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

### I. LOCATION

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

### II. NAME

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

### III. DATE

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

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

### V. SOURCES

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

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

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

i. Founder(s)	<i>Epitynchanon</i> (σὺν Ἐπ[ι]τυγχάνοντ[ι], 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</i> 2726 (1st c. BC?). If this inference is correct, then this earlier Epitygchanon 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

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

## XII. NOTES

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</i> II, 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

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. [CPI no. 1826](#)), we can be confident that it constituted a private association.