

CAPInv. 1830: Athanaistai ton syn Diogenei

I. LOCATION

i. Geographical area	Aegean Islands
ii. Region	Kos
iii. Site	Kos

II. NAME

i. Full name (original language)	Ἀθαναϊστᾶν τῶν σὺν Διογένει (<i>IG</i> XII.4 2815, lines 2-5)
ii. Full name (transliterated)	Athanaistai ton syn Diogenei

III. DATE

i. Date(s)	50 (?) - 200 (?) AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Personal:	<i>syn Diogenei</i> (σὺν Διογένει, lines 3-5).
	Theophoric:	<i>Athanaistai</i> (Ἀθαναϊστᾶν, lines 2-3)

V. SOURCES

i. Source(s)	<i>IG</i> XII.4 2815.
Note	Maiuri, <i>NSER</i> 490; Segre, <i>I. Cos EF</i> 208; Tsouli 2013: no. 656c with ph. Cf. also Maillot 2013: no. 13.
Online Resources	PHI: EF 208 Cf. also: PHI: NSER 490 Harland, AGRW 11662

i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Boundary stone of a burial plot; Greek.
i.c. Physical format(s)	Boundary stone (cippus), with base meant to be inserted into the ground or a socket.
ii. Source(s) provenance	Platani-Kermetes neighbourhood, south-west of city of Kos (area part of the necropolis).

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The point of reference of the boundary stone (ῥος) is to burial plots, <i>thekaia</i> (θηκαίων line 1).
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VII. ORGANIZATION

i. Founder(s)	Diogenes (lines 4-5). This individual, mentioned in the name of the association, is either its founder or its leader.
Gender	Male
ii. Leadership	See above.

X. ACTIVITIES

iii. Worship	See above IV.ii.
Deities worshipped	Athena (lines 2-3).

XII. NOTES

iii. Bibliography	S. Mailliot (2013), 'Les associations à Cos', in P. Hamon and P. Fröhlich (eds.), <i>Groupes et associations dans les cités grecques</i>, Geneva: 199-226. A. Maiuri (1925), <i>Nuova silloge epigrafica di Rodi e Cos</i>, Florence. M. Segre (2007), <i>Iscrizioni di Cos, Epigrafi funerarie</i>, Rome. C. Tsouli, <i>Ταφικά και επιτάφια μνημεία της Κω</i>, diss. Athens 2013.
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XIII. EVALUATION

i. Private association	Certain
Note	Little is known about this association and its context. But simply on the basis of its name and by comparison with other highly similar boundary stones of the burial plots of associations near the city of Kos (more than 50 in number, cf. e.g. CAPI no. 1826), we can be confident that it constituted a private association.