

CAPInv. 1297: hoi syndauchnaphoroi

I. LOCATION

i. Geographical area	Central Greece
ii. Region	Thessaly. Pelasgiotis.
iii. Site	Pherai.

II. NAME

i. Full name (original language)	οἱ συνδαυχναφόροι (Heinz 1998: 212-3, cat. no 75, col. A, l. 2)
ii. Full name (transliterated)	<i>hoi syndauchnaphoroi</i>

III. DATE

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

ii. Name elements	Cultic:	<p>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., <i>Aet.</i>, 4, frg. 86-89, 194 [Pfeiffer]); Plut., <i>De def. or.</i>, 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).</p>
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iii. Descriptive terms

V. SOURCES

i. Source(s)	Heinz 1998: 212-3, cat. no 75 (iii BC)
Note	See also: Helly 1977: 17, fig. 6 Helly 1987: 141 The inscription is mentioned by Helly. Heinz provides the text.
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Votive inscription to Apollo, on behalf of the priest Sousikrates, son of Leon, the <i>archidauchnaphoros</i> (-name-, the son of ---syrrros) and the <i>syndauchnaphoroi</i> (list of names following). All names bear a patronymic. The text is written in Thessalian dialect.
i.c. Physical format(s)	Large pedimental stele with <i>akroteria</i> , the top and right one missing, while only part of the left one <i>in situ</i> . The beginning of the text (names of the diety, priest and the title <i>archidauchaphoros</i>) is written along the lower edge of the pediment, while the name of the <i>dauchnaphoros</i> and the title and names of the <i>syndauchaphoroi</i> are listed in three columns) (Heinz 1998: 212-3, cat. no 75, fig. 130).
ii. Source(s) provenance	The stele was located in modern Velestino/ancient Pherai. Now in the Museum of Volos, Inv. no E (Helly 1987: 141, n. 35)

VII. ORGANIZATION

ii. Leadership	The text mentions (ll. 1-2) an <i>archidauchnaphoros</i> - [unknown], son of ---syrrros -.
iv. Officials	The text mentions (l. 1) also the priest, Sousikrates, son of Leon; we don't know if this a priest operating within the group or the civic priest of Apollo.

IX. MEMBERSHIP

i. Number	The text mentions ten members by name and patronymic.
ii. Gender	Men
iii. Age	Adults
Note	?
v. Relations	The members do not seem to belong to the same families. Only the patronymic of Kleonikos -he is the son of Sousikrates- (col. B, l. 6) could be related with the priest named Sousikrates.

X. ACTIVITIES

iii. Worship	The group dedicates a stele to the God.
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XII. NOTES

i. Comments	On the presence of groups of <i>dauchnaphoroi</i> in Tyrnavos, the territory of ancient Larisa and Atrax, cf. CAPIInv.1294 ; CAPIInv.1300 ; CAPIInv.1306
iii. Bibliography	<p>Heinz, M. (1998), <i>Thessalische Votivstelen</i>. Bochum.</p> <p>Helly, Br. (1977), 'Apollon Doreios. Recherches sur les Doriens de Thessalie', in <i>Recherches sur la Thessalie, II, Chapter 18 (PhD)</i>, Lyon.</p> <p>Helly, Br. (1987), 'Le "Dotion Pedion", Lakéreia et les origines de Larisa', <i>JS</i> 3(1): 127-58.</p> <p>Mili, M. (2015), <i>Religion and Society in Ancient Thessaly</i>. Oxford: 243-4.</p>

XIII. EVALUATION

i. Private association	Probable
Note	The cultic name <i>syndauchaphoroi</i> probably indicates the presence of a cultic association.