, 181-183.

Architectural remains of a Classical sanctuary were found in secondary use in the masonry of the chapel. This may have been the site of the sanctuary of Artemis Tisaia known by Valerius Flaccus (*Argon.* 2.7).

Cf. S. Kravaritou, *Kernos* 234, 2011, 118, 126 nos 16-18. It has been identified with ancient Sepias (a *kome* of Demetrias, in the time of Strabo [9.5.15] and promontory [Hdt. 7.188; Str. 9.5.22; Plin. *Nat.* 9.4.16]) or with ancient Myrai (Scyl. 65). An inscription of the 2nd c. AD is mentioned (*I.Thessaly*, no. 683).

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Trikeri-Kottes – Τρίκερι-Κόττες

1:3D

South Pelion Mun. / Magnisia R.Un.

Remains of a Roman settlement were found in the area of the village of Kottes, 4km northeast of the village of Trikeri. The site was probably connected to the safe bay that is situated to the south of the village. It has been identified with ancient Myrai or Isai (Scyl. 65).

The hypocausts of a Roman bath came to light.

V. Adrymi-Sismani, in *Αρχαίες πόλεις Θεσσαλίας*, 183;

K. Vouzaxakis, in *AEΘΣΕ* 4, 2016, 58.

On an Early Christian Basilica, Avramea, *Θεσσαλία*, 105, Koulouras, *Παλασητικός*, 41.

Trikeri-Mylos – Τρίκερι-Μύλος

1:3D

South Pelion Mun. / Magnisia R.Un.

Part of a fort built of mud bricks, dated to the Roman period, and graves of the same period, were found at Mylos or Chomatokastro to the northwest of Agia Kyriaki. It probably guarded the entrance of the Pagasetic Gulf.

V. Adrymi-Sismani, in *Αρχαίες πόλεις Θεσσαλίας*, 183;

K. Vouzaxakis, in *AEΘΣΕ* 4, 2016, 58.

Tserli → Karla-Tsersli

Tsiriga-Chorafia → Tempi-Chani Kokkonas / Tsiriga-Chorafia

Volos – Βόλος

1:3B

Volos Mun. / Magnisia R.Un.

A settlement of Roman - Late Roman date was uncovered at the core of the modern city of Volos.

E. Skaphida, in *AEΘΣΕ* 3, 2012, 368.

Building remains of Roman-Byzantine date were excavated at Deligiorgi street.

A. Ntina, *ADelt* 46, 1991, B, 240-241.

Building remains, an eight-sided fountain and part of a drainage system were unearthed at the junction of Deligiorgi and Gallias streets (Stathopoulou plot). Dated to the end of the 4th - early 5th c. AD.

Aik. Kalantzi-Sbyraki, in *Έργο Εφορειών*, 215.

A bath complex of Roman date was found during construction works for the Archaeological Museum of the city. *Ανασκαφικό Έργο* 171, fig. 8.

Volos-Kazanaki – Βόλος-Καζανάκι

1:3A

Volos Mun. / Magnisia R.Un.

Fifteen graves dated to the 2nd and 1st c. BC, were excavated during the construction of the ring road of Volos. S. Alexandrou, *ADelt* 63, 2008, B, 676-678, figs 5-6.

Zar trypa → Plaka

PERRHAEBIA – ΠΕΡΡΑΙΒΙΑ

Pref. Larisa

Hecat. fr. 137; A. *Iket.* 256; Hdt. 7.132; 7.185.2; Thuc. 4.78.6; Aeschin. 2.116; Arist. Pol. 1267b5-7; Theopomp. fr. 63; Theophr. *De lapidibus* fr. 2; D.S. 15.57.2; Plb. 18.46; 22.15; 23.1; 28.13.1; Liv. 31.41; 32.15; 36.10; 39.25; 42.5; 42.53; 42.55; 42.67; 44.2-5; Str. 7.7.9; 7.14-15a; 9.5.19-22 (C440-443); Liv. 33.32.5; 39.24; 39.33; Plin. *Nat.* 4.1.2; 4.2.6; Plu. *Aem.* 15; *Quest. Rom.* 22; Athen. 6.260, 265; Ptol. 3.12.39-41; St. Byz. s.v. Ἀζωρος, Τρίπολις.

The name of the region is Perrhaibia and the ethnicon is attested as Per(r)haibos, or Perrhēbos.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 689-690.

It was bordered to the south by Pelasgiotis, to the southwest by Histiaiotis and to the north by Macedonia (Elimiotis). A group of three cities in the northern part, Doliche, Pythion, and Azoros, was called Tripolis (Liv. 42.53.7; 42.55.6; 42.67.7; its ancient name was Pelagonia, according to Strabo, 7.7.9).

Stählin, *Thessalien*, 20-22; 35-39; RE XIX1 (1937) 906-909, s.v. Perrhaebi (B. Lenk); J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 690.

Perrhaebia became independent and autonomous after Flamininus' declaration in 196 BC. The cities of the region formed a Koinon that lasted till the middle of the century. Each city had its own Tagoi, whose number depended on the size of its population. The strategos of the League served an annual term and was elected by rotation from each city. The Koinon was dissolved in 146 BC and the Perrhaebian cities joined the Thessalian League in the aftermath of the Achaian War. However, they retained a kind of cultic independence since they possessed a vote in the Amphictyonic council in 125/4 BC. Their right of voting was discontinued in 30 BC with the reorganization of the Amphictyony by Augustus.

Babakos, *Πράξεις*, 26-28; Martin, *Leagues*, 68-69; H. Kramolisch, in *La Thessalie* (1979) 201-219; cf. Granning, *Cult and Koinon*, 35-37 n. 123.

Perrhaebia is mentioned by Cicero among the regions that suffered under the administration of L. Calpurnius Piso (57/6 BC) (Cis. *Pis.* 96).

Strabo mentions Olosson, Gonnos, Argissa / Argoura, Gyrton as cities in Perrhaebia (Gyrton is also called Magnetan, [cf. **Pelasgiotis**]), but Pliny cites only the last one. Doliche, Azōrion, Pytheon, Gonnos, are located in Pelagiotis and Chyretiai in Estiaiotis by Claudius Ptolemy. As for the geomorphological features of the region, Strabo mentions Kyphos and Dodona as mountainous areas (or cities? cf. Hom. *Il.* 2.748, Stephanus refers to a Kyphos R.). In Strabo's account, it is also mentioned that Titaresios / Europos R. rises in the Titarius mountain, flows across the territory of the Perrhaebians and unites with Peneios R. Strabo adds that its water is oily, because of some substance in it, and for this reason it does not mingle with that of Peneios R., but, as Homer says, "runs over it on the top alike oil". Stephanus, quoting Lykophron, mentions Titaros as city. Mt Amarbets (the mountain where the modern village of Sarantaporo lies), and the eastern slopes of Mt Olympus are locations that have been proposed for Strabo's Kyphos.

Georgiadis, *Θεσσαλία*, 17; Heuzey, *Olympe*, 59-63; on Kyphos city, Georgiadis, *op. cit.*, 269-273; A. Arvanitopoulos, *Prakt* 1914, 197; Helly, *Gonnoi* I, 62-63.

Mt Titarius or Titarion is modern Mt Titaros and its summit Sapka (Mikro Flabouro) lies to the south of Mt Pieria and west of Mt Olympus, between Thessaly and Macedonia.

Stählin, *Thessalien*, 5-39; Lucas, *Titarèse*, 30-31.

Georgiadis has located the city of Dodone (Str. 9.5.20, C441) on a fortified peak between Vouvala (**Azoros**) and Glikovo (Sarantaporo).

Georgiadis, *Θεσσαλία*, 273.

Titus Livius (44.3.2-5) mentions three place names, when describing the march of Q. Marcius Philippus' army from Thessaly to Macedonia through Perrhaebia in 169 BC: *palus Ascuris* (cf. **Askiris**), *Ottolobus* and *Dierum*. Ottolobus could be the peak Koukouli in Diava pass, or the mountain range to the northeast of Elasona. The fort of **Ditnata**, the basin of Konospolis, the Prof. Ilias summit and the basin of Karya that is drained by two rivers, are locations that have been proposed for Dierum.

G. Lucas, *Θεσσαλικό Ημερολόγιο* 22, 1992, 108-112; 24, 1993, 26-29.

Titaresios / Europos, branch of the dread Orcus (Plin. *Nat.* 4.8.31) and of the river Styx, according to Homer, is modern Xerias R.

Heuzey, *Olympe*, 63; RE VI1 (1907) 1309, s.v. Europos (Philippson); A. Arvanitopoulos, *Prakt* 1914, 173-177; Stählin, *Thessalien*, 17-18; RE VIA2 (1937) 1509 s.v. Titaresios (Stählin); Lucas, *Titarèse*, 20-21.

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RE XIX1 (1937) 906-909, s.v. Perrhaebi (B. Lenk).

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G. Lucas, *Θεσσαλικό Ημερολόγιο* 22, 1992, 101-119.

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L. Deriziotis – S. Kougioumtzoglou, in *Έργο Εφορειών*, 189-195;

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L. Deriziotis – S. Kougioumtzoglou, in *ΑΕΘΣΕ* 1, 2006, 390-392.

L. Deriziotis – S. Kougioumtzoglou, in *1ο Συνέδριο Θεσσαλίας*, 632-643.

Ph. Dasios – E. Nikolaou, in *Αρχαίες πόλεις Θεσσαλίας*, 217-226.

INDEX

Argyropouli – Αργυροπούλι 4:4C

Tyrnavos Mun. / Larisa R.Un.

It is located on the fortified hill of Agia Paraskevi to the north of the village of Argyropouli. Prehistoric, Classical and Roman sherds were found. The site has been identified with ancient Elone (Ηλώνη) that had changed its name to Leimone (Λειμώνη), according to Strabo (9.5.19, C440) and lay in ruins in his time.

K. Gallis, *Θεσσαλικό Ημερολόγιο* 20, 1991, 101, s.v. Αργυροπούλι 1 (Αγ. Παρασκευή ή Κάστρο).

ASKYRIS (Sparmos) – ΑΣΚΥΡΙΣ (Σπαρμός) 4:4A

Elassona Mun. / Larisa R.Un.

Liv. 44.2.3; Flor. 1.28; Ampelius 16.4.4.

The ethnonym is Askyrieus. No toponym is attested.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 690.

It is located on a fortified summit, called Kastro or Vas-

siliti Rachi, to the north of the ruined village of Sparmos.

G. Lucas, *Θεσσαλικό Ημερολόγιο* 24, 1993, 18-29; *id.*, in *La Thessalie* 2, 208-209; Lucas, *Titarèse*, 153-154, 191-199.

The identification is disputed (G. Pikoulas, in *AEMTh* 23, 2009, 138 no. 6, s.v. Agia Varvara Sparmou, sherds of Roman date are mentioned from the site).

The ethnonym Askyrieus is epigraphically attested in the 2nd c. BC (IG IX2, 521; SEG 35, 581; 36, 552; Lucas, *Titarèse*, 95, no. 44). It also appears in a manumission of the Imperial period (A. Arvanitopoulos, *AEphem* 1916, 79 no. 285; Lucas, *Titarèse*, 109-110, no. 50).

T. Livius and Florus mention a *palus Ascuris* in the events of 169 BC. According to G. Lucas, these passages do not refer to a lake but to the basin of Karya.

Heuzey, *Olympe*, 66-71; Stählin, *Thessalien*, 9-10; G. Lucas, *ZPE* 89, 1991, 135-144; *id.*, *Θεσσαλικό Ημερολόγιο* 24, 1993, 18-29; Lucas, *Titarèse*, 221-225.

AZOROS (Vouvala) – ΑΖΩΡΟΣ

(Βουβάλα) Ελασσόνας

4:3A

Elassona Mun. / Larisa R.Un.

Plb. 28.13.1; D.S. 19.52.6; Liv. 36.10.2; 42.53; 44.2; Grattius, *Cynegética* 182; Str. 7.7.9 (C327); Ptol. 3.12.39; Hsch. s.v.; St. Byz. s.v.; Sud. s.v.

Inscriptions: IG IX2, 1296; B. Helly, *Phoenix* 30, 1976.

It formed with Doliche and Pythion, the Perrhaebian Tripolis.

The toponym is Azōros or Azōrion and only in Stephanus Azōreian (quoting Arrian). The ethnonym is attested as Azōriastas and in Stephanus Azōritēs and Azōreus.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 721-722 no. 459.

