

CAPInv. 1905: **[thia]sos hierodoulon Isidos ton syn [Eu]charistoi**

I. LOCATION

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

II. NAME

i. Full name (original language)	θιάσου... ἱεροδούλων Ἰσιδο[ς] τῶν σὺν [Εὐ]χαρίστω (IG XII.4 2813, lines 1-6)
ii. Full name (transliterated)	[thia]sos hierodoulon Isidos ton syn [Eu]charistoi

III. DATE

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

ii. Name elements	Cultic:	<i>thiasos</i> ([θιά]σου, lines 1-2) <i>hierodouloi</i> (ἱεροδούλων, lines 3-4)
	Personal:	<i>Eucharystos</i> (σὺν [Εὐ]χαρίστω, lines 5-6)
	Theophoric:	<i>Isis</i> (Ἰσιδο[ς], line 4)
iii. Descriptive terms	<i>thiasos</i> ([θιά]σου, lines 1-2)	
Note	The term refers both specifically to a cultic group <i>and</i> , more widely, to a collectivity.	

V. SOURCES

i. Source(s)	IG XII.4 2813.
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Note	Segre, <i>I. Cos</i> EF 470; SEG 57.787; <i>RICIS</i> Suppl. II 204/1012. Cf. also Maillot 2013; no. 54.
Online Resources	PHI: EF 470 PHI: EF 470^.
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Boundary stone, <i>horos</i> (cf. ὅρος, line 1). Greek.
i.c. Physical format(s)	Gray stone block, apparently an architectural member. Anathyrosis at the back seems to be due to reuse.
ii. Source(s) provenance	Platani-Kermetes neighbourhood, south-west of city of Kos (general area of the necropolis).

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The point of reference of the boundary stone (ὅρος, line 1) is to private burial plots for the group: <i>thekaia</i> (θηκαίων, lines 2-3). Lines 7-8 describe the facing length of the burial plot (erased, 10 [Doric] feet), and its depth (10 [Doric] feet), i.e. probably an area of ca. 10.7 squ. m.
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VII. ORGANIZATION

i. Founder(s)	<i>Eucharystos</i> (σὺν [Εὐ]χαρίστῳ, lines 5-6) This individual, mentioned in the name of the association, is either its founder or its leader.
Gender	Male
ii. Leadership	See above.
iii. Members	<i>hierodouloi</i> (ιεροδούλων, lines 3-4) For sacred slaves of Isis, responsible for daily ritual ablutions in the cult, see <i>RICIS</i> Suppl. II 204/1012.

IX. MEMBERSHIP

iv. Status	Slaves. See above VII.iii.
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X. ACTIVITIES

iii. Worship	See above IV.ii.
Deities worshipped	Isis.

XI. INTERACTION

ii. Interaction abroad	Unclear.
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XII. NOTES

iii. Bibliography

L. Bricault and R. Veymiers (2011) 'Supplément no.2 au RICIS', in id. (eds.), *Bibliotheca Isiaca* II, Bordeaux: 273-307.

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

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

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.