

## CAPInv. 1919: *toi eg Diomedontos kai aei toi ex auton genomenoi*

### I. LOCATION

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

### II. NAME

i. Full name (original language)	τοὶ ἐγ Διομέδοντος καὶ αἰεὶ τοὶ ἐξ αὐτῶν γενόμενοι (IG XII.4 348 ll. 9-11)
ii. Full name (transliterated)	<i>toi eg Diomedontos kai aei toi ex auton genomenoi</i>

### III. DATE

i. Date(s)	iv / iii BC
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### IV. NAME AND TERMINOLOGY

i. Name in other forms	οἱ ἐ[γ] Διομέδοντος [---] γεγενημένοι καὶ οἱ ἔγγονοι αὐτῶν, <i>hoi eg Diomedontos gegemenoi kai hoi eggonoï auton</i> (l. 136-137) οἱ ἐγ Διομέδοντος καὶ οἱ ἔγγονοι αὐτοῦ, <i>hoi eg Diomedontos kai hoi eggonoï autou</i> (ll. 145-6) πρόγονοι, <i>progonoi</i> (ll. 134 and 140)
ii. Name elements	Kinship-related: <i>aei toi ex auton genomenoi</i> Personal: <i>toi eg Diomedontos</i>

### V. SOURCES

i. Source(s)	IG XII.4 348 (l. iv - e. iii BC)
Note	Laum 1914: no. 45; Syll. <sup>3</sup> 1106; PH 36; Iscr. di Cos ED 149; LGS II 144; LSCG 177.
Online Resources	<a href="#">Iscr. di Cos ED 149</a> <a href="#">CGRN 96</a>

i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	<p>Dossier of three texts (I-III), known as the foundation of Diomedon.  The texts, written in different hands, are inscribed on all four sides of a marble pillar.  Text I (ll. 1-55), inscribed on face A and on part of face B, records Diomedon's dedication of a sacred precinct to Herakles Diomedonteios followed by a number of regulations about the cult.  Text II (ll. 56-68), inscribed below Text I on face B, contains additional regulations for sacrifices and the appointment of priestly personnel.  Text III (ll. 69-159), occupying the remainder of face B as well as taking up faces C and D, provides further stipulations, pertaining to marriages within the family and their relationship to the cults codified by Diomedon as well as to further regulations.  The texts are not contemporary:  - Text I dates to the last decade of the 4th c. BC.  - Text II dates to ca. 300 BC.  - Text III dates to first decades of the 3rd c. BC.</p> <p>All in Greek.</p> <p>Due to the bad preservation of the stone pillar the reading is not always certain and the restorations should not be taken at face value. See Carbon &amp; Pirenne-Delforge 2013: 68 n. 19.</p>
i.c. Physical format(s)	Rectangular marble pillar. H. 65 x W. 34 x Th. 24 cm.
ii. Source(s) provenance	Found in a suburb of the town of Kos by Ross in 1843.

## VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	<p>Diomedon dedicated a <i>τέμενος</i>, <i>temenos</i> (l. 1), to Herakles Diomedonteios.  He also dedicated the following (ll. 2-5):  <i>ξενώνας τοὺς ἐν τῷ κάπῳ</i>, <i>xenonas tous en to kapo</i> (l. 3)  <i>καὶ τὰ οἰκημάτια</i>, <i>kai ta oikemata</i> (l. 4)  <i>καὶ Λίβυν</i>, <i>kai Libyn</i> (l. 4)  <i>καὶ τὰ ἔγγονα αὐτοῦ</i>, <i>kai ta eggona autou</i> (l. 4-5)</p> <p>References to the <i>τέμενος</i>, <i>temenos</i> and the <i>οἰκήματα</i>, <i>oikemata</i> are also made in lines 44, 45, 48, 70-73, 75-76, 82, 106 while in line 72-3, 83-4 there is a reference to: <i>ἡ οἰκία ἐπὶ τοῦ τεμένους</i>, <i>he oikia epi tou temenous</i>.</p> <p>In lines 84-85 we hear of an <i>ἀποθήκη</i>, <i>apotheke</i> and a <i>λέσχη ἐν τῷ ἱερῷ</i>, <i>lesche en to hiero</i> as well as of a <i>περίπατος</i>, <i>peripatos</i>.</p> <p>During the festivities, <i>στρώματα</i>...[ἐπὶ τὴν κλίναν], <i>stromata epi ten klinan</i> (ll. 17-18) are provided, whereas the <i>τὰς εἰκόνας τὰς τῶν προγόνων τῶν Διομέδοντος</i>, <i>eikonas tas ton proggonon ton Diomedontos</i> (ll. 20-21) are put down and the <i>ἀγάλματα</i>, <i>agalmata</i> are crowned (ll. 21-22).  References to the statues (<i>ἀγάλματα</i>, <i>agalmata</i>) and the dedications (<i>ἀναθήματα</i>, <i>anathemata</i>) are also made in lines 56-57. The statues and the dedications are housed in the <i>οἰκία</i>, <i>oikia</i> (l. 57).  More references to the <i>στρόμνη</i>, <i>stromne</i> and the <i>ἀγάλματα τῷ Ἡρακλεῖ</i> <i>agalmata toi Heraklei</i> in lines 95-96.  A <i>τράπεζα</i>, <i>trapeza</i> is mentioned in line 99.  In lines 104-108 we hear of an <i>ἡ ἀνδρεία οἰκία</i>, <i>he andreia oikia</i> and an <i>ἡ γυναικεία οἰκία</i>, <i>he gynaikeia oikia</i>, related to the storage of <i>σκεῦη</i>, <i>skeue</i>.</p> <p>Diomedon dedicated the following to Herakles (ll. 120-130):  - <i>λυχνίας δύο</i>, <i>lychnias dyo</i> (lampstands)  - <i>λύχνους χαλκοῦς ἑπταπύρους δύο</i>, <i>lychnous chalkous heptapyrous dyo</i> (lamps)  - <i>ἔσχاران τετράγωνον</i>, <i>escharan tetragonon</i> (brazier)  - <i>κρατήρα</i>, <i>kratera</i> (krater)  - <i>τάπητα</i>, <i>tapeta</i> (carpet)  - <i>τράπεζαν</i>, <i>trapezan</i> (table)  - <i>στεφανίσκους πέντε τοῖς ἀγάλμασιν χρυσοῦς</i>, <i>stephaniskous pente tois agalmasin chrysous</i>  - <i>ρόπαλα δύο</i>, <i>rhopala dyo</i> (clubs)  - <i>θυμιατήρια τρία κατάχρυσα</i>, <i>thymiateria tria katachrysa</i> (incense-burners)  - <i>κλίνην.. καὶ βᾶθρον τῆς κλίνης καὶ κύκλον χαλκοῦν</i>, <i>klinen...kai bathron tes klines kai kyklon chalkoun</i>  He also dedicated (ll. 155-157):  - <i>ὑαλίνας φιάλας τέσσαρας</i>, <i>hyalinas philas tessaras</i> (glass phialai)  - <i>χλανίδα ἄλουργάν</i>, <i>chanida halourgan</i> (purple upper garment of wool)</p> <p>The <i>βωμός</i>, <i>bomos</i> (l. 135) and the <i>στήλη</i>, <i>stele</i> (l. 136) contain inscribed regulations.</p>
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## VII. ORGANIZATION