Diodorus and Polybius place Azoros in Perrhaebia, though Ptolemy in Pelasgiotis. Strabo mentions presumably an old name of the region, Pelagonia.

The ancient city was located on a low hill, named Kastri, on the left bank of Sarantaporos R.

It was inhabited till Late Antiquity (9-10 c. AD.). Then it was moved to the area of Agia Paraskevi.

Two buildings, one dated to Roman times and the other to Late Antiquity were excavated on the east slope. The former is probably a private house but the latter, with strong walls built of marble architectural members in secondary use, bricks and mortar, looks like a public one.

A. Zaouri, *ADelt* 41, 1991, B, 364-365; A. Tziafalias, *ADelt* 51, 1996, B, 364, pl. 96b.

A portico was excavated at Palioklissi, on the west slope of the acropolis hill. Early Christian graves were cut into

the floor of the building. Several buildings were unearthed east and west of the portico. A headless statue of Artemis and votive stelae, dedications to the goddess(?), were found in a waste pit inside a building. Also, two Roman lamps decorated with cock and bearing the signature Theagenou were found (*SEG* 51, 706).

An extensive cemetery of Early Christian-Middle Byzantine times was excavated in the same area, as well as an Early Christian church and a baptistery, dated to the 4th c. AD. Grave stelae of Roman date have been used in the graves as building material in secondary use.

A hoard of the 3rd - 4th c. AD consisting of 125 bronze coins, was found (the earliest coin is a tetrarchic issue of 297 AD and the latest, an issue of Constantius II, 357-361 AD).

L. Deriziotis, *ADelt* 52, 1997, B, 543-545; L. Deriziotis – S. Kougioumtzoglou, in *Έργο Εφορειών*, 191-195, fig. 1; *id.*, in *AEΘΣΕ* 1, 2006, 390-391.

A dedication to Theos Hypsistos came from the area. Dated to the 1st c. BC.

A. Tziafalias, *ADelt* 41, 1991, B, 226; *SEG* 46, 640.

A dedication to Apollo Doreios, dated possibly to Roman times, was found (*SEG* 23, 464; 35, 542). On the cult, J.-Cl. Decourt, A. Tziafalias, in *AEΘΣΕ* 4, 2016, 293-294.

A stele with acroteria and pediment was found. It is decorated with a relief depiction of a lyre-player and bears a dedication-epigram to Apollo Pythios. Dated to the second half of the 3rd c. AD.

Peek, *GVIThess*, 11-12, no. 7; B. Helly, *RPh* 1978, 124; *SEG* 28, 509.

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Lucas, *Titarèse*, 149-151, 157-172; L. Deriziotis – S. Kougioumtzoglou, in *Έργο Εφορειών*, 189-195; *id.*, in *Τιμητικός τόμος στη μνήμη του Π. Λαζαρίδη* (2004); *id.*, in *AEΘΣΕ* 1, 2006, 390-392; *id.*, *Θεσσαλικό Ημερολόγιο* 51, 2007, 33-64; *TIB* 1, 131; *BarrAtlas*, Map 55, C1.

CHYRETIAT (Domeniko) – ΧΥΡΕΤΙΑΙ

(Δομένικο)

4:3C

Elassona Mun. / Larisa R.Un.

Liv. 36.10.5; 42.53.6; Ptol. 3.12.41.

Inscriptions: *IG* IX2, 339-355, Corr. xiii; A. Arvanitopoulos, *AEphem* 1916, 73-93, 1917, 1-37, 111-150; G. Lucas, in *Έργο Εφορειών*, 173-187.

The toponym is Chyretiai and the ethnicon is attested as Chyretiaios or Chyretieus. Kyretiai and Kyretieis are mentioned in a letter of T.Q. Flamininus (*IG* IX2, 338).

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 722 no. 460.

It is located east of the modern village of Domeniko. The city's acropolis was on the hill of Prof. Ilias, but later it was moved down to the area of Agios Georgios. Stählin, *Thessalien*, 25-27; *TIB* 1, 147-148; *BarrAtlas*, Map 55, C1.

The city erected a statue for L. Sept. Severus (*IG* IX2, 349a).

An important family (Menisimachos-Habrias) from Chyretiai held important offices in the city and in the Thessalian League, as well, from the last quarter of the 1st c. BC to the mid - 2nd c. AD.

A. Arvanitopoulos, *AEphem* 1917, 23; G. Lucas, in *Έργο Εφορειών*, 173-187.

Manumission records dated from the end of the 1st c. BC to the 2nd c. AD (*IG* IX2, 339-347, 349b-c, Corr. xiii; A. Arvanitopoulos, *AEphem* 1917, 18 no. 312C, 25, 313F, 118-122 nos 331-333, 339A; *SEG* 28, 505f; 31; 568; 32, 599; 47, 721; 48, 657; *IThessaly* 1136; *Demetrias* II, 132, n. 700; Lucas, *Titarèse*, 110-111, no 51; Zelnick-Abramovitz, *Taxing Freedom*, 155).

An inscribed grave stele dated to the 1st c. BC - 1st c. AD, came from the area. The inscription was engraved on a Classical relief in secondary use (*IG* IX2, 353; Biesantz, *Grabreliefs*, 6, K1).

A dedication to Dionysos Macedonikos was found. Dated to the Augustan period.

G. Gallis, *ADelt* 27, 1972, B, 419; *SEG* 27, 206. On cultural relations between Perrhaebia and Macedonia, cf. J.-Cl. Decourt, A. Tziafalias, in *AEΘΣΕ* 4, 2016, 295-297. An epitaph depicting the bust of a man and on the pediment an eagle with a serpent in its claws, was found. Dated to Imperial times.

G. Gallis, *ADelt* 28, 1973, B, 193; *SEG* 27, 193.

A grave stele dated to Roman times (Julio-Claudian times), was found in secondary use in St. Dernika's house.

G. Gallis, *ADelt* 29, 1973-74, B, 583, pl. 393e *SEG* 29, 512; I. Leventi, in *XIIth International Colloquium on Roman Provincial Art. International Colloquium Corpus Signorum Imperii Romani. Roman Stone Sculpture. Dating of Stone Monuments and Criteria for Determinating of Chronology* (2014) 73. Two inscribed grave stelae dated to the first and second half of the 1st c. BC, were found.

A. Tziafalias, *ADelt* 44, 1989, B, 239-240, nos 21-22; *SEG* 45, 590-591.

An epitaph dated to the late 2nd BC, was found.

A Tziafalias, *ADelt* 45, 1990, B, 220, no. 27; *SEG* 45, 589.

Fragment of a pyramidal statue base with an honorary inscription of the city and a manumission record, was found at Amouri. Dated to Imperial times.

A. Tziafalias, *ADelt* 49, 1994, B, 341, no. 26; *SEG* 47, 721.

Damasi – Δαμάσι

4:4C/D

Tyrnavos Mun. / Larisa R.Un.

A dedication to Mylaia Meter of the Gods dated to the first half of the 2nd c. AD, came from Damasi. The dedicant is Alexandra, daughter of Antipatros and wife of Abria, son of Mesimachos, member of an important family from **Chyretiai** (F. Stählin, *AM* 52, 1927, 88 no. 4; *I.Thessaly* 1173).

G. Lucas, in *Έργο Εφορειών*, 173, 180.

An honorary inscription of Larisa for a priestess of Julia Hera Sebaste (Livia after 14 AD or the daughter of Augustus), came from Damasi (*IG IX2*, 333; cf. *Demetrias II*, 33 n. 52; *SEG* 28, 505e; S. Kravaritou, in *Vir doctus Anatolicus, Studies in Memory of Sencer Şahin* [2016] 558).

Two grave stelae (one with incised Hermes) dated to the 1st c. AD, were found. Also, another one with relief decoration in two zones, came from the area. Dated to the 3rd of 4th c. AD.

K. Gallis, *ADelt* 27, 1972, B, 417, pls 347d, 348b-c; *SEG* 27, 221.

Damasi has been identified with ancient **Mylai** (St. Byz. s.v.) by Stählin (*op. cit.*). On the contrary, B. Helly, *Topoi* 15, 2007, 198 identifies Damasi with **Phalanna**, while Lucas, *Titarèse*, 122, places Mylai at Kastri, 2km north of the village of Vlachogianni.

Ditnata-Paliokastro – Ντιτνάτα-Παλιόκαστρο

4:4A

Elassona Mun. / Larisa R.Un.

Remains of a fort. Located on a rocky spur of Lower Mt Olympus, over the village of Karya. The site has been identified with *Dierum*, which is mentioned by Livy (44.3.3) when describing the march of Q. Marcius Philippus' army from Thessaly to Macedonia through Perrhaebia in 169 BC. The identification is disputed.

A. Rizakis, *BCH* 110, 1986, 331-346; *contra*, G. Lucas, *Θεσσαλικό Ημερολόγιο* 22, 1992, 108-112.

Pritchett (*Studies*, II, 172) reports coarse ware of Roman date, but its date is disputed by Rizakis.

DOLICHE 1 (Sarantaporo) – ΔΟΛΙΧΗ 1

(Σαραντάπορο)

4:3A

Elassona Mun. / Larisa R.Un.

Plb. 28.13.1; Liv. 42.53; 44.2; Ptol. 3.12.39.

Inscriptions: *IG IX2*, 1268-1276, 1296; A. Arvanitopoulos, *AEphem* 1923, 141, 144, 148, 153 nos 374, 377, 379, 380, 384-385; *SEG* 28, 513; 30, 530; 56, 629-630; L. Deriziotis – S. Kougioumtzoglou, in *AEΘΣΕ* 1, 2006, 396; A. Tziafalias, G. Lucas, in *AEΘΣΕ* 3, 2012, 487-494. Some stones were found in secondary use at **Doliche 2**.

The toponym is Doliche and the ethnonicon is attested as Dolichaios.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 722 no. 461.

It is located to the southeast of the modern village of Sarantaporo. It was abandoned in the course of the Roman period and its population moved to Kastro Dolichis or Kastro Livadiou (**Doliche 2**).

Doliche shares borders with Elimeia in Macedonia, as indicated by a boundary dispute dated in the reign of Trajan. The inscribed stone was transported from its original find spot and re-found in the ruined church of Agia Triada, three hours north of Ellassona, on the right bank of Sarantaporos R., beside the modern highway. Verginus [Pub[lianus] or [R]ub[rianus] restated and clarified in 101 AD an earlier boundary description that had been declared by king Amyntas III of Macedon (A. Wace – M. Thompson, *BS* 417, 1910/1911, 193-204; A. Eichinger, *ZPE* 48, 1982, 195-197; *ILGR* 173; G. P. Burton, *Chron* 30, 2000, no. 64).

Lucas, *Titarèse*, 101-108 no. 48; Elliott, *Disputes*, 114-115, no. 34.

According to Philostratus (*VS* 2.613), the sophist / rhetor Marcianus of Doliche was one of the followers of Apollonius of Naucratis and opponent of Heracleides of Lycia.

A Late Hellenistic portico was excavated in the area of a terrace-retaining wall, to the south of the acropolis. Around the portico, buildings with two building phases, dated to the 3rd c. BC and to the Imperial times, came to light. One building was of sacred character.

A. Tziafalias, *ADelt* 51, 1996, B, 363, pl. 95b; 52, 1997, B, 502, fig. 4; *id.*, in *Έργο Εφορειών*, 89-90.

Among the inscriptions of the Roman period, there is a letter of Aemilius Paulus (168 BC), two dedications to Phila, daughter of Eubiotos, and her husband, Demophilos (*SEG* 56, 629-630), and manumission records dated from the Early Principate to the 2nd c. AD. Also, priests and *neokoroi* of Hercules are mentioned.

Lucas, *Titarèse*, 148-149, 173-180; R. Bouchon, *Topoi* 19, 2014, 483-513.

DOLICHE 2 (Kastro Dolichis or Kastro Livadiou) – ΔΟΛΙΧΗ 2

(Κάστρο Δολίχης ή Κάστρο Λιβαδιού) 4:3A
Elassona Mun. / Larisa R.Un.

Inscriptions: cf. **Doliche 1**.

It is located in Kastro Dolichis, 3km west of the homonym village (turk. Dulchista), southeast of the town of Sarantaporo.

The fortified citadel lies on a rocky spur of triangle shape. The fortification is dated to Early Christian times, but it was founded over the remains of an earlier one. A layer with ashes was uncovered during the excavation of the south tower. Small inscribed plaques dated to the 3rd c. AD, were among the finds.

