

CAPInv. 1900: *thiasos Tyches Aphrodites ton syn Tertiai Audiai Dorotheai*

I. LOCATION

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

II. NAME

i. Full name (original language)	θιάσου Τύχης Ἀφροδίτης τῶν σὺν Τερτία Αὐδία Δωροθέα (<i>IG XII.4 2798</i> , lines 1-5)
ii. Full name (transliterated)	<i>thiasos Tyches Aphrodites ton syn Tertiai Audiai Dorotheai</i>

III. DATE

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

ii. Name elements	Cultic:	<i>thiasos</i> (θιάσου, line 1)
	Personal:	<i>Tertia Audia Dorothea</i> (σὺν Τερτία Αὐδία Δωροθέα, lines 3-5)
	Theophoric:	<i>Tyche Aphrodite</i> (Τύχης Ἀφροδίτης)
iii. Descriptive terms	<i>thiasos</i> (θιάσου, line 1)	
Note	The term both refers specifically to a cultic group <i>and</i> , more widely, to a collectivity.	

V. SOURCES

i. Source(s)	<i>IG XII.4 2798</i> and 2799.
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Note	Copy 1: Maiuri, <i>NSER</i> 495; Segre, <i>I. Cos EF</i> 429; Tsouli 2013: no. 641c with ph. Copy: previously unpublished. Cf. also: Maillot 2013: no. 45.
Online Resources	PHI: I. Cos EF 429 Harland, AGRW₁₂₀₀₄
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Boundary stones, <i>horos</i> (cf. ὄρος, line 1). Greek.
i.c. Physical format(s)	Copy 1: Stele of rose-colored stone. Copy 2: Cippus of amygdalopetra / <i>Travertin</i> .
ii. Source(s) provenance	Copy 1: area of the Asklepieion of Kos. Copy 2: in a wall on the road to the village of Platani (the general area of the necropolis).

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	On the analogy of other texts from Kos, the point of reference of the boundary stone (ὄρος, line) may be presumed to be private burial plots for the group (<i>thekaia</i>). It is also not impossible that the boundary stone referred to a shrine of Aphrodite.
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VII. ORGANIZATION

i. Founder(s)	<i>Tertia Audia Dorothea</i> (σὺν Τερτίᾳ Αὐδίᾳ Δωροθέᾳ, lines 3-5) This individual, mentioned in the name of the association, is either its founder or its leader. The same woman is known from a first century BC funerary marker on Kos (IG XII.4 2952 / I. Cos EF 738, cf. PHI: EF 738). If this chronology is correct, it would thus be safe to presume that Tertia was the founder of the group, which continued after her death.
Gender	Female
ii. Leadership	See also above.

X. ACTIVITIES

iii. Worship	See above IV.ii.
Deities worshipped	Tyche Aphrodite. The first theonym has caused some problems and was previously interpreted as an epithet. Segre read Thyaie and Maiuri Eudie. The latter would have brought the epithet in relation with the family name of the founder, <i>Tertia Audia</i> Dorothea; in the former, Thyaios would be an epithet, attested of Apollo in Hsch. s.v. The correct reading, now assured in the <i>IG</i> edition, makes it clear that Tyche is a deity associated with Aphrodite in this case or perhaps to be treated as Aphrodite's epithet. The association of the two goddesses as a pair is attested. For instance, a ship is known by the name Aphrodite Tyche, in a votive inscription on the island of Prote: <i>SEG</i> 11.1023 and 14.344. Cp. also e.g. <i>TAM</i> II 163 (Daidala), a dedication by a Rhodian <i>epistatas</i> to both goddesses. Isis is also often known by the name Tyche.

XII. NOTES

iii. Bibliography

S. Maillot (2013), 'Les associations à Cos', in P. Hamon and P. Fröhlich (eds.), *Groupes et associations dans les cités grecques*, Geneva: 199-226.

A. Maiuri (1925), *Nuova silloge epigrafica di Rodi e Cos*, Florence.

M. Segre (2007), *Iscrizioni di Cos, Epigrafi funerarie*, Rome.

C. Tsouli, *Ταφικά 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 50 in number, cf. e.g. [CAPI no. 1826](#)), we can be confident that it constituted a private association.