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CAPInv. 1943: thiasos Apolloniaston syn Chrysogonoi

I. LOCATION

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

II. NAME

i.	**Full name (original language)**	θίασος Ἀπολλωνιαστῶν σὺν Χρυσογόνῳ (*IG* XII.4 2782)
ii.	**Full name (transliterated)**	*thiasos Apolloniaston syn Chrysogonoi*

III. DATE

i.	**Date(s)**	100 - 1 BC

IV. NAME AND TERMINOLOGY

i.	**Name in other forms**	A second hand has later added the following inscription below the name: ΔΩ | Ἑρμησίῳ. See also below VII.ii.	
ii.	**Name elements**	Cultic:	*thiasos* (θ[ι]άσου, lines 2-3)
		Personal:	*syn Chrysogonoi* (σὺν Χρυσογόνῳ, line 5-6)
		Theophoric:	*Apolloniastan* (Ἀπολλωνιαστῶν, lines 3-4)
iii.	**Descriptive terms**	*thiasos* (θ[ι]άσου, lines 2-3)	
	Note	The term both refers specifically to a cultic group *and*, more widely, to a collectivity.	

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V. SOURCES

i.	**Source(s)**	*IG* XII.4 2782.
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)**	Cippus of marble.
ii.	**Source(s) provenance**	Perhaps from the area of the Asklepieion near Kos.

VI. BUILT AND VISUAL SPACE

ii.	**References to buildings/objects**	The point of reference of the boundary stone (ὅρος, line 1) is to burial plots, *thekaia* (θηκαίων, lines 1-2).

VII. ORGANIZATION

i.	**Founder(s)**	Chrysogonos. This individual, mentioned in the name of the association, is either its founder or its leader.
	Gender	Male
ii.	**Leadership**	See above. The further inscription in a second hand below the main text (see above) has added the name Hermesios in the dative. This might indicate a change of ownership of the burial plot, but perhaps more probably a change in the leader of the association.

X. ACTIVITIES

Deities worshipped	The theophoric or cultic element Apolloniastai indicates the worship of the god Apollo.

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.