The area of the acropolis was laid out in blocks that were separated by paved roads. Warehouses and workshops were excavated in the southwest corner of the acropolis. They are dated to the Early Christian period and were founded over building remains of the Roman period. They were destroyed in the early 7th c. AD by an earthquake or by fire.

The asty was situated in the plain that extended at the base of the rocky spur and covered an area larger than 5 km².

A three-aisled Early Christian Basilica (Basilica A) was excavated at the southeast foot of the acropolis. Two building phases were discerned, one dated to the end of the 5th / early 6th c. AD and the other to the 6th c. AD. Apart from pottery, coins of the 4th - 5th c. AD came to light. Architectural members and inscriptions of Hellenistic and Roman date have been used as building material in secondary use. An Early Christian cemetery was found near the church.

Another Early Christian Basilica (Basilica B) was found at a higher level outside the South Gate of the acropolis. The later phase of the building is placed after the second half of the 6th c. AD. A date for the earlier one has not yet been proposed.

A third building (Early Christian Basilica or a public building) was found inside the fortification on the east side of the citadel, beside a gate. Architectural members and inscriptions of the Hellenistic and Roman period (small altars, a votive stele depicting a Rider Hero, manumission records) were found in secondary use (cf. **Doliche 1**). The building was destroyed in the early 7th c. AD, while an earlier building phase has been discerned.

L. Deriziotis, *ADelt* 56-59, 2001-2004, B, 606-610, figs 17-21; L. Deriziotis – S. Kougioumtzoglou, “Το ελληνι-

στικό και ρωμαϊκό παρελθόν μιας παλαιοχριστιανικής πόλεως στη περιοχή της Πεερραιβικής Τριπολίτιδος” (presentation in the Association of Greek Archaeologists, 14-5-2013).

EREIKINION (Megalo Eleftherochori-Kastri) – EPEIKINION (Μεγάλο Ελευθεροχώρι-Καστρί) 4:3D

Elassona Mun. / Larisa R.Un.

Liv. 36.13; 39.25.

It is mentioned as Eritium, Erititium, Eriticum, Criticum, Etereticium in the codici of Livy.

G. Lucas, *ZPE* 105, 1995, 105-110.

It was possibly located on the fortified summit of Kastri, 2km northeast of Megalo Eleftherochori.

G. Lucas, *ZPE* 105, 1995, 127-128.

A citizen of Ereikinion is mentioned in a manumission list of Phalanna, that was found in secondary use in the church of Agios Athanasios in Tyrnavos (*IG IX2*, 1232).

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Leake, *Travels*, IV, 315; Stählin, *Thessalien*, 29; G. Lucas, *ZPE* 105, 1995, 105-130; *id.*, *Θεσσαλικό Ημερολόγιο* 33, 1998, 302-314; 34, 1998, 127-138; *BarrAtlas*, Map 55, B1.

Evangelismos → Paliokastro / Evangelismos Elassonos

Flabouro - Fanos – Φανός Φλάμπουρου 4:4B
Elassona Mun. / Larisa R.Un.

Architectural remains and Late Hellenistic, Roman sherds have been found at Phanos near the village of Flabouro, on the left/east bank of Elassonitikos R. The settlement overlooks the entrance to the Diava pass.

G. Pikoulas, in *AEMTh* 23, 2009, 137-138, no. 4, fig. 4.

GONNOI / GONNOS (Gonnoi, turk. Dereli) –

ΓΟΝΝΟΙ / ΓΟΝΝΟΣ (Γόννοι) 2:1A
Tempi Mun. / Larisa R.Un.

Hdt. 7.128, 173; Str. 9.5.19; Liv. 42.61.11; Ptol. 3.12.39; St. Byz. s.v.; Eust. *Il.* 2.739.

Inscriptions: *IG IX2*, 1040-1055 + Add; *Gonnoi II*; Zelnick-Abramovitz, *Taxing Freedom*, 155-156.

The toponym is Gonnoi or Gonnos and the ethnicon is attested as Gonneus. The ethnic name Gonatas and Gonnios is attested only in Stephanus.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 723 no. 463.

The city was located on Kastri or Paliokastri, on the

north bank of Peneios R., in the south foothills of the Lower Olympus mountain range. Dense architectural remains are visible on three hills, 1km east of the modern homonymous village (turk. Dereli), dated from Neolithic times to the Medieval Era.

The sanctuary of Athena was founded in the Archaic period and housed the city's archive till the Roman period. The decrees of the city were erected in the sanctuary in Roman times. Also, a dedication to Zeus Hypsistos dated to the Late Hellenistic - Early Roman period came from the acropolis. The sanctuary of Artemis was unearthed in the southwest part of the acropolis hill, close to the walls.

Ph. Dasios, in *Αρχαίες πόλεις Θεσσαλίας*, 219-222; *Gonnoi* II, nos 154, 157.

An extra muros sanctuary of Asclepius and Hygeia was excavated (N. Tsiaples plot). A building (dining place or *katagogeion*?) with two building phases, one of Hellenistic times and the other of the Roman period, came to light. Parts of statues were also found. The area of the sanctuary became a cemetery in the Early Christian times. A dedication to Asclepius dated to the mid - 2nd c. BC, is also known from the site (*Gonnoi* II, 197).

A. Arvanitopoulos, *AEphem* 1911, 318; *id.*, *Prakt* 1914, 209-210; A. Tziafalias, *ADelt* 36, 1981, B, 257-259, fig. 2. The cult of Asclepius is also documented in the Roman period, since a dedication to the god and to Hygeia, dated after 212 AD, was found.

A. Tziafalias, *Θεσσαλικό Ημερολόγιο* 7, 1984, 210 no. 73; *SEG* 35, 573; B. Helly, *BE* 1988, 781 (date).

Also, a dedication to Isis, Sarapis and Anoubis was found. Dated to the late 2nd/1st c. BC.

A. Arvanitopoulos, *AEphem* 1915, 21, no. 259; *Gonnoi* II, no. 205.

Several inscriptions, dated from the mid - 2nd c. BC to the 3rd c. AD, are included in the epigraphical record of the city. Among them there were proxeny decrees of the period of the mid-2nd / 1st c. BC (*Gonnoi* II, 59-66) erected in the sanctuary of Athena on the acropolis (*Gonnoi* II, 64-65). *Enarchoi tagoi* and *enarchoi tamies* are mentioned in the texts. The number of tagoi was reduced from 5 to 3 in the Imperial period and their competencies were restricted compared to Hellenistic times. There were also found manumission records, dated to the period of the mid-2nd c. BC - 2nd c. AD (*Gonnoi* II, 114-144; Zelnick-Abramovitz, *Taxing Freedom*, 155-156), dedications, among them to Zeus Hypsistos, Artemis (Eleia?, Geneteira, Lochia, Eileithyia), Ge Eukarpia, Praxidikai and the Egyptian deities (*Gonnoi* II, 145-146,

157, 165-166, 172, 174, 189, 190-197, 203-205, 210; Schörner, *Votive*, nos 1127, 1133, 1149; M. Heinz, *Thessalische Votivstelen*, 387, 410-411, A 2, 61-62), and some funerary epigrams and epitaphs (A. Arvanitopoulos, *AEphem* 1914, 10, no. 200; *GVI* 1826; *Gonnoi* II, 212-213, 251-255, 279, 280-281, 283-290; A. Tziafalias, *Θεσσαλικό Ημερολόγιο* 7, 1984, 211, nos 79, 81; *SEG* 35, 576, 578). A few Latin names appear in the texts (*Gonnoi* II, nos 129, 283).

The city erected a statue of the benefactor of Gonnoi, Euphronios, son of Pasikles, in the 1st c. AD.

IG IX2, 1041a; *Gonnoi* II, no. 145.

Another dedication dated to the 1st / 2nd c. AD, came from the area of the ancient city.

G. Gallis, *ADelt* 29, 1973-74, B, 571, pl. 380c.

An inscribed grave stele, dated to the 2nd c. AD, was found in the Chr. Tsironis plot to the southwest of the acropolis.

A. Tziafalias, *ADelt* 34, 1979, B, 229 no. 8; *SEG* 35, 576.

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Leake, *Travels*, III, 381; Stählin, *Thessalien*, 32-35; Helly, *Gonnoi*, *id.*, *Θεσσαλικό Ημερολόγιο* 24, 1993, 193-201; 33, 1998, 461-484; Lucas, *Titarèse* (passim); Ph. Dasios, in *Αρχαίες πόλεις Θεσσαλίας*, 219-222; *Barr Atlas*, Map 55, C1.

Koukos / Paliokastro – Κούκος / Παλιόκαστρο 4:3A
Elassona Mun. / Larisa R.Un.

Part of fortification has been investigated on the peak of Koukos or Paliokastro, northeast of the village of Sarantaporo (turk. Glikovo). Late Hellenistic and Late Roman (5th - 6th c. AD) pottery is mentioned.

G. Pikoulas, in *AEMTh* 23, 2009, 135 no. 1; *id.*, in *AEΘΣΕ* 3, 2012, 281, no. 2.

Milea / Milia – Μηλέα / Μηλιά Ελασσόνας 4:3A
Elassona Mun. / Larisa R.Un.

Pillae of a hypocaust and pottery of Roman and Byzantine date are mentioned. Also, remains of an Early Christian church were found in Agia Triada (Palaia Vourba), 4km from ancient Doliche and 3km southeast of the village of Milia.

Lucas, *Titarèse*, 179.

A cist grave constructed of grave reliefs in secondary use, was found at Rouvnies (K. Voliotis plot). The grave is dated on the evidence of coins to the 4th c. AD and the grave stelae to the end of the 2nd and early 3rd c. AD. Also, two marble sarcophagi with Amazonomachy were found, one of them is attributed to the Athenian work-

shop and is dated to the second half of the 2nd c. AD and the other one to the first half of the 3rd c. AD.

A. Tziaphalias, *ADelt* 42, 1987, B, 278-282, pl. 163-164; *SEG* 42, 495-497.

It could have been a kome of Doliche.

Lucas, *Titarèse*, 179.

OLOSSON / OLOOSSON (Elassona) –

ΟΛΟΣΣΩΝ / ΟΛΛΟΣΣΩΝ (Ελασσώνα) 4:4B

Elassona Mun. / Larisa R.Un.

[Lykophr. *Alex.* 906]; Str. 9.5.19; Procop. *Aed.* 4.4; St. Byz. s.v.; Eust. *Il.* 520.25.

Inscriptions: *IG* IX2, 1293-1295; A. Arvanitopoulos, *AEphem* 1911, no. 88; 1913, no. 165; 1915, no. 244; 1916, nos 276-290; 1917, nos 304-307; V. Sekunda, *BSA* 93, 1998, 449-452; Lucas, *Titarèse*, nos 49-53; A. Kontogiannis, in *Inscriptions and History of Thessaly* 91-102.

The toponym is Olosson or Ollosson and the ethnicon is attested as Olossonios. It was also called white (*lefki*) because its soil was a white clay, according to Strabo.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 725 no. 467.

The ancient acropolis was located on the steep-sided hill of Frourio, flanked by the ravine of Elassonitikos R. which joins Titaresios R., and subsequently its tributary (Kouradiaris). On the hill stands the monastery of Panaghia Olympiotissa. The lower city was situated in the plain, on the right bank of Titaresios R. The fortification of Lossonos' fort was restored under Justinian I (Procop. *Aed.* 4.4).

The city extended along the right bank of Elassonitikos R., in the district of Varousi.

In Roman times the territory of the city expanded considerably further eastwards, according to a Latin inscription of the time of Trajan, stating the determination of the boundaries between Macedonian Dion and Olosson. The stone was found on the slopes of Mt Olympus (*ILS* 5954; *CIL* 3.591; 989; Lucas, *Titarèse*, 108-109, no. 49; Elliott, *Disputes*, 113-114, no. 33).

Also, texts of the 4th/5th c. AD contain information about the boundary between Pegasios' estate and the public land. One of them refers to a tavern, a bridge of a river, in all probability Elassonitikos R., and several place names (Kydonea, Gerane, Vouagreos, Fonolakos, Hermes, Mesoschoinin, Omalon). Gerane (mentioned also in the boundary dispute between *Doliche* and *Elimeia*), may have been located near the village of Milia.

Moreover, the term *strata* may have been used to indicate a Roman road leading to Larisa or to Macedonia (via Sarantaporo pass or Stena Petras). The term *despotika* is related to imperial estates. So, it has been proposed that Olosson, Azoros, Doliche had ceased to exist after the reorganization of Diocletian, since only two major cities, Larisa and Kaisareia, are mentioned in the literary sources of the period. The land of the vanished cities was assigned to Larisa or turned into imperial estates, while large private estates were also established.

