

## CAPInv. 1586: hoi ek tou gymnasiou

### I. LOCATION

i. Geographical area	Peloponnese with Adjacent Islands
ii. Region	Aigina
iii. Site	Aigina

### II. NAME

i. Full name (original language)	οἱ ἐκ τοῦ γυμνασίου (IG IV <sup>2</sup> .2 975)
ii. Full name (transliterated)	<i>hoi ek tou gymnasiou</i>

### III. DATE

i. Date(s)	i BC - ii AD
------------	--------------

### IV. NAME AND TERMINOLOGY

ii. Name elements	Topographical: <i>hoi ek tou gymnasiou</i>
-------------------	--------------------------------------------

### V. SOURCES

i. Source(s)	1. IG IV <sup>2</sup> .2 975 (i - ii AD?) 2. IG IV <sup>2</sup> .2 973 (i - ii AD) 3. IG IV <sup>2</sup> .2 967 (ii AD) 4. IG IV <sup>2</sup> .2 969 (i BC - i AD)
Note	See also (earlier editions): IG IV 45; IG IV 46
Online Resources	<a href="#">IG IV 45</a> <a href="#">IG IV 46</a>
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	<p>1. Funerary inscription of Menippos. No description is given in the publications of the text, as the stone is lost. It was apparently similar to other funerary stelai, see e.g. <i>ho thiasos ho Phaenemachou</i> (<a href="#">CAPInv. 575</a>). The boule, the demos and <i>hoi ek tou gymnasiou</i> appear, apparently, within wreaths as in other similar Aiginetan inscriptions, in the sense of paying a post-mortual honour to the deceased.</p> <p>2. Funerary inscription of Phrasisthenes.</p> <p>3. Funerary inscription.</p> <p>4. Funerary inscription of Timoxenos, son of Memnadros, and Menandros, son of Timoxenos.</p> <p>All sources are in Greek.</p>
i.c. Physical format(s)	<p>1. The physical format of the gravestone is not given in IG IV and IV<sup>2</sup>.2, as it has not been relocated, but it should have been a stele, as we know them from further similar Aiginetan texts, see e.g. <i>ho thiasos ho Phaenemachou</i>.</p> <p>2. A fragment of a funerary stele of white (Parian ?) marble.</p> <p>3. A fragment of a stele of Pentelic marble bearing a relief depicting a seated woman, a smaller female figure standing in front of her and between them a servant holding a box.</p> <p>4. A stele of Pentelic marble bearing a relief depicting two standing men giving hands. Below, three engraved wreaths containing inscriptions of which the third is not preserved because of the mutilation of the stele at its lower right part.</p>
ii. Source(s) provenance	All from Aigina. No. 2 was found built into a Christian building near the port Periboli.

## IX. MEMBERSHIP

ii. Gender	Men
Note	Judging from the name, the members of this group frequented the gymnasium and were therefore male.

## X. ACTIVITIES

iv. Honours/Other activities	Those who used the facilities of the gymnasium apparently decided to appear as a collectivity on gravestones in the sense of a post-mortual honour to the deceased.
------------------------------	---------------------------------------------------------------------------------------------------------------------------------------------------------------------

## XI. INTERACTION

i. Local interaction	<i>Hoi ek tou gymnasiou</i> pay a kind of post-mortual honour to certain individuals appearing side by side with the boule and the demos.
----------------------	-------------------------------------------------------------------------------------------------------------------------------------------

## XII. NOTES

i. Comments	See also Ziebarth 1914: 90.
iii. Bibliography	Poland, F. (1909), <i>Geschichte des griechischen Vereinswesens</i> . Leipzig. Ziebarth, E. (1914), <i>Aus dem griechischen Schulwesen. Eudemos von Milet und Verwandtes</i> . Leipzig, Berlin.

### XIII. EVALUATION

**i. Private association**

Possible

**Note**

Groups of the gymnasium are often attested on Aiginetan gravestones; the public or private character of these groups remains an open question.

Poland 1909: 26, 104 argues that such *thiasoi* seem rather to have played a role in the public structure of the population, as they appear side by side with the boule and demos, than as private cultic associations.