

CAPInv. 1897: **th[ia]sos Thra[i]kon Herakleotan ton syn Karpoi**

I. LOCATION

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

II. NAME

i. Full name (original language)	θ[ιά]σου Θρα[ι]κῶν Ἡρακλεωτᾶν τῶν σὺν Κάρπῳ (<i>IG XII.4 2811</i> , lines 1-6)
ii. Full name (transliterated)	th[ia]sos Thra[i]kon Herakleotan ton syn Karpoi

III. DATE

i. Date(s)	1 (?) AD - 100 (?)
------------	--------------------

IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>thiasos</i> (θ[ιά]σου, lines 1-2)
	Ethnic:	<i>Thraikes Herakleotai</i> (Θρα[ι]κῶν Ἡρακλεωτᾶν, lines 2-4)
	Personal:	syn Karpoi (σὺν Κάρπῳ, lines 5-6)
iii. Descriptive terms	<i>thiasos</i> (θ[ιά]σου, lines 1-2)	
Note	The term both refers specifically to a cultic group <i>and</i> , more widely, to a collectivity.	

V. SOURCES

i. Source(s)	<i>IG XII.4 2811</i> .
Note	Bosnakis, <i>Epigraphes</i> 276 with ph.; SEG 58.879; Tsouli 2013: no. 645. Cf. also Maillot 2013: no. 42.

Online Resources	PHI: Epigraphes 276
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Boundary stone, <i>horos</i> (cf. [ὄ]ρος, line 1). Greek.
i.c. Physical format(s)	Stele of white marble.
ii. Source(s) provenance	Kos, uncertain provenance in the city.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	On the analogy with other similar documents from Kos, the point of reference of the boundary stone (ὄρος, line 1) may be presumed to be to private burial plots for the group (<i>thekaia</i>).
--	---

VII. ORGANIZATION

i. Founder(s)	<i>Karpos</i> (σὺν Κάρπῳ, lines 5-6) This individual, mentioned in the name of the association, is either its founder or its leader. The name is common.
Gender	Male
ii. Leadership	See above.

X. ACTIVITIES

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

XI. INTERACTION

ii. Interaction abroad	<p>The group appears to consist (or at least to have originally consisted) of individuals coming from Thrace and from a place called Herakleia, or perhaps from both: a place called Herakleia in Thrace. If the latter interpretation is correct, but which Herakleia was meant? There are several possibilities:</p> <ul style="list-style-type: none"> - Herakleia Pontike: a strong candidate, but which might be excluded because its name is often specified in the form: ... ἀπὸ Πόντου vel sim. On the basis of the presence of merchants from Herakleia Pontike on Rhodes--IG XII.1 158 and 963--D. Bosnakis ap. Hallof in <i>IG</i> also prefers this option. - Perinthos: this city was renamed Herakleia, but only from 3rd-4th c. AD (see IACGP no. 618) - Herakleia: an obscure site in the Propontis often misidentified with Neapolis (see IACGP p. 913) - Herakleia Sintika (IACGP no. 549): this would take us rather far afield and into inland Thrace, near Macedonia. <p>Thus, none of the possibilities are completely compelling. A clearer interpretation of the ethnicity of these foreigners on Kos remains to be offered.</p>
-------------------------------	--

XII. NOTES

iii. Bibliography

D. Bosnakis (2008), *Anekdotēs epigraphēs tes Kō, Epitymvia mnemeia kai horoi*, Athens.

S. Maillot (2013), 'Les associations à Cos', in P. Hamon and P. Fröhlich (eds.), *Groupes et associations dans les cités grecques*, Geneva: 199-226.

M.H. Hansen and T.H. Nielsen (eds.) (2004) *An Inventory of Archaic and Classical Greek Poleis* (IACGP), Oxford.

C. Tsouli, *Ταφικά και επιτάφια μνημεία της Κω*, diss. Athens 2013.

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.