

CAPInv. 1842: **thia[sos - - -]**

I. LOCATION

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

II. NAME

i. Full name (original language)	θιά[σου - - -] (<i>IG</i> XII.4 2789, line 2)
ii. Full name (transliterated)	thia[sos - - -]

III. DATE

i. Date(s)	100 (?) AD - 1 (?) BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>thiasos</i> (θιά[σου - - -], line 2)
	Personal:	In lines 5-6, the editors of <i>IG</i> think of the possibility of restoring [τῶν σὸν] Νῆκ[ο--]φ. This would provides us with a name element.
iii. Descriptive terms	<i>thiasos</i> (θιά[σου - - -], line 2) The term both refers specifically to a cultic group <i>and</i> , more widely, to a collectivity.	
Note	Other elements of the name were no doubt present in the remaining fragmentary lines of the inscription--lines 3-6, damaged during reuse--now difficult to decipher.	

V. SOURCES

i. Source(s)	<i>IG</i> XII.4 2789.
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Note	Segre, <i>I. Cos EF 464</i> ; Tsouli 2013: no. 652c with ph. Cf. Mailliot 2013: no. 25.
Online Resources	PHI: EF 464
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Boundary stone. Greek.
i.c. Physical format(s)	Slab of white marble--probably originally used as a boundary stone--, reused as a base for a statue.
ii. Source(s) provenance	Found during demolition work in the city of Kos (context lost).

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The point of reference of the boundary stone (ὄρος, line 1) is unclear. Elsewhere on Kos (cp. e.g. CAPI no. 1826), such boundaries refer to burial plots, <i>thekaia</i> , belonging to groups.
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VII. ORGANIZATION

i. Founder(s)	See above IV.ii. for the possible restoration of such an individual.
ii. Leadership	See above.

X. ACTIVITIES

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

XII. NOTES

iii. Bibliography	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. 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 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.