Demetrias V, 339-351 (F. Gschnitzer, *Θεσσαλικό Ημερολόγιο* 21, 1992, 20-36); *SEG* 37, 496; Lucas, *Titarèse*, 113-114, 225-230, no. 53; *SEG* 47, 751.

A number of emancipation lists dated to the Roman period, came from Olosson.

IG IX2, 1293b/c-1294b, 1295; A. Arvanitopoulos, *AEphem* 1916, nos 276-285, 287-290; K. Gallis, *ADelt* 27, 1972, B, 418; *SEG* 27, 211-213; 48, 661; 53, 561; 56, 649; M.-E. Zachou-Kontogianni, *Egnatia* 7, 2003, 10-11; Zelnick-Abramovitz, *Taxing Freedom*, 155.

Lysimachos, son of Gazaaios, mentioned as *tamias* of the city in a list of Augustan date, was possibly a descendant of an anonymous mercenary officer from Olosson, who participated in the events of 102-96 BC in Palestinian Gaza and had a close relationship to Lysimachos Gazaaios, who delivered the city from the Jewish army of Alexander Jannaeus.

V. Sekunda, *BSA* 93, 1998, 449-452.

Manumission records of the Flavian period, inscribed on the three sides of a cippus, were found on the bank of Titaresios R.

K. Gallis, *ADelt* 27, 1972, B, 418, pls 350, 351b; *SEG* 27, 211-213.

Dedications to Artemis and to the deity "Epikoos" (Zeus?) dated to the 2nd - 1st c. BC and to the 2nd - 3rd c. AD, respectively, are mentioned.

M. Heinz, *Thessalische Votivstelen*, 408, 443-4, A 55, 143.

Three coin hoards of Late Roman date came from the region of Elassona. Two of them contain issues of Julia Avita Mamaea, Alexander Severus, Probus, Aurelian and the third one consists of coins dated to the period of Constantine I dynasty.

S. Karapanou, E. Melliou, A. Tziaphalias, *Οβολός* 7, 2004, 567.

A number of coins dated to the Roman period, as well as issues of the Thessalian League of the same period, are included in the private collection of G. Adamos. They came from the district of Elassona.

G. Adamos, *Αρχαία νομίσματα της περιοχής Ελασσόνας* (1985).

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A. Arvanitopoulos, *Prakt* 1914, 150ff; Stählin, *Thessalien*, 23-25; S. Lavva, in *La Thessalie*, 315-326; Lucas, *Titarese*, 25, 105, 108-109, 151-152, 154, 195, 213, 226, 229; Ph. Dasios, in *Αρχαίες πόλεις της Θεσσαλίας*, 219; *BarrAtlas*, Map 55, C1.

Paliampela Flabourou / Mitsiouni –

Παλιάμπελα Φλάμπουρου / Μιτσιούνι 4:4A
Elassona Mun. / Larisa R.Un.

Remains of a Late Roman - Early Byzantine installation were found.

G. Pikoulas, in *AEMTh* 23, 2009, 137 no. 1.

Paliokastro / Evangelismos Elassonos –

Παλιόκαστρο / Ευαγγελισμός Ελασσώνος (MALLOIA?) 4:3B

Elassona Mun. / Larisa R.Un.

Various finds of Roman date came from the area of Evangelismos Elassonos. This location has been proposed for the area of ancient Malloia (Liv. 42.67.7).

The epitaph of Lucia Ingenua came from Paliokastro, east of the village of Evangelismos. It is decorated with a female bust in relief on its upper part, while a Hermaic stele is incised below.

A. Tziafalias, *ADelt* 40, 1985, B, 206, no. 19; cf. *SEG* 40, 481; 42, 1861; 43, 289.

A grave stele depicting a horseman, two other figures and a slave was found. Dated to the 2nd c. AD.

A. Tziafalias, *ADelt* 31, 1976, B, 184(b), pl. 131d.

A looted cist grave was found. Sherds of a jug of Roman date were collected.

G. Touphexis, *ADelt* 51, 1996, B, 365.

Two epitaphs, the first one, a stele in the shape of naiskos and the other a stele of the apsidal type, dated to the late 2nd - 1st c. BC and to the 1st c. BC - 1st c. AD, respectively, were found.

A. Tziafalias, *Θεσσαλικό Ημερολόγιο* 8, 1985, 123, 125 nos 40, 42; *SEG* 35, 637, 639; I. Leventi, in *XIIth International Colloquium on Roman Provincial Art. International Colloquium Corpus Signorum Imperii Romani. Roman Stone Sculpture. Dating of Stone Monuments and Criteria for Determinating of Chronology* (2014) 71.

PHALANNA (Tyrnavos-Kastri) – ΦΑΛΑΝΝΑ

(Τύρναβος-Καστρί) 2:1B

Tyrnavos Mun. / Larisa R.Un.

Ephor. Fr. 62; Liv. 42.54.6; 42.65.2; Str. 9.5.19; Eust. *Il.* 520.18; St. Byz. s.v.

Inscriptions: *IG IX2*, 1226-1267, 1356.

The toponym is Phalanna or Phallanos and the ethnicon is Phalannaïos.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 725 no. 468.

The acropolis is located at Kastri Tyrnavou, a summit to the west of the town of Ampelonas, and occupied an area of 0.06 km². The fortified urban land extended across an area of 1 km², around the summit.

H. Lolling, *AM* 8, 1883, 109; Stählin, *Thessalien*, 30-31; A. Tziafalias, in *Έργο Εφορειών*, 100; J.-C. Decourt and B. Helly, *BE* 2005 no. 287 reject the identification of Kastri with Phalanna (cf. **Damasi**); on the problems of the identification, Ph. Dasios, in *Αρχαίες πόλεις Θεσσαλίας*, 217-218.

The plain of Phalanna (Phalanneus ager) is mentioned in Livy (42.65.2) in connection to the events of 171 BC. A dedication to Apollo Kerdoos by a *hieromnemon* and *archidauchnaphoros*, dated to the 1st c. (or to the 3rd c. BC), came from the area. It has been proposed that the stone had been transported from Larisa (*IG IX2*, 1234).

B. Helly, *Jav* 1987, 141 no. 34; M. Mili, in M. Haysom (ed.), *Current Approaches to Religion in Ancient Greece* (2011), 47; S. Kravariou, in Hatzopoulos, *Βορειοελλαδικά*, 387 no. 87.

An honorary inscription of the Thessalian League for Q. Acutius Flaccus, pro-praetor, patron and benefactor of the League, was found (G. Giannopoulos, *ADelt* 10, 1926, par. 51, no. 2, fig. 2; *IThessaly* 1047). Q. Acutius Flaccus was pro-praetor in Achaia or Macedonia in the time of Nero. According to Santin and Tziafalias (*Topoi* 18, 2013, 225 n. 8), the stone must have been erected in the temple of Zeus in Larisa and transported to Tatar Magoula (mod. Phalanni, and Early Phalanna).

*PIR*² A 99; B. Thomasson, *Laterculi praesidium* (1972), I, 104, no. 45, 109 no. 55; Burrer, *Münzprägung* 5, 17.

The *demos* honored with a statue the wife of proconsul L. Cocceius Iustus, in the 1st c. AD (*IG IX2*, 1239).

RE IV1 (1900) col. 129, s.v. Cocceius 8 (Groag); *PIR*² C 1220; B. Thomasson, *Laterculi praesidium* (1972), I, 104, no. 46. Base of statue of the priest M. Aurelius Alexandros was found.

N. Giannopoulos, *ADelt* 10, 1926, par. 51, no. 3; A homonym dedicator was recorded in **Larisa** (*SEG* 35, 618).

A stone with manumission lists dated to 100-49/48 BC, came from the monastery of Agios Athanasios (*IG IX2*, 1232). Kramolisch suggests that the stone came from Larisa, since some manumittors are members of well-known Larisan families.

Demetrias II, 97-98; M.-H. Zachou-Kontogianni, in *La Thessalie*, 301-306.

An epitaph of the Roman Imperial period was found (*IG IX2*, 1264a; *SEG* 28, 506).

An interesting piece of information appears on a grave stele of the 2nd c. AD. Kerdon, his daughter and his mother-in-law died in the war (*IG IX2*, 1256).

An epitaph dated to the 1st c. AD, came from Tyrnavos (*IG IX2*, 1248b).

An epitaph dated to the 1st c. AD, came from Ampelonas (*IG IX2*, 1254).

An epitaph dated to the 1st c. BC, was found (G. Gallis, *ADelt* 27, 1972, B, 417; *SEG* 27, 226).

An inscribed grave stele with relief representation of a bearded man and two women, dated to the Imperial period, came from the area (A. Tziafalias, *ADelt* 48, 1993, B, 256-259, no. 43; *SEG* 47, 754).

A dedication to Augustus was found (A. Tziafalias, *ADelt* 52, 1997, B, 523, no. 13; *SEG* 51, 730; *AE*, 2002, 1277).

Bibliography

Stählin, *Thessalien*, 30-31; J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 725-726 no. 468; Ph. Dasios, in *Αρχαίες πόλεις Θεσσαλίας*, 217-218.

PYTHION (Pythion-Agioi Apostoloi) – ΠΥΘΙΟΝ
(Πύθιον-Άγιοι Απόστολοι) 44A
Elassona Mun. / Larisa R.Un.

Liv. 42.53, 44.2, 44.32, 44.35; Str. 9.5.19; Plu. *Aem.* 15; Ptol. 3.12.39; St. Byz. s.v. Πύθιον and Βάλλα.

Inscriptions: *IG IX2*, 1281-1291.

The toponym is Pythoion or Pytheion and in late literary sources is attested as Pythion. The ethnonym is Pythoiastas. J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 726 no. 469.

It is located on the hill of Agioi Apostoloi to the south of the modern village of Pythion (form. Selos), on the west slopes of Mt Olympus.

Lucas, *Titarèse*, 147-148, 182-185.

Two temples, one of Pythian Apollo, the patron divinity of the city (cf. *SEG* 36, 552; Plu. *Aem.* 15.10), and the other of Poseidon Patroos dated to Augustan times, were excavated.

K. Theocharis, *ADelt* 16, 1960, B, 183; A. Tziafalias, *ADelt* 51, 1996, B, 364; 52, 1997, B, 499-501; *id.*, in *Έργο Εφορειών*, 90-91; Mili, *Religion and Society*, 92.

A statue base, dedication to Augustus, was found in the village of Selos (mod. Pythio).

IG IX2, 1288; Højte, *Statue bases*, 249, Augustus no. 122. Dedications dated to the end of the 2nd or 1st c. BC, including some to Apollo Pythios, Artemis Eileithyia, Apollo Doreios, Artemis Phosphoros, Ennodia Patroia, Aphrodite, were found.

IG IX2, 1285-1286; A. Tziafalias, *ADelt* 37, 1982, B, 239-240; *id.*, *Θεσσαλικό Ημερολόγιο* 8, 1985, 119-123, nos 24 (a praetorian possibly from Macedonia), 26-27, 33, 37-38; *SEG* 35, 649, 651, 652, 655, 657, 658; *Demetrias* V, 316-319; Schörner, *Votive*, no. 1194; M. Heinz, *Thessalische Votivstelen*, 405, 445-6, A 48, 148; Graninger, *The Regional Cults*, 200-201, E21).

Manumission records dated to the late 2nd c. BC-Roman times came from the area. Generals of the Thessalian League and gymnasiarchs are among the officials.

IG IX2, 1282, Corr. XVI, 1283, 1290; A. Arvanitopoulos, *AEphem* 1924, 155-186, nos 401-416; V. Misailidou-Despotidou, *ADelt* 35, 1980, B, 232-240; A. Tziafalias, *Θεσσαλικό Ημερολόγιο* 8, 1985, 118-119, no. 22; G. Lucas, *ZPE* 1999, 94; *SEG* 49, 630; *Demetrias* II, 103; B. Helly, *Phoenix* 30, 1976, 149-152; *SEG* 26, 689; 28, 505j; 35, 646.

