

CAPInv. 1838: **thiasos Agathameiris[t]an ton syn Athe[- - -]**

## I. LOCATION

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

## II. NAME

i. Full name (original language)	θιάσου Ἀγαθαμεῖρις[τ]ᾶν τῶν σὺν Ἀθῆ[—] (IG XII.4 2791, lines 1-5)
ii. Full name (transliterated)	thiasos Agathameiris[t]an ton syn Athe[- - -]

## III. DATE

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

ii. Name elements	Cultic:	<i>thiasos</i> (θιάσου, lines 1-2)
	Personal:	<i>syn Athen[---]</i> (σὺν Ἀθῆ[—], line 5)
	Other:	<p><i>Agathameristai</i> (Ἀγαθαμεῖρις[τ]ᾶν, lines 2-4)</p> <p>This part of the name is clearly some sort of cultic element, but it remains unclear whether it designates the worship of a sacred and good day (ἀγαθά + ἡμέρα), or no doubt more plausibly, the worship of a heroised individual called Agathameros (male) or Agathameris (female). Both names are attested on Kos: cf. <i>LGPN</i> I s.v. Note that the construction in <i>-istes</i> for this kind of heroised worship is seldom found, however.</p>
iii. Descriptive terms	<p><i>thiasos</i> (θιάσου, lines 1-2)</p> <p>The term both refers specifically to a cultic group <i>and</i>, more widely, to a collectivity.</p>	

## V. SOURCES

<b>i. Source(s)</b>	<i>IG XII.4 2791.</i>
<b>Note</b>	Segre, <i>I. Cos EF 413</i> ; <i>SEG 57.785</i> ; Tsouli 2013: no. 636c with ph. Cf. also Maillot 2013: no. 21.
<b>Online Resources</b>	<a href="#">PHI: EF 413</a> <a href="#">Harland, AGRW 12002</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	Boundary stone of a burial plot. Greek.
<b>i.c. Physical format(s)</b>	Boundary stone (cippus of black stone), with a base designed for insertion into the ground.
<b>ii. Source(s) provenance</b>	Found in the excavations of the Roman house at Amygdalona.

## VI. BUILT AND VISUAL SPACE

<b>ii. References to buildings/objects</b>	The point of reference of the boundary stone (ὄρος) is unclear, but in other similar cases (e.g. <a href="#">CAPI no. 1826</a> ), reference is explicitly made to burial plots of the group, <i>thekaia</i> .
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## VII. ORGANIZATION

<b>i. Founder(s)</b>	See above IV.ii.
<b>ii. Leadership</b>	Athen[---] (line 5). This individual, mentioned in the name of the association, is probably its leader (if not its founder; but see above IV.ii).

## X. ACTIVITIES

<b>iii. Worship</b>	See above IV.ii.
<b>Deities worshipped</b>	Unclear.

## XII. NOTES

<b>iii. Bibliography</b>	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.  M. Segre (2007), <i>Iscrizioni di Cos, Epigrafi funerarie</i> , Rome.  C. Tsouli, <i>Ταφικά και επιτάφια μνημεία της Κω</i> , diss. Athens 2013.
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### XIII. EVALUATION

#### i. Private association

Certain

##### Note

Little is known about this association, its context, or even its precise form 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 50 in number, cf. e.g. [CAPI no. 1826](#)), we can be confident that it constituted a private association.