

CAPInv. 1903: Osiria[s]tai to[n] syn Ep[i]tynchanon

I. LOCATION

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

II. NAME

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| i. Full name (original language) | Ὀσιρία[σ]τᾶν τῶ[ν] σὺν Ἐπ[ι]τυγχάνοντ[ι] (<i>IG XII.4 2823</i> , lines 2-7) |
| ii. Full name (transliterated) | Osiria[s]tai to[n] syn Ep[i]tynchanon |

III. DATE

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|------------|----------------------|
| i. Date(s) | 100 (?) - 200 (?) AD |
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IV. NAME AND TERMINOLOGY

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| ii. Name elements | Personal: | <i>Epitychanon</i> (σὺν Ἐπ[ι]τυγχάνοντ[ι], lines 5-7) |
| | Theophoric: | <i>Osiriastai</i> (Ὀσιρία[σ]τᾶν, lines 3-4) |

V. SOURCES

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| i. Source(s) | <i>IG XII.4 2823</i> (2nd c. AD). |
| Note | Bosnakis, <i>Epigraphes</i> 286; <i>RICIS</i> Suppl. II 204/1013. Cf. also Maillot 2013: no. 50. |
| Online Resources | PHI: Epigraphes 286 |
| i.a. Source type(s) | Epigraphic source(s) |

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| i.b. Document(s) typology & language/script | Probably, but not absolutely certainly, a boundary stone. See VI.ii. and Comments. Greek. |
| i.c. Physical format(s) | Cippus of white marble, broken at the top and on the right. |
| ii. Source(s) provenance | Unknown location, but once located in the baths of the Asklepieion. |

VI. BUILT AND VISUAL SPACE

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| ii. References to buildings/objects | If the restorations of the first two lines are correct, The point of reference of the boundary stone ([ὄρος], line 1) would be to private burial plots for the group: <i>thekaia</i> ([θηκείων], lines 1-2). |
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VII. ORGANIZATION

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| i. Founder(s) | <i>Epitynchanon</i> (σὸν Ἐπιτυγγάνοντι, lines 5-7) This individual, mentioned in the name of the association, is either its founder or its leader. The name is not particularly common, and so it would be tempting to identify this individual as a member of the family of an Epitynchanon who was the husband or father of an Athenais from Alexandria, known from a funerary inscription on Kos: <i>IG 2726</i> (1st c. BC?). If this inference is correct, then this earlier Epitynchanon may have been the founder of the group, whose name was still preserved in the nomenclature of the association several centuries later. |
| Gender | Male |
| ii. Leadership | See above. |

X. ACTIVITIES

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| iii. Worship | See above IV.ii. On the cult of Osiris on Kos, see also D. Bosnakis, <i>AD 49-50</i> (1994-1995) 57. |
| Deities worshipped | Osiris. |

XII. NOTES

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| iii. Bibliography | D. Bosnakis (2008), <i>Anekdotes epigraphes tes Ko, Epitymvia mnemeia kai horoi</i> , Athens. L. Bricault and R. Veymiers (2011) 'Supplément no.2 au RICIS', in id. (eds.), <i>Bibliotheca Isiaca II</i> , Bordeaux: 273-307. S. Maillot (2013), 'Les associations à Cos', in P. Hamon and P. Fröhlich (eds.), <i>Groupes et associations dans les cités grecques</i> , Geneva: 199-226. |
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XIII. EVALUATION

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| i. Private association | Certain |
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Note

Little is known about this association and its context. But simply on the basis of its name and by comparison with 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.