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CAPInv. 1029: **hoi synklitai**

I. LOCATION

i. Geographical area	Central Greece
ii. Region	Thessaly. Pelasgiotis.
iii. Site	Modern village of Elateia (anc. Mikro Keserli) (most probably coming from the ancient city of Gyrtone).

II. NAME

i. Full name (original language)	οἱ συνκλῖται (Giannopoulos 1931: 177, no. 14, col I, l. 2 and col. II, l. 3)
ii. Full name (transliterated)	*hoi synklitai*

III. DATE

i. Date(s)	Imp.

IV. NAME AND TERMINOLOGY

ii. Name elements

Cultic:	The name describes a group of banqueters, people sharing a common meal during a festive time in honour of a divinity.
Other:	In general, the term *synklites* describes table companions.

V. SOURCES

i. Source(s)	Giannopoulos 1931: 177, no. 14 (Imp.)
Note	See also: BE 1999: no. 303
i.a. Source type(s)	Epigraphic source(s)

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i.b. Document(s) typology & language/script	Giannopoulos 1931: 177, no. 14 contains two votive inscriptions curved in two columns. Each column mentions two male names -one with patronymic and one without- which are described as *synklitai* -banqueters / table companions-.
i.c. Physical format(s)	Giannopoulos 1931: 177, no. 14 is a large quadrilateral flat stele. The two votive inscriptions are inscribed on one of the long lateral sides. It was most probably used as architectural material in a built construction (shrine? altar?) related to cult activity practiced by the group (Heinz 1998: 361-2, no. cat. 335, fig. 112/113).
ii. Source(s) provenance	Giannopoulos 1931: 177, no. 14: Modern village of Elateia (anc. Mikro Keserli). It comes most probably from the site of ancient Gyrtone (now in the Archaeological Museum at Agia, inv. no. 28 and 41).

VI. BUILT AND VISUAL SPACE

i. Archaeological remains	The site of Ancient Gyrtone (modern Mourlari) has delivered habitation ruins and a necropolis dating to the classical and hellenistic periods; also, many inscriptions that have been located at the modern villages of Elateia et Evangelismos come in every probability from this site (Helly 2013: 23).

VII. ORGANIZATION

iii. Members	Giannopoulos 1931: 177, no. 14 delivers four male members. Two of them also have a patronymic. The other two are simply mentioned with their names (slaves?).

IX. MEMBERSHIP

i. Number	Giannopoulos 1931: 177, no. 14 delivers four male members.
ii. Gender	Men
iv. Status	Two of the members bare a patronymic, while the other two are mentioned with their names (slaves?).

X. ACTIVITIES

ii. Meetings and events	The members share common meals.
iii. Worship	Common meals are probably taking place during cult activities (cf. IG X.2.1 168 from Thessaloniki, which delivers *synklitai* involved in the cult of *Theos Megistos*).

XII. NOTES

iii. Bibliography	Giannopoulos, N. (1931), 'Επιγραφαί εκ Θεσσαλίας', *AEph*: 177. Heinz, M. (1997), *Thessalische Votivstelen*. Bochum. Helly, Br. (2013), *Géographie et Histoire des Magnètes de Thessalie*. Paris.

XIII. EVALUATION

i.	**Private association**	Certain
	Note	The term *synklitos* is commonly used to describe members of private associations.
ii.	**Historical authenticity**	The inscription (Giannopoulos 1931: 177, no. 14, col I, l. 2 and col. II, l. 3) renders the historical authenticity of this association indisputable.