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CAPInv. 1836: **thiasos ton sy[n]silai P(r)[- -]**

I. LOCATION

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

II. NAME

i. Full name (original language)	θιάσου τῶν σὺ[ν □ □ □]σίλᾱ Π(ρ)[- -]
ii. Full name (transliterated)	thiasos ton sy[n]silai P(r)[- -]

III. DATE

i. Date(s)	1 (?) - 100 (?) AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>thiasos</i> (θιάσου, lines 2-3)
	Personal:	<i>sy[n]silai</i> (σὺ[ν □ □ □]σίλᾱ, lines 4-5)
iii. Descriptive terms	<i>thiasos</i> (θιάσου, lines 2-3)	
Note	The term both refers to a specifically cultic group <i>and</i> , more widely, to a collectivity.	

V. SOURCES

i. Source(s)	IG XII.4 2818.
Note	Segre, <i>I. Cos EF</i> 221; <i>SEG</i> 57.784; Tsouli 2013: no. 659
	Cf. also Maillot 2013: no. 19.
Online Resources	PHI: EF 221

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 of amydalopetra / <i>Travertin</i> .
ii. Source(s) provenance	Found during demolition work in the city of Kos (context lost).

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> (θ[η]κάων lines 1-2).
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VII. ORGANIZATION

i. Founder(s)	See above IV.ii with lines 4-5. Though the exact name of the individual mentioned in the name of the association itself is mostly lost--a name ending in <i>-silas</i> --this will have been its founder or its leader. Interestingly, Hallof in <i>IG</i> hypothesises that the acrophonic letter written after the traces of the name, apparently <i>pi</i> with a <i>rho</i> above it, may be an abbreviation for <i>πρ(εσβυτέρω)</i> . This could be read and interpreted either as a familial designation (i.e. <i>-silas</i> was the eldest son of a father, whose name is now missing), or perhaps more probably, as a designation/title within the association itself (i.e. <i>-silas</i> was an elder or the elder of the group).
Gender	Male
ii. Leadership	See above.

X. ACTIVITIES

iii. Worship	See above IV.ii. Hallof in <i>IG</i> supposes that the name of the <i>thiasos</i> , perhaps originally theophoric or similar, was left uninscribed in line 3. However, there are <i>thiasoi</i> on Kos that are not named in this fashion: cp. e.g. CAPIInv. no. 1832 .
Deities worshipped	Unclear.

XII. NOTES

i. Comments	See above VII.i for the possible mention of the founding/leading individual as <i>presbyteros</i> . The precise connotations of this designation for the interpretation of the character of the association and its local context are unclear, though they may suggest a connection with the Koan gymnasium.
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. M. Segre (2007), <i>Iscrizioni di Cos, Epigrafi funerarie</i> , Rome.

XIII. EVALUATION

i. Private association

Certain

Note

Little is known about this association, its context or its forms of worship. 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.