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ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

ATHAMANIA – ΑΘΑΜΑΝΙΑ

Pref. Karditsa-Trikala

Ps. Skymn. 614; Herakl. Lemb. 53; Plb 23.1.10; Nep. *Timoth.* 2.1; D.S. 14.82.7; 16.29.1; 18.11.1; Liv. 31.41.6; 32.14.1; 35.47.7; 36.6.7; 36.14.7; 36.14.9; 36.31.11; 36.32.1; 36.34.9; 37.49.7; 38.1.1; 38.1.6; 38.11.1; 38.2.1-3; 38.3.3; 38.3.5; 38.4.3; 38.10.3; 39.23.10-11; 39.24.8; 39.26.2; 42.55.2; Caes. *Civ.* 3.78.4; Grattius, *Cynegetica* 182; Str. 7.7.1; 7.7.8; 9.4.17; 9.5.11; Plin. *Nat.* 4.6.2; Plu. *Pomp.* 66.

The toponym is Athamania and the ethnicon is attested as Athaman. Only in Apollodorus (1.9.2) attested as Athamandia.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 690-691.

Athamania was located in the mountainous upper valley of Acheloos R. It was bordered to the south by Dolopia, to the east by Hestiaiotis, to the north by Aithikia and to the west by Molossis and Ambracia. Mt Athamanian (Tzoumerka) is mentioned by Strabo.

A land dispute between the Ambracians and Athamanes was arbitrated by Corcyran judges after the intervention of praetor P. Cornelius Blasio, in ca. 140 BC.

RDGE 4; Ager, *Interstate*, no. 131; Camia, *Rome e le poleis*, 44-50 no. 4.

On the borders between the two regions, see I. Andreou, *ADelt* 51-52, 1996-1997, A, 149-154, 170, figs 4-6, 9.

P. Licinius Crassus, marched from the Adriatic coast towards Thessaly, through Athamania, during the Third Macedonian War (171 BC) (Liv. 42.55.2) and Caesar did the same before the battle of Pharsalus (Caes. *Civ.* 3.78.4; Plu. *Pomp.* 66). The region is also mentioned among those that suffered under the administration of L. Calpurnius Piso (57/6 BC) (Cis. *Pis.* 96).

An honorary inscription of the Athamanian Koinon for Q. Brutius Sura, *πρεσβευτήν [τὸν ἐαυτοῦ σωτήρα καὶ ἐ]ὐεργέτην* (IG IX 2, 613) was found in Larisa. Dated to 88/87 BC. Sura appears as leg(atus) pro q(uestore) on coins issued in Thasos and the inscription is associated with his presence in Thessaly in the early part of the First Mithridatic War.

L. Chatziangelakis, in *Οδοπορικό*, 23-24; S. Zoumbaki, in T. Naco del Hoyo, F. López Sánchez (eds), *War, Warlords and Interstate Relations in the Ancient Mediterranean* (2018) 366.

The Athamanes no longer existed as an individual ethnos in Strabo's time, as they had been absorbed by the Thessalians (Str. 9.4.17; 9.5.11).

Apart from Argithea, another city, called Krannon, is mentioned by Theopompus (fr. 267b), according to Stephanus.

J.-C. Decourt – T. H. Nielsen – B. Helly, *op. cit.*

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J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 691.

Ε. Νικολάου, in *Αρχαίες πόλεις Θεσσαλίας*, 229-231.

Barr Atlas, Map 55, A2.

INDEX

Agios Prokopios (anc. POITNEO / POTNAIO?) – Ἅγιος Προκόπιος (αρχ.

ΠΟΙΤΝΕΟ / ΠΟΤΝΑΙΟ;)

3:1A

Pyli Mun. / Trikala R.Un.

Two cist graves came to light in the Vastaroucha field. Dated to the Late Roman period.

L. Chatziangelakis, *ADelt* 56-59, 2001-2004, B, 590-591, fig. 66.

Aidona – Αἰδὼνα / Αἰδὼνα

4:1D

Meteora Mun. / Trikala R.Un.

A coin hoard dated to ca. 44 BC came from the area (Aidona 1955=IGCH 351).

P. R. Franke, *SM* 35, 1959, 61-67; B. Helly, *RN* 1966, 8-10; D. Klose, in U. Peter (ed.), *Stephanos Nomismatikos: Edith Schönert-Geiss zum 65. Geburtstag* (1998) 334; cf. also, Furtwängler, *Demetrias*, 94.

The area of Aidona could be included in Athamania or in Aithikia.

ARGITHEA / ARGETHIA (Ellinika,**ex. Knisovo) – ΑΡΓΙΘΕΑ / ΑΡΓΕΘΙΑ**

(Ελληνικά, τ. Κνίσοβο)

3:1B

Argithea Mun. / Trikala R.Un.

Liv. 38.1.8

Inscriptions: *SGDI* II, 1689, 2580; Cabanes, *L'Épire* 543,9.

The toponym is Argethia or Argithea (Liv. 38.1.8) and the ethnonicon is attested as Argethicus.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 727 no. 470.

It is located on the east side of Mt Pindos, on the west slope of the Hellenica hill, 2km west of the modern village of Argithea (turk. Knisovo), along the ancient route leading from Gomphoi to Ambracia.

L. Chatziangelakis, *Αρχαιολογία* 34, 1990, 76-84; *id.*, in *Ελληνιστική Κεραμική από τη Θεσσαλία* (2000) 180-191; *id.*, in *1^ο Συνέδριο Θεσσαλίας*, 315-316.The east cemetery was located at Hellenica (place name) and the west one at Moutsiara Therinou. They were in use from the 4th to the 1st c. BC. Silver New Style Athenian tetradrachms, silver and bronze issues of the Thessalian and Magnesians League, as well as of the Roman Republic, dated to the late 2nd - 1st c. BC, were among the finds.L. Chatziangelakis, in *1^ο Συνέδριο Θεσσαλίας*, 316; *id.*, *Οβολός* 7, 2004, 515-540; P. Tselekas, *Οβολός* 7, 2004, 216.

A limestone statue base, with inscribed orthostate, was found during the widening of the road leading to Epirus.

It bears the signature of the sculptors Kleogenades and Eutychides of Gomphoi and is dated to 150-50 BC.

A. Intzesiloglou, *ADelt* 37, 1982, B, 231; *id.*, in *Αμνητός. Τιμητικός τόμος για τον Μ. Ανδρόνικο* (1987) 345-357; *SEG* 37, 442; 39, 489.**Bibliography**Leake, *Travels*, IV, 212, 227, 525-526; Stählin, *Thessalien*, 84, 124-127, 146-147; Georgiadis, *Θεσσαλία*, 199; N. Hammond, *Epirus*, 252-253; *Barr.Atlas*, Map 55, B2.**Kato or Mikro Kastro / Paliokastro Palaiokaryas –**

Κάτω ή Μικρό Κάστρο / Παλιόκαστρο

Παλαιοκαρύας

3:1B

Pyli Mun. / Trikala R.Un.

Fortified settlement on a mountain peak. Late Roman sherds are mentioned.

G. Pikoulas, in *1^ο Συνέδριο Θεσσαλίας*, 334, Γ1.6.**Palaiokarya → Kato or Mikro Kastro / Paliokastro Palaiokaryas****Porti-Paliokastro – Πορτή-Παλιόκαστρο****3:2B**

Pyli Mun. / Trikala R.Un.

Three tile graves dated to the end of the 2nd and the early years of the 1st c. BC, were found in Paliokastro, southwest of Porti. A fortified citadel is located at the same site.L. Chatziangelakis, *ADelt* 53, 1998, B, 450.

DOLOPIA – ΔΟΛΟΠΙΑ

Pref. Karditsa-Phthiotis

Hdt. 7.185.2; Thuc. 2.202.2; 5.51.1; 7.132, 7.185.2; Xen. *Hell.* 6.1.7-9; Ps. Skyl. 64; Theopomp. fr. 63; D.S. 11.3.2; 12.77.4; 16.29.1; 18.11.1; Cis. *Pis.* 91, 96; *Rep.* 2.8.10; Liv. 32.13.15; 33.34.6; 36.33.7; 36.34.9; 37.49.6; 38.3.4; 38.5.10; 38.8.2; 38.10.3; 39.26.1; 41.22.4; 41.23.13; 41.24.8; 42.13.8; 42.40.8; 42.41.13; 42.58.10; Str. 10.430, 432, 437; Nep. *Cim.* 2.5.1; Lucan. *BC* 6.384; Plin. *Nat.* 4.6.2; Hyg. *Fab.* 14.5.4.

The toponym is Dolopia and the ethnicon is attested as Dolops.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 682-683.

Dolopia was located in the southern part of the Pindos mountain range, bordering to the south and southwest on Aenis and Eurytania, to the east on Achaia Phthiotis, to the north on Thessaliotis and Athamania and to the west on Athamania.

The cities and territory of the Dolopes were destroyed during the administration of L. Calpurnius Piso (57/6 BC), according to Cicero (Cis. *Pis.* 91, 96).

Angeiai and Ktimene are the two known cities of the Dolopes in the Late Hellenistic period. They share a border with each other, as it is mentioned in connection to an arbitration regarding a sanctuary dedicated to Omphale. The inscription was found in Domokos and is dated to the 2nd c. BC (*RPhil* 35, 1911, 289 no. 41; *IThessaly* 152). Rentina, Dranista (mod. Ktimeni) and Loutropigi-Smokovo have been proposed as probable locations for the first city, Rentina, Dranista and Kydonia for the second one. A third city, Menelaida, is mentioned in the context of a dispute between the Thessalians and Philip V in 185 BC (Lin. 39.26.1).

B. Helly, in I. Blum et al. (eds), *Topographie*, 75; E. Nikolaou, in *Αρχαίες πόλεις Θεσσαλίας*, 234.

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RE V1-2 (1905), 1290-1291, s.v. Dolopia (Philippson). Stählin, *Thessalien*, 145-150.

RE VIA1 (1936) 108-109, s.v. Thessalia, 4) Dolopia (Stählin).

Béquignon, *Spercheios*, 326-337.

B. Helly, in I. Blum et al. (eds), *Topographie*, 48-91.

B. Helly, *Θεσσαλικό Ημερολόγιο* 26, 1994, 39-54; 27, 1995, 33-45; 28, 1995, 39-54; 29, 1996, 10-18.

J.-C. Decourt – T. H. Nielsen – B. Helly, in *Inventory*, 682-683.

E. Nikolaou, in *Αρχαίες πόλεις Θεσσαλίας*, 233-233.

BarrAtlas, Map 55, B2.

INDEX

Achladiá - Manna – Αχλαδιά - Μάννα 3:3D

Sofades Mun. / Karditsa R.Un.

A tile grave without funerary goods, was found at Manna (place name) (L. Dimou plot), 300m to the northeast of the village, between Achladiá and Leontari. Dated possibly to the Late Roman period.

Ch. Karagiannopoulos, *ADelt* 63, 2008, B, 735-736, figs 8-10.

Ano Ktimeni-(Palaio) Kastro (turk. Ano Dranista) – Άνω Κτιμένη-(Παλαιό) Κάστρο

(τουρκ. Άνω Δρανίστα)

3:3D

Sofades Mun. / Karditsa R.Un.

A fortified citadel is located at Palaio(kastro), on Mt Itamos, overlooking the artificial lake of Smokovos. According to Chatziangelakis, it was destroyed by the Aetolian invasion of 198 BC. However, pottery of the Roman and Early Christian period is mentioned.

A. Arvanitopoulos, *Prakt* 1911, 351-352, fig. 15; B. Helly, in Blum et al., *Topographie*, 49-58; *id.*, *Θεσσαλικό Ημερολόγιο* 26, 1994, 43; L. Chatziangelakis, in *Καρδίτσα*, 54-55.

The city has been identified with ancient Angeiai or Ktimene.

RE XII2 (1922) 2081-2083, s.v. Κτιμέναι (Stählin); Stählin,

Thessalien, 149-150; RE VIA1 (1936) 108-109, s.v. Thessalia, 4) Dolopia (Stählin); Béquignon, *Spercheios*, 332; B. Helly, in I. Blum et al. (eds), *Topographie*, 75.

Zelnick-Abramovitz (*Taxing Freedom*, 152) attributes two manumission inscriptions of Roman date to Angeia, but, as a matter of fact, they were found in the village of Maryrrachi (turk. Kaitsa) (IG IX2, 228; SEG 15, 368, b, c).

Kastania-Tsouka – Καστανιά-Τσούκα 3:2C
Karditsa Mun. / Karditsa R.Un.

Remains of an ancient settlement are mentioned at Tsouka (place name), near the village of Kastania, over the artificial lake of Plastiras. Graves possibly of Roman date were found. The site has been identified with ancient Menalaida or Ellopi (St. Byz. s.v.), but the identification is far from certain.

Stählin, *Thessalien*, 147; L. Chatziangelakis, in *Καρδίτσα*, 55.

