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CAPInv. 1853: **thiasos Nikaistan**

I. LOCATION

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

II. NAME

i. Full name (original language)	θιάσου Νικαϊστᾶν (<i>IG</i> XII.4 2788, lines 2-3)
ii. Full name (transliterated)	thiasos Nikaistan

III. DATE

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

ii. Name elements	Cultic:	<i>thiasos</i> (θιάσου, line 2)
	Theophoric:	<i>Nikaistai</i> (Νικαϊστᾶν, lines 2-3) The name is probably formed from that of the goddess Nike. Alternatively, but less plausibly, it could be formed from a personal name (e.g. Nikaïos, Nikaïa).
iii. Descriptive terms	<i>thiasos</i> (θιάσου, line 2) The term both refers specifically to a cultic group <i>and</i> , more widely, to a collectivity.	

V. SOURCES

i. Source(s)	<i>IG</i> XII.4 2788
Note	Bosnakis, <i>Epigraphes</i> 282, with ph.; SEG 58.885; Tsouli 2013: no. 489. Cf. also Maillot 2013: no. 36.

Online Resources	PHI: Epigraphes 282
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: plaque of white marble, broken below.
ii. Source(s) provenance	Found in the suburb of the city of Kos (the general area of the necropolis).

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The point of reference of the boundary stone (ὄρος, line 1) is to private burial plots for the group: <i>thekaia</i> (θηκαίων, line 1).
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X. ACTIVITIES

iii. Worship	See above IV.ii.
Deities worshipped	Nike(?).

XII. NOTES

iii. Bibliography	<p>D. Bosnakis (2008), <i>Anekdotēs epigraphēs tes Ko, Epitymvia mnemeia kai horoi</i>, Athens.</p> <p>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.</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 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.