

Author: JAN-MATHIEU CARBON

CAPInv. 1951: **thiasos Athenaistan ton syn Zethoi**

I. LOCATION

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

II. NAME

i. Full name (original language)	θιάσου Ἀθηναιστῶν τῶν σὺν Ζήθῳι (IG XII.4 2821)
ii. Full name (transliterated)	thiasos Athenaistan ton syn Zethoi

III. DATE

i. Date(s)	100 (?) - 200 (?) AD
------------	----------------------

IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	θίασος, <i>thiasos</i> (ll. 2)
	Professional:	σὺν Ζήθῳι, <i>syn Zethoi</i> (ll. 3-4)
	Theophoric:	Ἀθηναισταί, <i>Athenaistai</i> (ll. 2-3)
iii. Descriptive terms	θίασος	
Note	<i>thiasos</i> (l. 2) "The term both refers specifically to a cultic group and, more widely, to a collectivity.	

V. SOURCES

i. Source(s)	IG XII.4 2821 (100-200 AD), on the basis of the copy and squeeze of Herzog.
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: cippus of amygdalopetra / <i>Travertin</i> .
ii. Source(s) provenance	At the place called Diapeli/Giappili, between Abavris and the shore; found rebuilt into a house.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The point of reference of the boundary stone (ῥπος, line 1) is to burial plots, <i>thekaia</i> (θηκαίον, line 1).
-------------------------------------	---

VII. ORGANIZATION

i. Founder(s)	Zethos (line 4) The name is probably that of the founder or the leader of the association. It is rather rare in the Aegean Islands, being more prevalent in Attica, Asia Minor, and especially in the Black Sea, whence the name perhaps originates. Accordingly, we can readily identify the individual in question as a foreigner and as one of the members of the family of Ζῆθος Ζήθου, attested in a relatively contemporaneous funerary inscription from the area of Platani near the city of Kos: IG XII.4 2060 / I.Cos EF 138 (2nd-3rd c. AD).
Gender	Male
ii. Leadership	See above.

X. ACTIVITIES

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

XI. INTERACTION

ii. Interaction abroad	See above VII.i.
------------------------	------------------

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.