

Author: JAN-MATHIEU CARBON

CAPInv. 1833: **thiasitai t[on] sim Philoni**

I. LOCATION

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

II. NAME

i. Full name (original language)	θιασιτων τ[ων] σιμ Φιλωνι (IG XII.4 2773, lines 2-3)
ii. Full name (transliterated)	thiasitai t[on] sim Philoni

III. DATE

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

ii. Name elements	Cultic:	<i>thiasitai</i> (θιασιτων, line 2)
	Personal:	<i>sym Philoni</i> (σ<ὸ>μ Φιλωνι, line 3)
iii. Descriptive terms	<i>thiasitai</i> (θιασιτων, line 2) The term <i>thiasos</i> both refers to a cultic group <i>and</i> , more widely, to a collectivity.	

V. SOURCES

i. Source(s)	IG XII.4 2773.
Note	Segre, <i>I. Cos EF 209</i> ; Tsouli 2013: no. 612c with ph. Cf. also Maillot 2013: no. 16.
Online Resources	PHI: EF 209
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)	Marble plaque, with a base meant to be inserted into the ground.
ii. Source(s) provenance	Found during demolition work in the city of Kos (original context lost).

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The point of reference of the boundary stone (here [ὄρο]t, line 1--perhaps indicating that this stone was one of many markers) is to burial plots, <i>thekaia</i> (θηκαί[ων] line 1).
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VII. ORGANIZATION

i. Founder(s)	Philon (line 3) 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> (θιασιτών, line 2)

X. ACTIVITIES

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

XII. NOTES

iii. Bibliography	<p>S. Mailliot (2013), 'Les associations à Cos', in P. Hamon and P. Fröhlich (eds.), <i>Groupes et associations dans les cités grecques</i>, Geneva: 199-226.</p> <p>A. Maiuri (1925), <i>Nuova silloge epigrafica di Rodi e Cos</i>, Florence.</p> <p>C. Tsouli, <i>Ταφικά και επιτάφια μνημεία της Κω</i>, diss. Athens 2013.</p>
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XIII. EVALUATION

i. Private association	Certain
Note	Little is known about this association, its context or its forms of worship. 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 40 in number, cf. e.g. CAPI no. 1826), we can be confident that it constituted a private association.