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CAPInv. 1851: th[i]asos Aphrodis[i]a{si}stan tas syn Artemisiai

I. LOCATION

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

II. NAME

i. Full name (original language)	θ[ι]άσου Ἀφροδισ[ι]α{σι}στᾶ<ν> τᾶς σὺ[ν] Ἀρτεμισίᾳ (*Epigraphes* 280-II, lines 1-4)
ii. Full name (transliterated)	th[i]asos Aphrodis[i]a{si}stan tas syn Artemisiai

III. DATE

i. Date(s)	100 (?) - 1 (?) AD

IV. NAME AND TERMINOLOGY

i. Name in other forms	*IG* XII.4 prints the name as θ[ι]άσου Ἀφροδισ[ί]ας {ΙΣΤΑ} τᾶς σὺν Ἀ<ρ>τεμισίᾳ, probably incorrectly, though the cutter apparently made several mistakes and hesitations.	
ii. Name elements	Cultic:	*thiasos* (θ[ι]άσου, lines 1-2)
	Personal:	*syn Artemisiai* (σὺ[ν] Ἀρτεμισίᾳ, lines 3-4)
	Theophoric:	*A p h r o d i s i a s t a i* (Ἀφροδισ[ι]α{σι}στᾶ<ν>, lines 2-3) Apparently theophoric, though it may also be heortephoric (sc. the festival of the Aphrodisia). The cutter has muddled the precise reading: see above.
iii. Descriptive terms	*thiasos* (θ[ι]άσου, lines 1-2) The term both refers specifically to a cultic group *and*, more widely, to a collectivity.	

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V. SOURCES

i.	**Source(s)**	Bosnakis, *Epigraphes* 280-II.
	Note	SEG 58, 883; *IG* XII.4 2774 II; Tsouli 2013: no. 486. Cf. also Maillot 2013: no. 34.
	Online Resources	PHI: Epigraphes 280,II
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: rectangular marble block, reinscribed. The present text is the second inscription added to the boundary; for the first, and earlier text, cf. CAPI no. 1850. It would seem that ownership of both the boundary and the burial ground had changed by the 1st c. AD.
ii.	**Source(s) provenance**	Area of the Asklepieion.

VI. BUILT AND VISUAL SPACE

ii.	**References to buildings/objects**	The point of reference of the boundary stone (ὅρος) is to burial plots, *thekaia* (θηκαίω<ν>, line 1).

VII. ORGANIZATION

i.	**Founder(s)**	Artemisia, line 4. This individual, mentioned in the name of the association, is either its founder or its leader.
	Gender	Female

X. ACTIVITIES

iii.	**Worship**	See above IV.ii.
	Deities worshipped	Aphrodite.

XII. NOTES

iii.	**Bibliography**	D. Bosnakis (2008), *Anekdotes epigraphes tes Ko, Epitymvia mnemeia kai horoi*, Athens. S. Maillot (2013), 'Les associations à Cos', in P. Hamon and P. Fröhlich (eds.), *Groupes et associations dans les cités grecques*, Geneva: 199-226. C. Tsouli, *Ταφικὰ και επιτάφια μνημεία της Κω*, diss. Athens 2013.

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 40 in number, cf. e.g. CAPI no. 1826), we can be confident that it constituted a private association.

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