

CAPInv. 1877: Kyparisiotai

I. LOCATION

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

II. NAME

i. Full name (original language)	Κυπαρισιώται (IG XII 4.2 623 l. 2)
ii. Full name (transliterated)	<i>Kyparisiotai</i>

III. DATE

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

ii. Name elements	Cultic:	<p><i>Kyparissiotai</i>: cult epithet of Apollo. The cult of Apollo Kyparissios is well attested in Kos already in classical times (LSCG 150 B; 159). A cult of Apollo Kyparissos existed in the sanctuary of Asklepios in Kos long before the foundation of the Asklepieion. The locality, however, retained its name 'Kyparissos' (Craik 1980: 18).</p>
	Topographical:	Kyparisson: toponym of the area where the Asklepieion of Kos was located (e.g. ED 45; EV 358).
	Other:	<p>Mythical: <i>Kyparissiotai</i>: Kyparissos, from the island of Keos, was the handsome beloved of Apollo who was transformed into a cypress-tree (especially in Ovid, Od. 5.64, 17.340). RE IV (1901), 1909-1938 s.v. 'Cypresse'</p>

V. SOURCES

i. Source(s)	IG XII 4.2 623 (ii AD)
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Dedication of a fountain house by the former priest of the <i>Kyparissiotai</i> . Greek
i.c. Physical format(s)	Marble fragment in second use. H. 11.5 x W. 93 x Th. 29-32 cm.
ii. Source(s) provenance	Found in the upper terrace of the Asklepieion.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	κρήνη, <i>krene</i> (l. 2): fountain-house
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VII. ORGANIZATION

iv. Officials	ἐἱερατεύσας, <i>heierateusas</i> (l. 1) Caius Forcius Dinyasis was former priest of the <i>Kyparissiotai</i> .
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VIII. PROPERTY AND POSSESSIONS

ii. Realty	The fountain-house (<i>krene</i>) dedicated by the former priest probably belonged to the <i>Kyparissiotai</i> , though it is not explicit by the text.
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IX. MEMBERSHIP

iv. Status	The former priest bears a Roman name (Caius Forcius Dinyasis).
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XII. NOTES

i. Comments	<p>The past participle <i>hierateusas</i> is followed by the genitive case <i>Kyparissioton</i>. One would expect that the genitive would reveal the name of the worshiped deity, yet in this inscription the name of what looks like a collectivity is recorded.</p> <p>The name of the collectivity, <i>Kyparisiotai</i>, terminates in -otai, an ending that is often found in the name of the demesmen body of the Koan demes (e.g. <i>Isthmiotai</i>, <i>Phyxiotai</i>).</p> <p>Whether the name derives from the toponym Kyparisson or from Apollo's cultic epithet Kyparissos, is hard to tell, though the evidence demonstrates an apparent overlap of cult and place (the cult of Apollo Kyparissos was located in Kyparissos: see IV.ii).</p> <p>The name could thus denote the local community residing in second century AD Kyparisson or as the editors of IG XII 4.2 think for a cultic association. The latter seems more likely in the light of the former-priest. It seems that the group would not only have its own ritual practices, but the office of priesthood would have been annual.</p>
iii. Bibliography	<p>Craik, E. (1980), <i>The Dorian Aegean</i>. London.</p>

XIII. EVALUATION

i. Private association	<p>Probable</p>
Note	<p>The name of the collectivity which bears some cultic resonances (see IV.ii and XII.i) as well as the existence of a cult official (VII.iv) are evidence for a formally organised group. Although the evidence points to a cult association, one cannot rule out that the name stands for a local community in the area of the Asklepieion in the second century AD Kos.</p>