<p><b>i. Founder(s)</b></p> <p><b>Gender</b></p>	<p>Diomedon: Diomedon dedicated a <i>temenos</i> and founded a cult to Herakles Diomedonteios. He set out the regulations for the organization of a two-day festival (though later in the text a third day for a <i>synagoge</i> was added). Participants in the cult and in the festival are members of his family. The inscription sheds light on the foundation of a familial association, by the initiative of a family member.</p> <p>Male</p>
<p><b>iii. Members</b></p>	<p>τοὶ τῶν ἱερῶν κοινωνοῦντες, <i>toi ton hieron koinoneutes</i> (Il. 7, 80-81, 87-88)          τοὶ μετέχοντες τῶν ἱερῶν, <i>toi metechontes ton hieron</i> (Il. 52-3)</p>
<p><b>iv. Officials</b></p> <p><b>Known practice of appointment</b></p>	<p>- priest of Herakles: [ἱεράσθω δὲ τοῦ] Ἡρακλεῦς νῦν [μὲν ---, τὸ δὲ λοιπὸν] αἰὲ ὁ πρεσβύτ[ατος τῶν Διομέδοντος ἐγγό]νων, [<i>hierastho de tou</i>] <i>Herakleus nyn [men---, to de loip]on aei ho presbyt[atos ton Diomedontos eggo]non</i> (Il. 23-25): Diomedon was probably the priest of Herakles (restored reading), while in the future the eldest of Diomedon's descendants will be the priest.</p> <p>- ἐπιμένιοι, <i>epimenioi</i>: three <i>epimenioi</i> were appointed annually (Il. 63-68). They assisted the priest in the ritual. See also Carbon &amp; Pirenne-Delforge 2013: 86 for a detailed discussion on the duties of the <i>epimenioi</i>. They were also responsible for providing the necessary items for the δέξις (<i>dexis</i> l. 68), a sort of reception. In the later text (III) we also hear that the <i>epimenioi</i> were responsible for bringing together (συνάγειν, <i>synagein</i> l. 141) persons of their choice on the day (καὶ εἰς τὴν αὔριον, <i>kai eis ten aurion</i>) following the two-day rites. In another part of the inscription we hear that on that day the <i>synagoge</i> took place (see below X.ii).</p> <p>Priest:          The appointment of the priest followed the principle of primogeniture. The priest was the eldest male in the association.</p> <p><i>Epimenioi</i>:          The three <i>epimenioi</i> are chosen from family members only: ἐπιμηνίους δὲ αἰρεῖσθαι τοὺς ἐγ Διομέδοντος καὶ τοὺς ἐγγόνους αὐτῶν <i>epimenious de haireisthai tous eg Diomedontos kai tous eggonous auton</i> (l. 144-146).</p>
<p><b>v. Other staff</b></p>	<p>servile personnel: Libys and his descendants (Il. 4-5); see also IX.iv.</p>
<p><b>vi. Laws and rules</b></p>	<p>Although the term <i>nomos</i> does not feature in the inscribed pillar, the prescriptive character of the text is to be noted. Cult regulations are introduced by the third-person imperatives and infinitives. The text inscribed last (III) contains both a blessing (Il. 115-119) and a penalising curse (Il. 130-140). Prescriptions are given with regard to the conduct of marriages (text II) and with reference to children (l. 114-155).</p> <p>τὰ συντεταγμένα, <i>ta syntetagma</i> (l. 5): if Libys and his descendants do all this that has been ordained, then they will be set free. Later in the text (Il. 132-133) it becomes clear that <i>syntetagma</i> encompass all the regulations set out by Diomedon for the organization of the cult and the management of the consecrated land.</p> <p>Lines 43-47 contain stipulations against expropriation of the buildings and the property: it is not allowed to appropriate the realty for personal benefit (ἐξειδιάζεσθαι, <i>exeidiazesthai</i>, l. 46) nor to sell (πωλεῖν, <i>polein</i>, l. 46-47) or mortgage (ὑποτιθέμεν, <i>hypotithemen</i>, l. 47) the buildings close to the <i>temenos</i> nor the <i>temenos</i> itself.</p> <p>Lines 80-86 contain a number of prohibitions with reference to the management of the consecrated property and the use of the buildings: those partaking in the <i>hiera</i> are not allowed to cultivate the <i>temene</i> nor are they allowed to dwell in the <i>oikia</i> that is part of the <i>temenos</i>. They are likewise prohibited to use the <i>lesche</i> that is located in the sanctuary and the <i>peripatos</i> as a storage room except on the occasion of war.</p> <p>Lines 86-96 include provisions for impoverished male members: it is stipulated that weddings of impoverished male members of the family can be held in conjunction with the usual sacrifices in honour of Herakles, straight after the annual festival in the month Petageitnon.</p> <p>The last part of the inscription (III) includes further prohibitions (Il. 130-140) against the dissolution (καταλύειν, <i>kataluein</i>, l. 131) of all that has been ordained by Diomedon himself (τῶν ὑπὸ Διομέδοντος συντεταγμένων <i>ton hypo Diomedontos syntetagemenon</i> l. :132-133). Dissolution of the ordains includes any wrongdoing towards the sacred rites and the ancestors (ἀδικῶν τὰ ἱερά [κα]ὶ τοὺς προγόνους, <i>adikon ta hiera kai tous progonous</i>). The day after the trespass occurred, the <i>epimenioi</i> should convene a meeting calling in whoever they want, i.e. even outside advisors (Il. 141-144).</p>
<p><b>vii. Judicial system</b></p>	<p>See above VII.vi.</p>

