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CAPInv. 1832: **thiasi[tan] ton sy[n Ag]esim[achoi]**

## I. LOCATION

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

## II. NAME

i. Full name (original language)	θιασι[τάν] τὼν σὺν Ἀγ]ησιμ[άχῳ] ( <i>IG</i> XII.4 2814, lines 2-4)
ii. Full name (transliterated)	thiasi[tan] ton sy[n Ag]esim[achoi]

## III. DATE

i. Date(s)	1 (?) BC - 200 (?) AD
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## IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>thiasitai</i> (θιασι[τάν], line 2)
	Personal:	<i>syn Agesimachoi</i> (σὺν Ἀγ]ησιμ[άχῳ], lines 3-4).
iii. Descriptive terms	<i>thiasitai</i> (θιασι[τάν], line 2)	
Note	The term <i>thiasos</i> both refers to a cultic group <i>and</i> , more widely, to a collectivity.	

## V. SOURCES

i. Source(s)	<i>IG</i> XII.4 2814.
Note	Maiuri, <i>NSER</i> 497.
	Cf. also Maillot 2013: no. 15.
Online Resources	<a href="#">PHI: NSER 497</a>

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)	Boundary stone: marble place.
ii. Source(s) provenance	Near the city of Kos, inserted into a wall at the place called Abavris.

## VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The point of reference of the boundary stone (ὄρος, line 1) is unclear. In other similar cases, cf. e.g. <a href="#">CAPI no. 1826</a> , <i>thekaia</i> or burial plots are explicitly mentioned.
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## VII. ORGANIZATION

i. Founder(s)	Agesimachos (lines 3-4). 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>thiasitai</i> (θιασι[τᾶν], line 2)

## X. ACTIVITIES

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

## XII. NOTES

iii. Bibliography	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.  A. Maiuri (1925), <i>Nuova silloge epigrafica di Rodi e Cos</i> , Florence.
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## XIII. EVALUATION

i. Private association	Certain
Note	Little is known about this association, its context or forms of worship. But simply on the basis of its name and by comparison with other highly similar boundary stones found near the city of Kos (more than 50 in number, cf. e.g. <a href="#">CAPI no. 1826</a> ), we can be reasonably confident that it constituted a private association.