

CAPInv. 1031: **hoi synsitoi** (l. **hoi syssitoi**)

## I. LOCATION

i. Geographical area	Central Greece
ii. Region	Thessaly. Perrhaibia (south).
iii. Site	Damasi. Ancient city of Phalanna.

## II. NAME

i. Full name (original language)	οἱ σύνσιτοι (IG IX.2 332, l. 3)
ii. Full name (transliterated)	<i>hoi synsitoi</i> (l. <i>hoi syssitoi</i> )

## III. DATE

i. Date(s)	iii BC
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## IV. NAME AND TERMINOLOGY

i. Name in other forms	οἱ σύσσιτοι (Arvanitopoulos 1914: 17, no. 221, ll. 1-2)
ii. Name elements	Status-related: The name designates ephebes or soldiers encamped in various locations (Arist., <i>Ath. Pol.</i> , 42.3).

## V. SOURCES

i. Source(s)	IG IX.2 332 (iii BC)
Note	See also: Arvanitopoulos 1913: 144, no. 332 Heinz 1998: 402, no. A41
Online Resources	<a href="#">IG IX.2 332</a>
i.a. Source type(s)	Epigraphic source(s)

<b>i.b. Document(s) typology &amp; language/script</b>	IG IX.2 332 is a fragmentary votive inscription to Apollo <i>Agreus</i> . The dedicants are Aristophanes, son of Thersites, and the <i>synsitoi</i> . The text delivers six names and patronymics of members of that group. A fragmentary seventh name is also mentioned.
<b>i.c. Physical format(s)</b>	IG IX.2 332 is a fragmentary stone base, which supported a statue of the God or some other votive object (Arvanitopoulos 1913: 144, no. 332; Heinz 1998: 402, no. A41)
<b>ii. Source(s) provenance</b>	Damasi (Ancient city of Phalanna). The stone has been originally transported in the Archaeological Collection of Tyrnavos (Arvanitopoulos 1913: 144, no. 332). Now in the Museum of Larisa?

## VI. BUILT AND VISUAL SPACE

<b>i. Archaeological remains</b>	The site of ancient Phalanna has been tentatively identified with the ruins located in the site Kastri (west of modern Ampelona). The site is not excavated. Many inscriptions from Kastri have been located at the neighbouring sites of Damasi, Ampelonas, Tyrnavos and Derelia (Stählin 1967: 30-1; Ntasios 2012: 217-8).
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## VII. ORGANIZATION

<b>iii. Members</b>	IG IX.2 332, l. 2 delivers the names and patronymics of six members of that group. Other names seem to follow.
<b>iv. Officials</b>	IG IX.2 332, l. 2 delivers the name of Aristophanes, son of Thersites, before the names of the other persons described as <i>synsitoi</i> . Is he a priest or the chief of that group?

## IX. MEMBERSHIP

<b>i. Number</b>	IG IX.2 332, l. 2 delivers the names and patronymics of six members of that group. Other names seem to follow.
<b>ii. Gender</b>	Men
<b>iv. Status</b>	Ephebes? Soldiers?
<b>v. Relations</b>	IG IX.2 332, l. 2 mentions a chief/priest? (Aristophanes, son of Thersites) and members of the group called <i>synsitoi</i> .

## X. ACTIVITIES

<b>ii. Meetings and events</b>	The name <i>synsitoi</i> refers to encampments.
<b>iii. Worship</b>	The group dedicates a statue to Apollo <i>Agreus</i> .
<b>Deities worshipped</b>	Apollo <i>Agreus</i>

## XII. NOTES

### iii. Bibliography

Arvanitopoulos, A.S. (1914), 'Θεσσαλικά Επιγραφαί', *AEph*: 17, no. 221.  
Arvanitopoulos, A.S. (1913), 'Εἰς Θεσσαλίας Επιγραφάς', *AEph*: 144, no. 332.  
Heinz, M. (1998), *Thessalische Votivstelen*. Bochum: 402.  
Ntasios, Ph. (2012), 'Φάλαννα', in E. Nikolaou and S. Kravaritou (eds.), *Αρχαίες Πόλεις Θεσσαλίας & Περιόρων Περιοχών*, Volos: 217-8.  
Stählin, Fr. (1967), *Das Hellenische Thessalien*. rev. edn. Amsterdam.

## XIII. EVALUATION

### i. Private association

Probable

#### Note

The dedication to Apollo *Agreus* indicates that the group might have displayed corporal activity of low intensity.

### ii. Historical authenticity

The inscription permits the historical authenticity of the group. The question, whether this is a private group or not stays open.