Kato Ktimeni – Κάτω Κτιμένη 3:3D
Sofades Mun. / Karditsa R.Un.

Two glass unguentaria of Roman date, came probably from a grave in the field of G. Gakos.

B. Intzesiloglou, *ADelt* 42, 1987, B, 272, pl. 160c.

Leontari – Λεοντάρι 3:3D

Sofades Mun. / Karditsa R.Un.

A tile grave with an issue of the Thessalian League in the years of Maximinus (235-238 AD) was found north of the torrent on the east edge of the village.

B. Intzesiloglou, *ADelt* 39, 1984, B, 148.

Rentina – Ρεντίνα 3:3D

Sofades Mun. / Karditsa R.Un.

A fortified settlement is located on the peak of the Palaiokastro hill, west of the modern village. It has been identified with Angeiai or to Ktimene.

RE VIA1 (1936) 108-109, s.v. Thessalia, 4) Dolopia (Stählin); Stählin, *Thessalien*, 147-149; B. Helly, in Blum et al., *Topographie*, 75; *BarrAtlas*, Map 55, B2.

The fortification wall was constructed in the Late Hellenistic period and was in use till the Early Roman times. A coin of the Augustan reign was found.

Ch. Karagiannopoulos, *ADelt* 64, 2009, B, 608-611, figs 21-25.

Finds of Hellenistic and Roman date were found during cleaning operations in the fortification walls of Palaiokastro.

Ch. Karagiannopoulos, *ADelt* 65, 2010, B, 1142-1143.

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

AITHIKIA - ΑΙΘΙΚΙΑ

Pref. Trikala

Str. 7.7.8-9; 9.5.1; 9.5.11-12; Plu. *Quest. Gr.* 13.26; Hsch. s.v.; St.Byz. s.v. Aithikia (Thépomp. F. 18).

An Epirotic tribe. They dwelt in Mt Poion and Mt Pin-dos near the sources of Peneios R., according to Strabo (7.7.8-9). They also inhabited the mountainous area between Mt Koziakas (ancient Cercetium) and ancient Lakmon in modern Metsobo. It was bordered to the south by Athamanes, to the east by Hestiaiotis, to the north by Tymphaia and to the west by Molossis. The sites at Analipsis, Panagia Korydallou and Malakasi must have been associated with the route connecting Thessaly to Epirus via the Zygos saddle / Tzouk Mare (cf. **Thes-saly-Introduction**).

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N. L. G. Hammond, *Epirus: The Geography, the Ancient Remains, the History and the Topography of Epirus and adjacent areas* (1967) 682.
W. Heckel, *Hermes* 108, 1980, 456-457.
Ch. Kallini, *Egnatia* 6, 2001, 33-39.

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Aidona – Αηδώνα / Αηδόνα (cf. **Athamania**)

Analipsi-Agioi Apostoloi – Ανάληψη-

Άγιοι Απόστολοι

4:1C

Meteora Mun. / Trikala R.Un.

A settlement on a ridge close to the source of the Analipsis torrent, near the village of Trygona. A few wheel-ridged sherds are mentioned.

G. Pikoulas, in *AEΘΣΕ* 2, 2009, 414, no. 9.

Malakasi-Chani Zamani-Ravgeni – Χάνι Ζαμάνη

Μαλακασίου – Ράβγενη

4:1C

Meteora Mun. / Trikala R.Un.

Late Roman sherds (5th c. AD) are mentioned along the sides and on the surface of the road leading from Panagia to Ampelochori, 200m before reaching the Malakasiotiko torrent.

G. Pikoulas, in *AEΘΣΕ* 2, 2009, 412, no. 4.

Malakasi-Monastiri – Μοναστήρι Μαλακασίου 4:1C

Meteora Mun. / Trikala R.Un.

A site on a steep rocky summit. Late Roman sherds are mentioned.

G. Pikoulas, in *AEΘΣΕ* 2, 2009, 411-412, no. 1, figs 2-3.

Monastiri → **Malakasi**

Neraidochori-Agia Papaskevi – Νεραϊδοχώρι-

Άγια Παπασκευή

3:1A

Meteora Mun. / Trikala R.Un.

A Late Roman bronze issue is reported.

L. Chatziangelakis, *ADelt* 66, 2011, B, 592.

Panagia Korydallou / Tsouka – Παναγία

Κορυδαλλού / Τσούκα

4:1C

Meteora Mun. / Trikala R.Un.

A fortified settlement is located on the hill of Panagia, to the east-southeast of the village of Korydallos. A few wheel-ridged sherds are mentioned.

G. Pikoulas, in *AEΘΣΕ* 2, 2009, 413-414, no. 8, figs 9-10.

Ravgeni → **Malakasi-Chani Zamani**

Smixi Acheloou-Kamnaitiko torrent – Σμίξη

Αχελώου-Καμναίτικο ρέμα

3:1A

Meteora Mun. / Trikala R.Un.

Four Late Roman bronze coins are reported.

L. Chatziangelakis, *ADelt* 66, 2011, B, 592.

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

ADDENDUM (to Achaia Phthiotis)¹⁸

Achilleio-Pteleos bay – Αχίλλειο-

κόλπος Πτελεού

5:4C

Almyros Mun. / Magnisia R.Un.

Probably a Roman or Late Roman-Byzantine settlement was located at Achilleio (cf. Zachos, *TIR* s.v.). The coastal site of the Pigadi settlement on the north side of the Pteleos bay (or Agioi Theodoroi bay), opposite Achilleio, was probably the *epineion* of ancient Pteleos. Harbour landing stages are also visible at Loutro between Pigadi and Achilleio.

Ginalis, *Byzantine Ports*, 202-20; cf. also, Koulouras, *Παρασηνικός*, 39.

Remains of a *villa maritima* were found at Achilleio (cf. Zachos, *TIR*, s.v. Achaia Phthiotis-Achilleio).

Nine pit graves of Late Roman date were excavated on a small hill over the west fringe of the village of Achilleio, at Lychoura (Lychouda / Lychoudes / Lychoures) place name.

Z. Malakasioti, *ADelt* 53, B, 1998, 422.

Achilleio-Krounia – Αχίλλειο-Κρουνιά

5:4D

Almyros Mun. / Magnisia R.Un.

A cave possibly dedicated to the Nymphs was found on the south slope of a hill ca. 2km to the south of the village of Achilleio. Pottery of the Roman period is mentioned.

V. Rontiri, *ADelt* 51, 1996, B, 345-347, fig. 12, pl. 92c.

Aerino-Kastro – Αερινό-Κάστρο

5:3A

Rigas Feraios Mun. / Magnisia R.Un.

Sporadic burials of Roman date came to light on the southwest slope of the Kastro hill (or Persoufli Magoula).

P. Arachoviti, in *Αρχαιολογικές Έρευνες και Μεγάλα Έργα* (2004) 258.

Aidini – Αϊδίνι

5:3B

Volos Mun. / Magnisia R.Un.

Building remains attributed to a *villa rustica* were found in the rural area of Aidini, in the field of Char. Pappa, 1,000m north of the Prehistoric “Magoula Aidiniotiki”. They are dated to the Early Christian period. A lenos, an oil-press and an Early Christian lamp were among the finds. The villa was constructed in the Early Christian period and was abandoned in Late Byzantine times. N. Nikonanos, *ADelt* 26, 1971, B, 312-313, fig. 5; Koulouras, *Παρασηνικός*, 39.

Almyros-Cholorema – Αλμυρός-Χολόρεμα

5:3B

Almyros Mun. / Magnisia R.Un.

A kiln of Roman date was found.

V. Adrymi-Sismani, *ADelt* 53, 1998, B, 423-424.

Architectural remains and artifacts dated to the Early Christian, Byzantine and Post-Byzantine period, were found during construction works for the P.A.T.H.E. Highway (292,500 km).

A. Ntina, in *Αρχαιολογικές Έρευνες και Μεγάλα Έργα* (2004) 121.

Amaliapolis – Αμαλιάπολις

5:4B

Almyros Mun. / Magnisia R.Un.

Amaliapolis is located at the innermost end of the Mitzelas bay, east of the Korakonisi promontory.

It was probably a well-protected anchorage for passing ships, as well as a secondary harbour of the Pagasetic Gulf. Remains of a jetty possibly of Roman Imperial or Early Byzantine date were found underwater in the area of the modern port. Also, stratigraphic layers are visible along the northwestern end of the bay, possibly remains of private buildings (*villa maritima*?) of similar date.

Ginalis, *Byzantine Ports*, 211-213.

Amaliapolis-Agios Ioannis Bay – Αμαλιάπολις -

Κόλπος Αγίου Ιωάννη

5:4B

Almyros Mun. / Magnisia R.Un.

Hellenistic or Roman finds were unearthed (maybe the

¹⁸ Zachos, *TIR*, 19-55, Map 1.

remains of pottery kiln) during construction works for the Loulis Mills company.
V. Rontiri, *ADelt* 52, 1997, B, 467.

Anavra – Ανάβρα 5:2C
Almyros Mun. / Magnisia R.Un.

Two tholos tombs dated to the late 10th or early 9th c. BC were found at Charamologgos or Koumarorachi, a rocky summit between two gorges in the rural area of Anavra (ex. Goura). They were reused in the Roman period.
Z. Malakasioti, *ADelt* 53, 1998, B, 423.

ANDRON (Glyfa-Fanos) – ΑΝΤΡΩΝ
(Γλύφα–Φανός) 5:4D
Stylis Mun. / Phthiotis R.Un.

Two cist graves were excavated to the north on the east side of the road towards the location of Fanos. Fifteen *folles* dated in the reign of Constantine I and his successors were among the finds.

M.-Ph. Papakonstantinou, *ADelt* 56-59, 2001-2004, B, 309-310; I. Touratsoglou, in M.-Ph. Papakonstantinou, Ch. Kritzas, I. Touratsoglou (eds), *Πύρρα: Μελέτες για την Αρχαιολογία στην Κεντρική Ελλάδα προς τιμήν της Φ. Δακρόγια* (2018), B, 447-464.

Cholorema → Almyros-Cholorema

Krounia → Achilleio-Krounia

Lachanorema – Λαχανόρεμα 5:3A
Volos Mun. / Magnisia R.Un.

Building remains attributed to a *villa rustica* were found at Lachanorema (G. Zoti field) to the left of the Volos-Almyros road, northeast of **Phthiotides Thebai**, possibly close to the ancient road leading from the city to the port (**Pyrasos**). Installations and iron tools associated with viticulture, as well as pithoi and LR amphorae came to light. Grave stelae of Hellenistic - Late Roman date from the nearby cemetery of the city were used as building material. The villa is dated to the Late Roman or Early Christian period.

E. Deilaki, *ADelt* 29, 1973-1974, B, 547-549; Koulouras, *Παρασητικός*, 39; A. Doulgeri-Intzesiloglou, in *Πότνια Οίνου, Πρακτικά Διεθνούς Επιστημονικού Συμποσίου προς τιμήν της Στ. Κουράκου-Δραγώνα* (2009), 50; *ead.*, in *Villae Rusticae*, 633-634 no. 2.

Mikrothives Interchange – Κόμβος Μικροθηβών 5:3A
Volos Mun. / Magnisia R.Un.

An Early Christian pottery kiln was excavated.

A. Ntina, in *Αρχαιολογικές Έρευνες και Μεγάλα Έργα* (2004) 122.

Nies – Νίες 5:4B/C
Almyros Mun. / Magnisia R.Un.

Nies is located in a deeply cut bay, around 5km south of Amaliapolis and 2km east of Sourpi.

Coastal structures dated to the Roman and Byzantine period, along the innermost southeastern end of the bay, opposite the modern settlement of Nies, were identified.

Remains of a large building complex attributed possibly to a *villa maritima*, were found at the western end of the bay. Dated probably between the 3rd and 5th c. AD.

Harbour installations dated to the Roman and Byzantine period, were identified on the eastern side of the Agia Trias promontory.

The bay of Nies functioned as an important staple market, providing the Thessalian port-cities with farming products from the agricultural sites in the plain of Sourpi.

Ginalis, *Byzantine Ports*, 213-216.

PHTHIOTIDES THEBAI (P.A.TH.E. 296.800) – ΦΘΙΩΤΙΔΕΣ ΘΗΒΑΙ (Π.Α.Θ.Ε. 296.800 χλμ.) 5:3A
Volos Mun. / Magnisia R.Un.

