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CAPInv. 936: **hoi apo gymnasiou [---]**

## I. LOCATION

i. Geographical area	Central Greece
ii. Region	Phokis
iii. Site	Elateia

## II. NAME

i. Full name (original language)	οἱ ἀπὸ γυμνασίου [---] (IG IX.1 128, l. 9)
ii. Full name (transliterated)	<i>hoi apo gymnasiou [---]</i>

## III. DATE

i. Date(s)	ii - ii AD
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## IV. NAME AND TERMINOLOGY

ii. Name elements	Topographical: <i>gymnasion</i>
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## V. SOURCES

i. Source(s)	IG IX.1 128 (ii - ii AD)
Note	Other editions: Paris 1892: 227-8, no. 37 (erroneously mentioned Aghios Ioannis as find-place); Cf. Zachos 2013: 47, n. 29
Online Resources	<a href="#">IG IX.1 128</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Testament of a wealthy citizen of Elateia, who demises to the city a field ( <i>chorion</i> ) in order to use the revenues for the sacrifice of a bull and the organization of an agona to his burial monument.

i.c. Physical format(s)	marble stele
ii. Source(s) provenance	Aghios Nikolaos chapel

## VI. BUILT AND VISUAL SPACE

i. Archaeological remains	Aghios Nikolaos chapel is situated to the west of the ancient asty quite close to the Roman cemetery area and at the same time not far away from the agora. So, the stone could have been erected either to the burial monument or to the agora.
ii. References to buildings/objects	Burial monument, Gymnasium

## X. ACTIVITIES

ii. Meetings and events	They participated along with <i>archontes</i> and <i>agonothetes</i> to the posthumous festival and the bull's sacrifice.
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## XII. NOTES

ii. Poland concordance	Poland N*25A
iii. Bibliography	Hudson, C., & J. Paul Getty Museum. (2004). Thesaurus cultus et rituum antiquorum (ThesCRA). Vol. 1. Los Angeles, J. Paul Getty Museum. Paris, P. (1892), <i>Élatée, La ville, le temple d'Athéna Cranaia</i> . Paris. Zachos, G. (2013), <i>Ελάτεια, Ελληνιστική και Ρωμαϊκή περίοδος</i> . Volos.

## XIII. EVALUATION

i. Private association	Possible
Note	Their appearance along with <i>archontes</i> and <i>agonothetes</i> is an indication for the existence of a body, but there are no other evidence about the activity and their organization. Also, the text in this particular part of the inscription is incomplete. However, it could be possibly considered as name of an association by analogy to <a href="#">CAPIInv. 904</a> . On the other hand it is not certain that the character of this association was private (cf. <a href="#">CAPIInv. 832</a> ).