viii. Obligations	Il. 51-55: membership contribution ( <i>eisagogion</i> ): a new father (ὄϊ κα γένηται παίδιον, <i>hoi ka genetai paidion</i> ) ought to provide a contribution to all members that consists of the following: χο[ῖ]ρον ( <i>choiron</i> ), ιερά ( <i>hiera</i> ), λιβανωτόν ( <i>libanoton</i> ), σπονδάν ( <i>spondan</i> ), στέφανον ( <i>stephanon</i> ).
ix. Privileges	<p>masculine primogeniture: the right of the priesthood of Herakles was the prerogative of the firstborn male of Diomedon's descendants.</p> <p>The sacrifices are to be performed by those: οἱ κατ'ἀνδρογένειαν, <i>hoi kat'androgeneian</i> (l. 153-155)</p> <p>On the occasion of sacrifices, the priest enjoyed some priestly prerogatives (including a leg of the sacrificial animal and the skin) (Il. 39-41): γ[έ]ρη δὲ λαμβανέτω τοῦ ἱερέο[υ] ἐκάστου σκέλος καὶ τὸ δέρμα, <i>gere de lambaneto tou hierou hekastou skelos kai to derma</i>.</p> <p>The newly-wed impoverished male members and their brides enjoy the following privileges during their wedding (Il. 98-108):</p> <ul style="list-style-type: none"> <li>- the meat that is not placed on the sacred table and that can be taken away is available for the newly-wed (Il. 98-101).</li> <li>- the priest gives his perquisites to the bridegroom and receives 8 drachmas as compensation (Il. 101-103)</li> </ul> <p>It seems that children of existing members were admitted to the association, with or without an examination, <i>krisis</i> (this is unclear, see below IX.iv), once the father made an offering of the <i>eisagogion</i> (see VII.viii).</p>

## VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	<p>Diomedon stipulates funds for sacrifices and for the repair of damaged property.</p> <ul style="list-style-type: none"> <li>- Funds for the two-day sacrifices are to be provided by Libys and his children, who rented the garden, in the month Theudaisios (Il. 11-17). These funds come from rental proceeds: μίσθωμα, <i>misthoma</i> (l. 14). Any amount that is not used for the repair of buildings is to be divided into parts and allocated to the sacrifices (Il. 77-80).</li> <li>- Funds for the repair of the temenos, the garden, the guest-houses and other buildings are to be provided by the accrued revenues from the temenos and the buildings (Il. 69-77).</li> </ul> <p>50 dr to be allocated to the sacrifice for Pasios (Il. 150-152) 40 dr to be allocated to the sacrifice for the Moirai (Il. 152-153)</p>
ii. Realty	<p>Temenos and related buildings (see above VI.ii)</p> <p>The garden was rented out to Libys and his children (Il. 11-12).</p>
iii. Income	<p>ἀργύριον ἀπὸ τῶν προσόδων τῶν αἰεὶ πιπτουσῶν ἀπὸ τοῦ τεμένους καὶ τοῦ κήπου καὶ τῶν ξενόνων (<i>argyriion apo ton prosodon ton aei piptouson apo tou temenous kai tou kerou kai ton xenonon</i>, l. 74): accrued revenues from the consecrated property (property rental)</p> <p>τὸ δὲ κατάλοιπον ἀργύριον, <i>to de kataloipon argyriion</i> (l. 77-78)</p> <p>ἐξαίρηματα, <i>exairemata</i> (l. 78)</p> <p>μίσθωμα, <i>misthoma</i> (l. 14): rental proceeds (See above VIII.i)</p>

