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CAPInv. 1294: **hoi syndauchnaphoroi**

I. LOCATION

i. Geographical area	Central Greece
ii. Region	Thessaly. Tetras of Pelasgiotis.
iii. Site	Territory of ancient Larisa.

II. NAME

i. Full name (original language)	οἱ συνδαυχναφόροι (IG IX.2 1027, l. A2)
ii. Full name (transliterated)	*hoi syndauchnaphoroi*

III. DATE

i. Date(s)	450 - 425 BC

IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	The ritual of Septerion celebrated every nine years at Delphi encompassed a reproduction of Apollo's purification at Tempe (Thessaly) after the killing of Python. A boy (*amphithales pais*) acted Apollo's part and fled from Delphi, in order to receive purification at Tempe. On his way back he was transferring - along with an *auletes* and followed by a procession-, the sacred laurel (*daphne*) passing from the Thessalian *kome* of Deipnias (modern Glauke) (Callim., *Aet,*. 4. frg. 86-89, 194 [Pfeiffer]; Plut., *De def. or.,* 417-8). There, the young laurel bearer (*daupnephoros*) used to take his first meal (Callim., frg. 32 [Schneider] = Steph. By. s.v. *Deipnias*). The *kome* of Deipnias has been tentatively identified with ancient remains nearby the find spot of the stele IG IX.2 1027, in the territory of Ancient Larisa (Helly 1987: 141-2).

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V. SOURCES

i.	**Source(s)**	IG IX.2 1027 (450-425 BC)
	Note	See also: SEG 37: 485 Helly 1977: 16 Helly 1987: 141 Heinz 1998: 223, cat. no. 95, fig. 22
	Online Resources	IG IX.2 1027
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	IG IX.2 1027 is a votive stele dedicated to Apollo *Leschaios*, on behalf of a man without patronymic - Aristion- and the *syndauchnaphoroi*. The name and epithet of the God are inscribed horizontally, while the title of the dedicants follow below vertically. The votive bears the signature of the sculpturer, Pronos (Helly 1987: 141; Heinz 1998: 223).
i.c.	**Physical format(s)**	Large stele of white marble with missing upper part that surely bared sculpted decoration. Traces of painted representation and decorative elements (Helly 1987: 141; Heinz 1998: 223).
ii.	**Source(s) provenance**	The stele was found 8 km East of Larisa, in the area between the modern villages of Glauke and Platykampos. In Antiquity, the find spot was part of the territory of ancient Larisa (Helly 1987: 141). Museum of Larisa.

VII. ORGANIZATION

ii.	**Leadership**	The dedication is made on behalf of Aristion and the *syndauchnaphoroi*. In three more inscriptions from Atrax, Pherai and modern Tyrnavos (SEG 47: 679; Heinz 1998: 212-3, cat no. 75, fig. 130; IG IX.2 1234), where *syndauchaphoroi* are also mentioned, their presence is preceded in the text by an *archidauchaphoros*. Following that perspective, Aristion of our inscription must be an *archidauchnaphoros* too. His is mentioned only by name, without patronymic.

X. ACTIVITIES

iii.	**Worship**	The group dedicates a stele to the God.
	Deities worshipped	Apollo *Leschaios*, God of the *lesche*, 'assembly or club'. Following a *glotta* of Hesychius, it has been also argued that this Apollo in Thessaly was the one of the 'common meals' (*koina deipneteria*) (Helly 1987: 141).

XII. NOTES

i.	**Comments**	On the presence of groups of *dauchnaphoroi* in Tyrnavos, ancient Pherai and Atrax, cf. CAPInv. 1297 ; CAPInv. 1300 ; CAPInv. 1306
iii.	**Bibliography**	Heinz, M. (1998), *Thessalische Votivstelen*. Bochum. Helly, Br. (1977), 'Apollon Doreios. Recherches sur les Doriens de Thessalie', in *Recherches sur la Thessalie*, Lyon. Helly, Br. (1987), 'Le "Dotion Pedion", Lakéreia et les origines de Larisa', *JS* 3(1): 127-58. Mili, M. (2015). *Religion and Society in Ancient Thessaly*. Oxford: 243-4.

XIII. EVALUATION

i. Private association	Probable
Note	The presence of the cultic name *syndauchnaphoroi*, the fact that Aristion -their leader- is mentioned without patronymic, and the dedication on behalf of the group to Apollo *Lechaios* ('of the club') probably indicate the presence of a cultic association.

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