Building remains attributed possibly to a *villa rustica* were found during construction works for the P.A.TH.E. Highway at the 296.820 km mark, northwest of the ancient city. Pottery of the Late Roman period and coins were collected. The building was located possibly close to an ancient road.

V. Adrymi-Sismani, *ADelt* 53, 1998, B, 425-426; 54, 1999, B, 388; A. Doulgeri-Intzesiloglou, in *Villae Rusticae*, 634 no. 3.

Sourpi – Σούρπη 5:4C
Almyros Mun. / Magnisia R.Un.

Several sites of the Late Roman period were surveyed in the plain of Sourpi (cf. Zachos, *TIR*, s.v. [HALOS]). Remains of a building with bath installation were found at Touvla. Sherds of terra sigillata were collected.

Z. Malakasioti, *ADelt* 55, 2000, B, 500; Z. Malakasioti – R. Reinders, *ADelt* 56-59, 2001-2004, B, 475-476.

Thirteen sites were surveyed in the plain of Sourpi. Most of them were continuously inhabited from the Bronze Age until the Post-Byzantine period.

R. Reinders, V. Stiss, V. Rontiri, E. Stamelou, D. Eustathiou, I. Mamaloudi, *ADelt* 68, 2013, B, 482-483.

Architectural remains of rural farms that were in use from the Early Christian to Middle Byzantine times, were found during construction works for the P.A.T.H.E. Highway (273.500 km, 272.600-272.920 km).

A. Ntina, in *Αρχαιολογικές Έρευνες και Μεγάλα Έργα* (2004) 121.

Tilegrafos – Τηλέγραφος

5:4B/C

Almyros Mun. / Magnisia R.Un.

A shipwreck dated to the late 4th c. AD, was found in the Tilegrafos bay, 5nM south of Amaliapolis. Three types of Late Roman wine amphorae were in the cargo of the ship. Among them a number of the LR2 type.

H. Spondylis – S. Demesticha, *Enalia* 8, 2004, 11-27; S. Demesticha, in D. Papanikola-Bakirtzi, N. Kousoulakou (eds), *Πρακτικά Επιστημονικής Συνάντησης Κεραμική της Υστερης Αρχαιότητας από τον Ελλαδικό χώρο (3^{ος}-7^{ος} αι. μ.Χ.)*, Θεσσαλονίκη 12-16 Νοεμβρίου 2006 (2010) 131-142.

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ΑΘΗΝΩΝ

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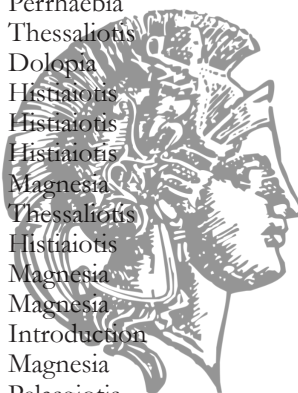


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MAPS

AKAΔHMIA

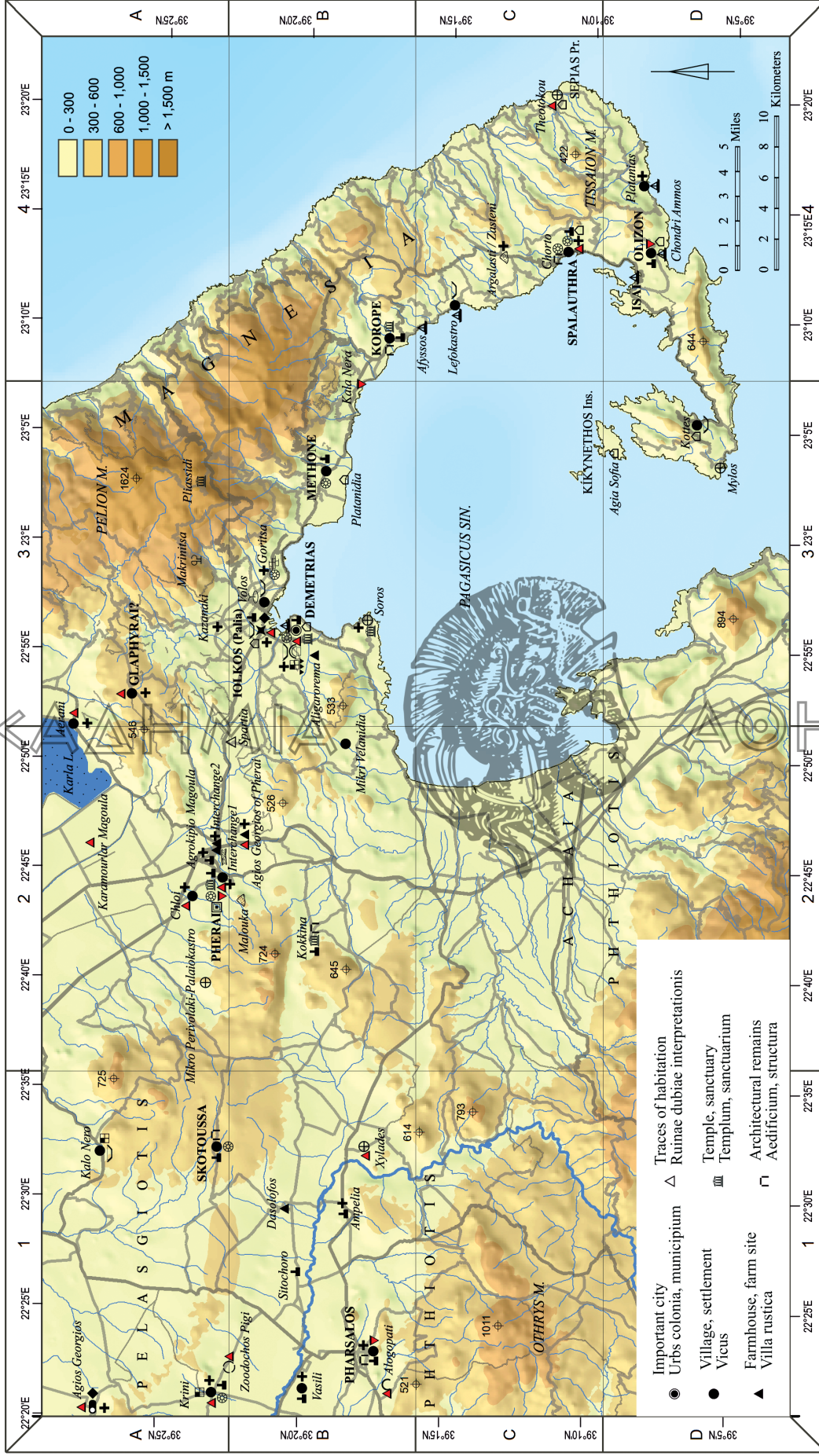


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ΑΚΑΔΗΜΙΑ



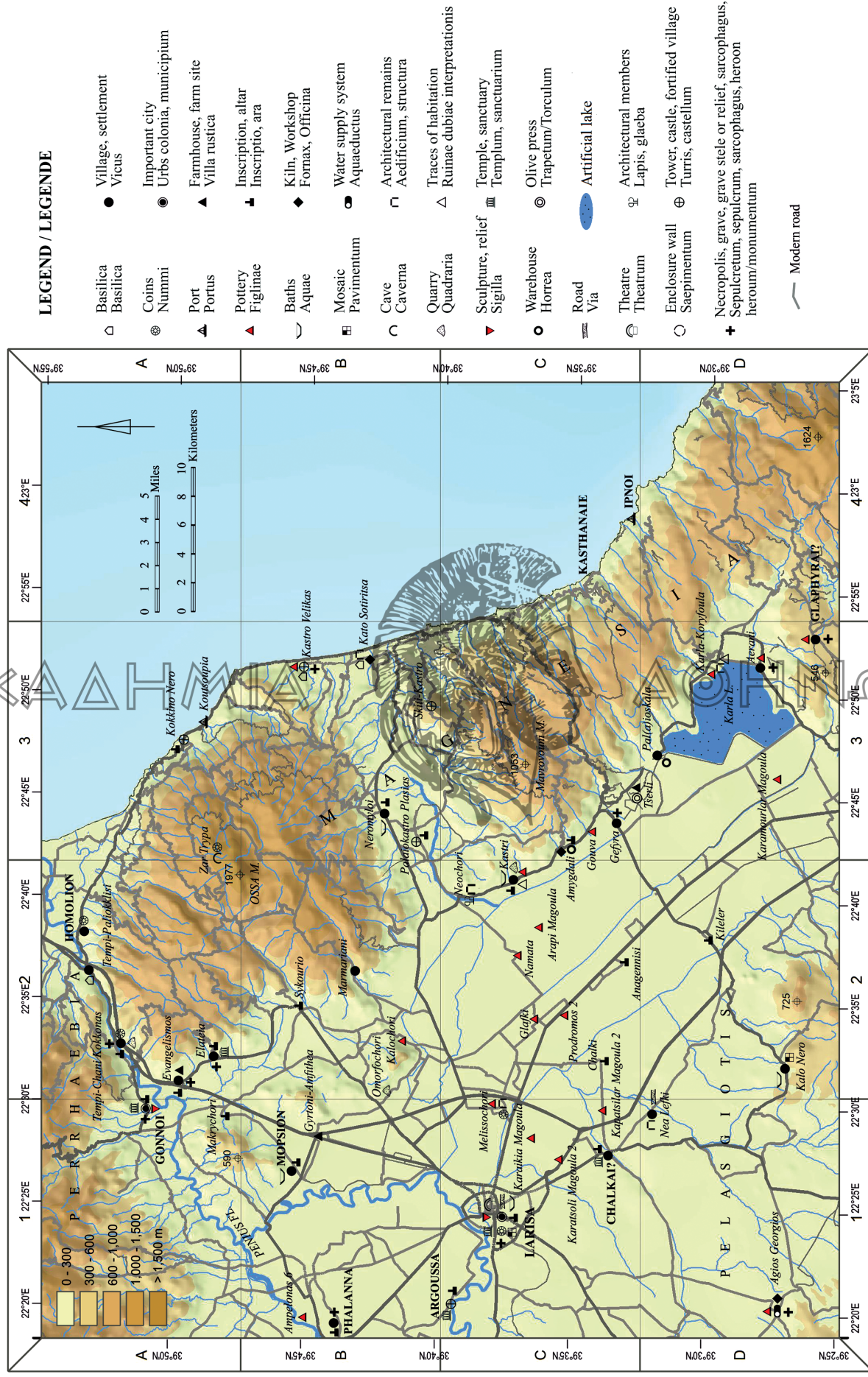
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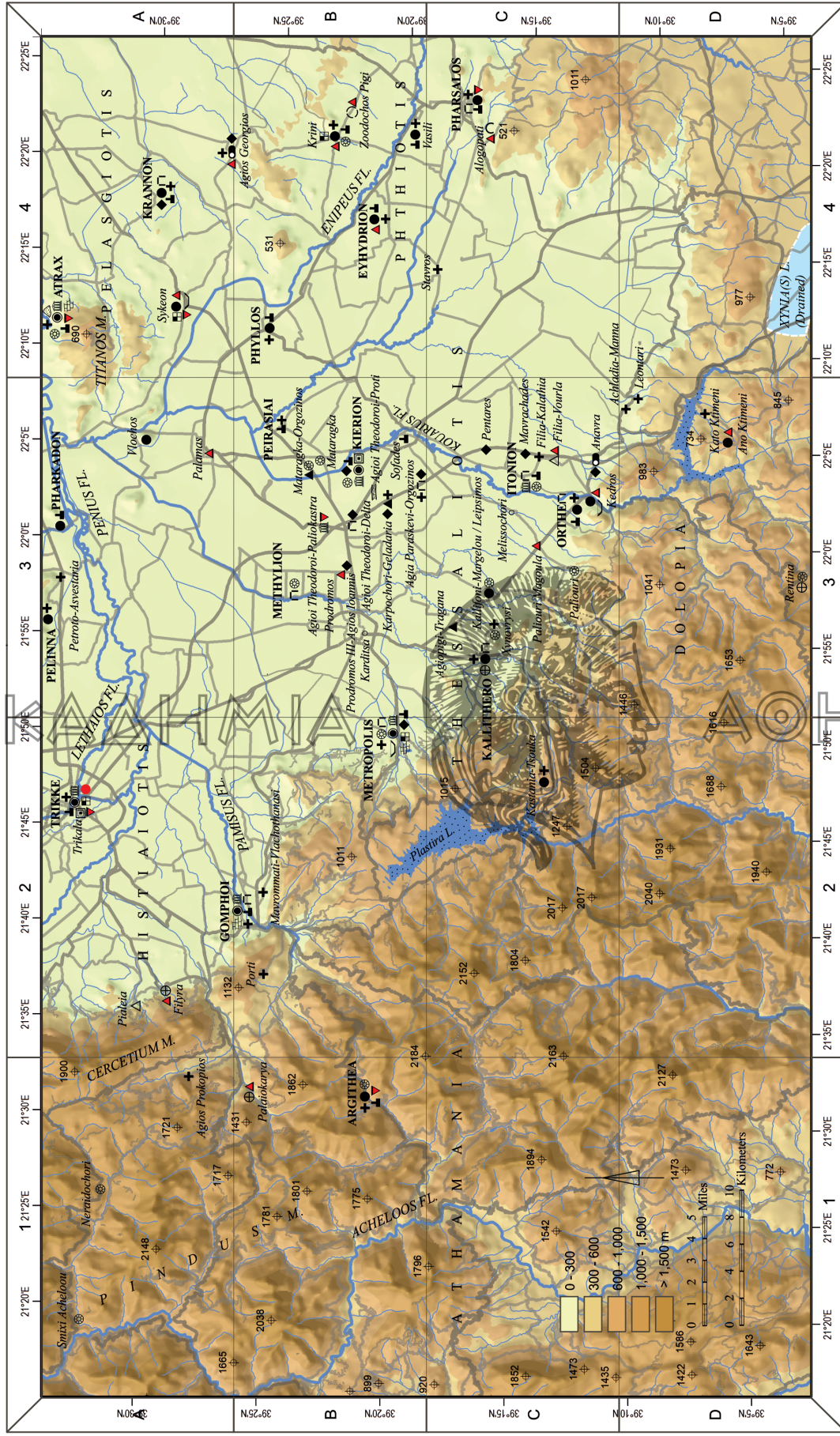
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ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

