

## CAPInv. 1844: **thiasos ton syn Nikiai**

### I. LOCATION

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

### II. NAME

i. Full name (original language)	θιάσου τῶν σὺν Νικίαι (IG XII.4 2775, lines 2-3)
ii. Full name (transliterated)	thiasos ton syn Nikiai

### III. DATE

i. Date(s)	200 (?) - 100 (?) BC
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>thiasos</i> (θιάσου, line 2)
	Personal:	<i>syn Nikiai</i> (σὺν Νικίαι, line 3)
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)	IG XII.4 2775.
Note	Bosnakis, <i>Epigraphes</i> 273; SEG 58, 876; Tsouli 2013: no. 615. Cf. also Maillot 2013: no. 27.
Online Resources	<a href="#">PHI: Epigraphes 273</a>
i.a. Source type(s)	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: rectangular block of white marble.

## VI. BUILT AND VISUAL SPACE

<b>ii. References to buildings/objects</b>	The point of reference of the boundary stone (ὄρος) is to a series of burial grounds or structures, <i>thekai</i> (θηκᾶν, line 1).
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## VII. ORGANIZATION

<b>i. Founder(s)</b>	Nikias (line 3). This individual, mentioned in the name of the association, is either its founder or its leader.
<b>Gender</b>	Male

## X. ACTIVITIES

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

## XII. NOTES

<b>iii. Bibliography</b>	D. Bosnakis (2008), <i>Anekdotēs epigraphēs tes Ko, Epitymvia mnemeia kai horoi</i> , Athens.  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.  C. Tsouli, <i>Ταφικά και επιτάφια μνημεία της Κω</i> , diss. Athens 2013.
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## XIII. EVALUATION

<b>i. Private association</b>	Certain
<b>Note</b>	Little is known about this association, its context, or its possible 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. <a href="#">CAPI no. 1826</a> ), we can be confident that it constituted a private association.