

## 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)   | <i>hoi syndauchnaphoroi</i>             |

### III. DATE

|            |              |
|------------|--------------|
| i. Date(s) | 450 - 425 BC |
|------------|--------------|

### IV. NAME AND TERMINOLOGY

|                   |         |                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                                            |
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| 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 (<i>amphithales pais</i>) 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 <i>auletes</i> and followed by a procession-, the sacred laurel (<i>daphne</i>) passing from the Thessalian <i>kome</i> 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 (<i>daupnephoros</i>) used to take his first meal (Callim., frg. 32 [Schneider] = Steph. By. s.v. <i>Deipnias</i>). The <i>kome</i> 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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## V. SOURCES

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| <b>i. Source(s)</b>                                    | IG IX.2 1027 (450-425 BC)                                                                                                                                                                                                                                                                                                                                                    |
| <b>Note</b>                                            | See also:<br>SEG 37: 485<br>Helly 1977: 16<br>Helly 1987: 141<br>Heinz 1998: 223, cat. no. 95, fig. 22                                                                                                                                                                                                                                                                       |
| <b>Online Resources</b>                                | <a href="#">IG IX.2 1027</a>                                                                                                                                                                                                                                                                                                                                                 |
| <b>i.a. Source type(s)</b>                             | Epigraphic source(s)                                                                                                                                                                                                                                                                                                                                                         |
| <b>i.b. Document(s) typology &amp; language/script</b> | IG IX.2 1027 is a votive stele dedicated to Apollo <i>Leschaïos</i> , on behalf of a man without patronymic - Aristion- and the <i>syndauchnaphoroi</i> . 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). |
| <b>i.c. Physical format(s)</b>                         | 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).                                                                                                                                                                                      |
| <b>ii. Source(s) provenance</b>                        | 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

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| <b>ii. Leadership</b> | The dedication is made on behalf of Aristion and the <i>syndauchnaphoroi</i> . 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 <i>syndauchaphoroi</i> are also mentioned, their presence is preceded in the text by an <i>archidauchaphoros</i> . Following that perspective, Aristion of our inscription must be an <i>archidauchnaphoros</i> too. His is mentioned only by name, without patronymic. |
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## X. ACTIVITIES

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

## XII. NOTES

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| <b>i. Comments</b>       | On the presence of groups of <i>dauchnaphoroi</i> in Tyrnavos, ancient Pherai and Atrax, cf. <a href="#">CAPInv. 1297</a> ; <a href="#">CAPInv. 1300</a> ; <a href="#">CAPInv. 1306</a>                                                                                                                                                                                                  |
| <b>iii. Bibliography</b> | Heinz, M. (1998), <i>Thessalische Votivstelen</i> . Bochum.<br>Helly, Br. (1977), 'Apollon Doreios. Recherches sur les Doriens de Thessalie', in <i>Recherches sur la Thessalie</i> , Lyon.<br>Helly, Br. (1987), 'Le "Dotion Pedion", Lakéreia et les origines de Larisa', <i>JS</i> 3(1): 127-58.<br>Mili, M. (2015). <i>Religion and Society in Ancient Thessaly</i> . 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 *Lechaïos* ('of the club') probably indicate the presence of a cultic association.