## IX. MEMBERSHIP

ii. Gender	<p>Men Women</p>
Note	οἱ κατ'ἀνδρογένειαν, <i>hoi kat'androgeneian</i> (Il. 86-87, 153-155): this phrase designates the male members in the order of seniority, placing emphasis on male lineage.
iii. Age	<p>Children Adults</p>

<p><b>Note</b></p>	<p>παιδίον, <i>paidion</i> (l. 52) (little child up to 7 y.o.).</p> <p>The phrase οἱ ἐ[γ] Διομέδοντος [---] γεγεννημένοι καὶ οἱ ἔγγονοι αὐτῶν, <i>hoi eg Diomedontos gegenemenoi kai hoi eggonoi auton</i> (l. 136-137) makes explicit that children of Diomedon's descendants were members of this familial association.</p>
<p><b>iv. Status</b></p>	<p>Diomedon consecrated a slave (Libys) and his descendants (ll. 4-5). If they perform what is prescribed, then they will be set free (ll. 5-6). Their duties include first and foremost the upkeep of the tameness and its properties (ll. ). Moreover, they oversee the funding of the rituals through rental proceeds.</p> <p>νόθοι, <i>nothoi</i>, i.e. male bastards (l. 146) are also included in this familial association. Although <i>nothoi</i> are allowed to partake in the sacred rites after undergoing official scrutiny (κριθεῖς, <i>kritheis</i>, ll. 146-147), they are however excluded from taking over a priestly office (i.e. priesthood and <i>epimeneia</i>) (ll. 148-149).</p>
<p><b>v. Relations</b></p>	<p>The name of the members underlines the closed circle of membership, i.e. members of Diomedon's family: e.g. οἱ ἐ[γ] Διομέδοντος [---] γεγεννημένοι καὶ οἱ ἔγγονοι αὐτῶν, <i>hoi eg Diomedontos gegenemenoi kai hoi eggonoi auton</i> (l. 136-137)</p>

