A NOTE ON THE THESSALIAN CULT OF ENODIA

In the spring of 1933, when working at the American School of Classical Studies at Athens, I had an opportunity to examine in the archaeological collection at Larisa the interesting dedication found at Tartar (east of Tyrnavos) and published by N. I. Giannopoulos in Ἀρχ. Δελτ., X, 1926 (issued in 1929), p. 52, no. 4 (Larisa inventory number 286). I am concerned here with the text of the dedication inscribed on the stele; in a forthcoming article a photograph and a description of the stone will be given by Kendrick Pritchett in connection with his discussion of the type of monument to which the stele belongs. Though the beginnings of both lines of text are lost, the space available for restoration can be exactly limited by prolongation of the left edge of the stele. In line 1 there is space for not more than three letters; in line 2 there is space for four letters, or, if one is a narrow letter and all are set more closely than the letters in the rest of the line, for five. Impossible, then, is the reading proposed by Giannopoulos: .... κίονν Θερσάνδρειος | [Ἀρτέμιδι Ἐνο]δίᾳ Φεραία (sic) ὀνέθει|κε (sic). All epigraphical requirements are satisfied by the following restorations: [Μικ]κίονν Θερσάνδρειος | [Ἐννο]δία⟨ι⟩ Φεραία⟨ι⟩ ὀνέθει|[κε]. The forms of the letters are suitable enough for the third century before Christ.

In a paper read in 1931 (résumé in *A.J.A.*, XXXVI, 1932, pp. 40-41) I suggested that the "Goddess of Pherai," known in Greek cult and literature (*R.E., s. v.* Pheraia) was the Thessalian Enodia, a Hekate-type deity whose cult was widespread in Thessaly and particularly prominent in Pherai.[1] Wilamowitz, too, proposed the identification in *Glaube der Hellenen*, I (Berlin, 1931), pp. 174 ff. (cf. Weber, *Rhein. Mus.*, LXXXII, 1933, p. 180). The Tartar dedication to [Ἐννο]δία⟨ι⟩ Φεραία⟨ι⟩ increases, I think, the probability that the identification is sound. The somewhat later inscription on a small cylindrical altar of white marble (Halmyros inventory number 210, reported from Demetrias), variously read by Arvanitopoulos (Ἀρχ. Δελτ., 1915, παράρτημα, p. 56; Πρακτικά, 1920, p. 22; Γραπταὶ Στῆλαι, p. 78, note 1; cf. *S.E.G.*, III, 485), but in fact Μενεκράτης | καὶ Δημήτριος | Ἀρτέμιδι | Ἐνοδίαι, is an early instance, I take it, of local assimilation of the Thessalian deity to her better known congener.

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[1] Giannopoulos lists the inscriptions published in *I.G.*, IX, 2. Add *B.C.H.*, XLVIII, 1924, p. 482; Πρακτικά, 1924, p. 108; 1926, p. 117; Ἀρχ. Ἐφ., 1911, p. 127, no. 61; 1924, p. 191, 418 β; Arvanitopoulos, Γραπταὶ Στῆλαι, p. 93; *I.G.*, XII, 9, 1193 (with Wilamowitz, *Glaube der Hellenen*, I, p. 175, note 1). Cf. Stählin, Meyer, Heidner, *Pagasai u. Demetrias*, p. 188, note 2. The Enodia coinage of Pherai: *B.M.C. Thessaly*, pp. 47-48 (cf. Hirsch, XIII, 1905, Rhousopoulos Sale, 1446; Regling, *Journ. Int. Arch. Num.*, VIII, 1905, pp. 175-176; Head, *Hist. Num.*², pp. 307-308).