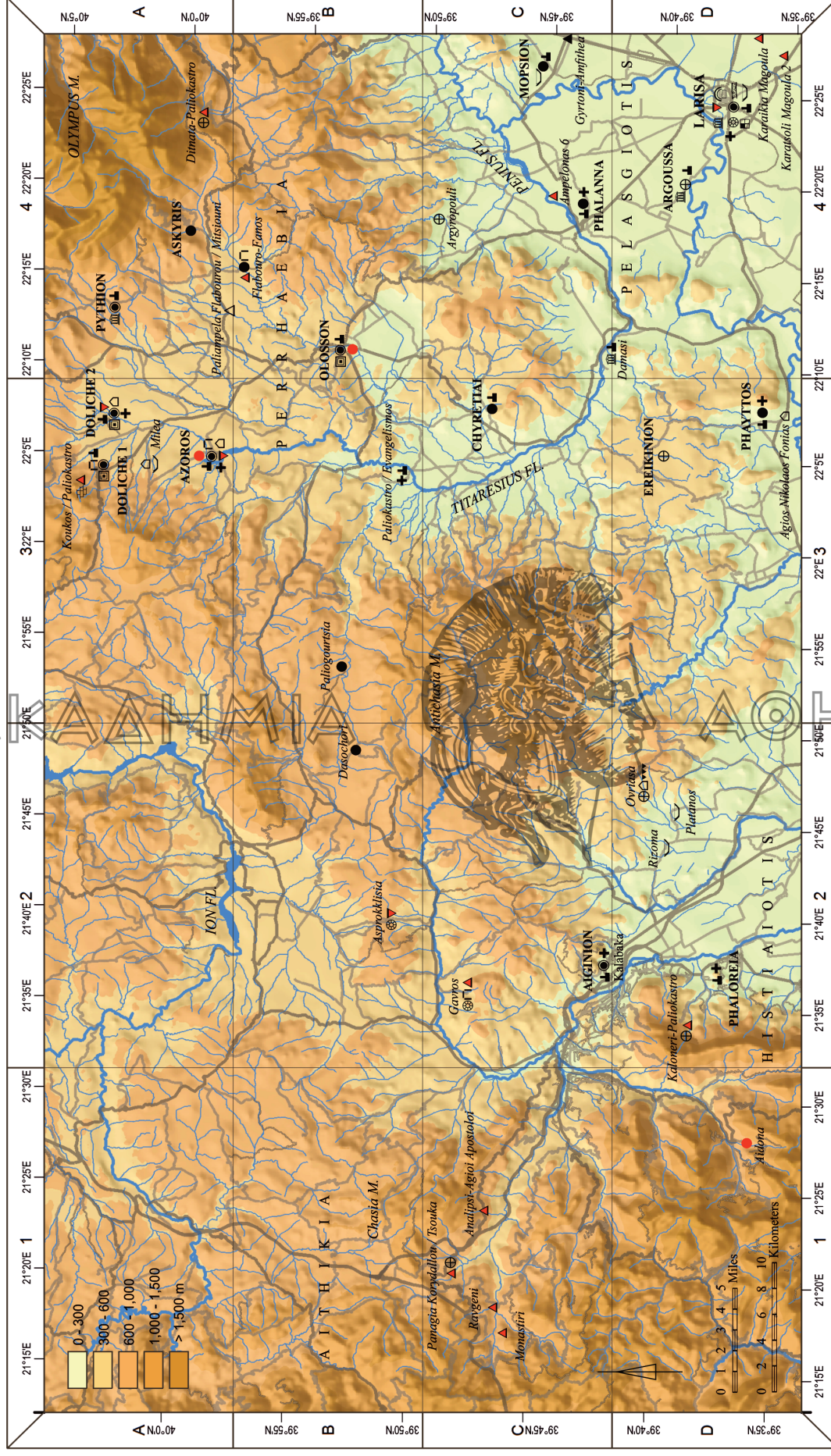


ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

Map 4



LEGEND / LEGENDE

- | | | | | | | |
|--|---|---------------------------------------|--|--------------------------------|--|-------------------|
| ● Important city
Urbs colonia, municipium | ⊕ Tower, castle, fortified village
Turris, castellum | ☰ Fortification wall
Moenia, murus | □ Architectural remains
Aedificium, structura | ◻ Basilica
Basilica | 🏛 Temple, sanctuary
Templum, sanctuarium | — Baths
Aqueae |
| ● Village, settlement
Vicus | ▲ Farmhouse, farm site
Villa rustica | 🏺 Pottery
Figlinae | ✎ Inscription, altar
Inscriptio, ara | ▼ Sculpture, relief
Sigilla | + Necropolis, grave, grave stele or relief, sarcophagus,
Sepulcrum, sepulchrum, sarcophagus, heroon | Modern road |
| △ Traces of habitation
Ruinae dubiae interpretationis | ▣ Acropolis
Arx | ● Hoard
Thesaurus | ⦿ Coins
Nummi | ≡ Aqueeduct
Aquaeductus | | |

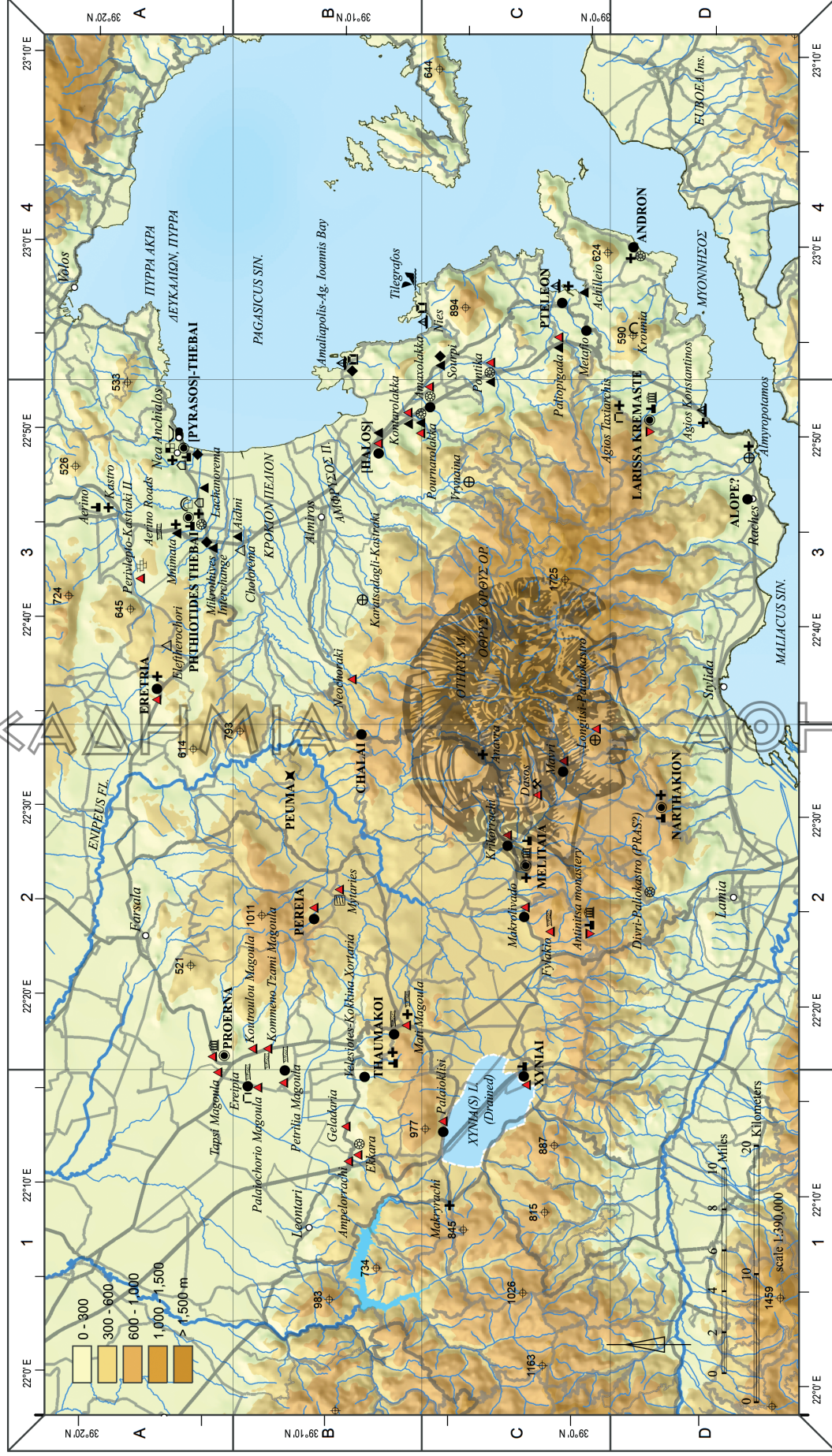
ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

ACHAIA PHTHIOTIS - ADDENDUM

Map 5



LEGEND / LEGENDE

- | | | | | | | | | | | |
|-------------------------|------------------------------------|------------------------|-------------------------|----------------------|-------------|------------|---|---|---|---|
| ○ Modern village - town | ● Important city | ● Village, settlement | ○ Architectural remains | ○ Inscription, altar | ○ Coins | ○ Basilica | ○ Naufium | ○ Cistern | ○ Baths | ○ Port |
| — Modern road | — Tower, castle, fortified village | — Farmhouse, farm site | — Aedificium, structura | — Inscription, ara | — Nummi | — Basilica | — Shipwreck | — Cistern | — Aque | — Portus |
| — Artificial lake | — Turris, castellum | — Villa rustica | — Fortification wall | — Kiln, Workshop | — Pottery | — Basilica | — Cave | — Villa maritima | — Cave | — Mosaic |
| — Sculpture, relief | — Traces of habitation | — Temple, sanctuary | — Moenia, murus | — Fornax, Officina | — Figlinae | — Basilica | — Necropolis, grave, grave stele or relief, sarcophagus, heroon | — Sepulchrum, sepulcrum, sarcophagus, heroum/monumentum | — Necropolis, grave, grave stele or relief, sarcophagus, heroon | — Sepulchrum, sepulcrum, sarcophagus, heroum/monumentum |
| — Sigilla | — Ruinae dbiae interpretationis | — Templum, sanctuarium | — Water supply system | — Fortified Remains | — Theatre | — Basilica | — Mine | — Fodina | — Mine | — Fodina |
| | | | — Aqueductus | — Castellum | — Castellum | — Basilica | — Road | — Via | — Road | — Via |

ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

LARISA

Map 6



ΑΚΑΔΗΜΙΑ



ΑΘΗΝΩΝ

DEMETRIAS

Map 7



ΑΚΑΔΗΜΙΑ



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ISSN 2241-2824
ISBN 978-960-404-384-2