## X. ACTIVITIES

<p><b>ii. Meetings and events</b></p>	<p>Diomedon established a cult celebration that would take place annually. It is called πανήγυρις, <i>panegyris</i> (festival) (l. 22) to be identified with the <i>Herakleia</i> in line 157. The festival includes festivities that originally lasted for two consecutive days in the month Petageitnos (ll. 60-66). Later, however, in the text we hear of a three-day celebrations.</p> <p>The sacrifices are performed by the priest who is assisted by three appointed <i>epimenioi</i> (see above VII.iv).</p> <p>By the time the last text was inscribed it seems that celebrations lasted three days in total:</p> <ul style="list-style-type: none"> <li>- on the first day that falls on the 16th day of the month Petageitnos a banquet (συναίγλια, <i>synaighlia</i>, l. 90-91), accompanying the sacrifice to Herakles with a ξενισμός, <i>xenismos</i> (ll. 61-62) took place.</li> <li>- it was followed by a distribution: διαμονή, <i>diamone</i> (l. 91) on the 17th of the month, during which a sacrifice (θύσια, <i>thysia</i> l. 92) to Herakles was performed (ll. 92-93) that consisted of a fish sacrifice (ἀποπυρίδα, <i>apopyrida</i>, l. 62).</li> <li>- on the 18th of the month, a meeting took place (συναγωγή, <i>synagoge</i>, l. 93-94).</li> </ul> <p>The festival was followed by the celebration of weddings of the male members of the familial association (ll. 94-95).</p> <p>For the ἀποπυρίδα κατὰ τὰ πάτρια, <i>apopyrida kata ta patria</i> (ll. 42-43), a sacrifice of fish, see Carbon &amp; Pirenne-Delforge 2013: 78 n. 50 with bibliography.</p> <p>According to Carbon &amp; Pirenne-Delforge (2013: 98 n. 110) the <i>Herakleia</i> in line 157 stands for the civic homonymous festival. In my view, it concerns the family ritual in honour of Herakles. Portions are to be distributed to the <i>sympompeuouai</i>, i.e. those present in the festival.</p> <p>Lines 17-19 may refer to monthly rites at each new moon (<i>en ta'jis neumeniais</i>), though the text is badly mutilated (see Carbon &amp; Pirenne-Delforge 2013: 95 n. 96)</p>
<p><b>iii. Worship</b></p> <p><b>Deities worshipped</b></p>	<p>Diomedon dedicated a <i>temenos</i> to Herakles Diomedonteios. The fact that the cult epithet of Herakles derives from Diomedon's name underlines the personal dimension of the cult. See also Carbon &amp; Pirenne-Delforge 2013: 68-9.</p> <p>For the priesthood of Herakles see above VII.iv. It is to be noted here that the right of the priesthood lies with the firstborn male of Diomedon's side.</p> <p>Lines 25-39 contain regulations for sacrifices to various goods, specifying the sacrificial animals and the offerings. Unfortunately the stone is badly mutilated in this part.</p> <p>ll. 153-155: sacrifices to (Zeus) Pasion and the Moirai (deities related to the protection of the family). On their cult see Carbon &amp; Pirenne-Delforge 2013: 76-7, 96.</p> <p>Herakles Diomedonteios (Zeus) Pasion Moirai</p>

## XII. NOTES

<b>i. Comments</b>	Diomedon consecrated a cult-place ( <i>temenos</i> ), took care of the organization and finances of the cult and laid out the familial rituals. Diomedon emerges as an authoritative figure that exercises control over family matters and by extension over membership, such as marriages of male members and male bastards.
<b>iii. Bibliography</b>	<p>Campanelli, S. (2016), 'Family cult foundations in the hellenistic age. Family and sacred space in a private religious context', in M. Hilgert (ed.), <i>Understanding Material Text Cultures. A Multidisciplinary View</i>. Berlin/Boston: 131-202.</p> <p>Carbon, J.-M. &amp; V. Pirenne-Delforge (2013), 'Priests and Cult Personnel in Three Hellenistic Families', in M. Horster &amp; A. Klöckner (eds.), <i>Cities and Priests. Cult personnel in Asia Minor and the Aegean islands from the Hellenistic to the Imperial period</i>. Berlin-Boston: 65-119.</p> <p>Kamps, W. (1937), 'Les origines de la fondation culturelle dans la Grèce ancienne', <i>Archives d'histoire du Droit Oriental</i> 1: 145-79.</p> <p>Laum, B. (1914), <i>Stiftungen in der griechischen und römischen Antike. Ein Beitrag zur antiken Kulturgeschichte</i>, 2 vols. Leipzig/Berlin.</p>

## XIII. EVALUATION

<b>i. Private association</b>	Probable
<b>Note</b>	This text attests the foundation of a cult in honour of Herakles Diomedonteios by private initiative. It further bears witness to the formation of a familial association, where family members from the male line of descent assume the priesthood of Herakles. The name of the association is not straightforward and it seems unlikely that the association had a distinct name by the time of its formation. However, the fact that provisions are taken for the funding of a three-day celebration is firm evidence for the durable character of the association.