

CAPInv. 1877: **Kyparisiotai**

I. LOCATION

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

II. NAME

i. Full name (original language)	Κυπαρισιώται (IG XII 4.2 623 l. 2)
ii. Full name (transliterated)	<i>Kyparisiotai</i>

III. DATE

i. Date(s)	ii AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>Kyparisiotai</i> : cult epithet of Apollo. The cult of Apollo Kyparissios is well attested in Kos already in classical times (LSCG 150 B; 159). A cult of Apollo Kyparissos existed in the sanctuary of Asklepios in Kos long before the foundation of the Asklepieion. The locality, however, retained its name 'Kyparissos' (Craik 1980: 18).
	Topographical:	Kyparisson: toponym of the area where the Asklepieion of Kos was located (e.g. ED 45; EV 358).
	Other:	Mythical: <i>Kyparisiotai</i> : Kyparissos, from the island of Keos, was the handsome beloved of Apollo who was transformed into a cypress-tree (especially in Ovid, Od. 5.64, 17.340). RE IV (1901), 1909-1938 s.v. 'Cypresse'

V. SOURCES

i. Source(s)	IG XII 4.2 623 (ii AD)
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Dedication of a fountain house by the former priest of the <i>Kyparissiotai</i> . Greek
i.c. Physical format(s)	Marble fragment in second use. H. 11.5 x W. 93 x Th. 29-32 cm.
ii. Source(s) provenance	Found in the upper terrace of the Asklepieion.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	κρήνη, <i>krene</i> (l. 2): fountain-house
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VII. ORGANIZATION

iv. Officials	ἐιερατεύσας, <i>heierateusas</i> (l. 1) Caius Forcius Dinyasis was former priest of the <i>Kyparissiotai</i> .
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VIII. PROPERTY AND POSSESSIONS

ii. Realty	The fountain-house (<i>krene</i>) dedicated by the former priest probably belonged to the <i>Kyparissiotai</i> , though it is not explicit by the text.
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IX. MEMBERSHIP

iv. Status	The former priest bears a Roman name (Caius Forcius Dinyasis).
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XII. NOTES

<p>i. Comments</p>	<p>The past participle <i>hierateusas</i> is followed by the genitive case <i>Kyparissioton</i>. One would expect that the genitive would reveal the name of the worshiped deity, yet in this inscription the name of what looks like a collectivity is recorded.</p> <p>The name of the collectivity, <i>Kyparisiotai</i>, terminates in <i>-otai</i>, an ending that is often found in the name of the demesmen body of the Koan demes (e.g. <i>Isthmiotai</i>, <i>Phyxiotai</i>).</p> <p>Whether the name derives from the toponym <i>Kyparisson</i> or from Apollo's cultic epithet <i>Kyparissos</i>, is hard to tell, though the evidence demonstrates an apparent overlap of cult and place (the cult of Apollo <i>Kyparissos</i> was located in <i>Kyparissos</i>: see IV.ii).</p> <p>The name could thus denote the local community residing in second century AD <i>Kyparisson</i> or as the editors of IG XII 4.2 think for a cultic association. The latter seems more likely in the light of the former-priest. It seems that the group would not only have its own ritual practices, but the office of priesthood would have been annual.</p>
<p>iii. Bibliography</p>	<p>Craik, E. (1980), <i>The Dorian Aegean</i>. London.</p>

XIII. EVALUATION

<p>i. Private association</p> <p>Note</p>	<p>Probable</p> <p>The name of the collectivity which bears some cultic resonances (see IV.ii and XII.i) as well as the existence of a cult official (VII.iv) are evidence for a formally organised group. Although the evidence points to a cult association, one cannot rule out that the name stands for a local community in the area of the Asklepieion in the second century AD Kos.</p>
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