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CAPInv. 1879: to koinon ton symporeuomenon para Dia Hyetion

I. LOCATION

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

II. NAME

i. Full name (original language)	τὸ κοινὸν τῶν συμπορευομένων παρὰ Δία Ὑέτιον (IG XII 4.1 121 ll. 2-4)
ii. Full name (transliterated)	<i>to koinon ton symporeuomenon para Dia Hyetion</i>

III. DATE

i. Date(s)	e. ii BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic: <i>hoi symporeuomenoi para Dia Hyetion</i>
iii. Descriptive terms	κοινόν, <i>koinon</i>
Note	l. 2

V. SOURCES

i. Source(s)	IG XII 4.1 121 (ca. 200 BC)
Note	The decree is dated after the eponymous of Kos. PH 382 Maillot 2013: no. 3
Online Resources	Paton-Hicks 382
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Honorific decree by the <i>koinon ton symporeuomenon para Dia Yetion</i> for Nikagoras, son of Theodoros, and Lykaithos, son of Parmeniskos.
i.c. Physical format(s)	Two joint fragments of a marble stele. H. 63 x W. 33 x Th. 6 cm. Two crowns are carved on the top (corresponding to the two honorands).
ii. Source(s) provenance	Found in the church of Palaia Panaghia in Antimachia.

VI. BUILT AND VISUAL SPACE

ii. References to buildings/objects	The stone stele (στάλαν λιθίναν, <i>stalan lithinan</i> , l. 27) is to be set up next to the altar of Zeus (παρὰ τὸν βωμὸν τοῦ Διός, <i>para ton bomon tou Dios</i> , l. 28-29)
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VII. ORGANIZATION

iii. Members	δημόται, <i>demotai</i> (l. 13, 19)
iv. Officials	ἐπιμήνιοι, <i>epimenioi</i> (ll. 9, 17)
Known practice of appointment	ταμίας, <i>tamias</i> (l. 31) The honoured <i>epimenioi</i> became <i>epimenioi</i> on their own will (<i>genomenoi epimenioi autappaggeltoi</i> , l. 8-10). However, it was expected that after their term the future <i>epimenioi</i> would be elected: (ll. 16-17: <i>hairoumenoi epimenioi</i>)

VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	The <i>tamiai</i> should pay the expenditure for the <i>stela</i> (ll. 29-31).
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IX. MEMBERSHIP

iv. Status	The honorands and the rogatores are citizens (personal name followed by a patronymic). The rogatores, Charmippos and Lykaithos, sons of Parmeniskos, were crowned together with other <i>phyletai</i> for their involvement in the cult of the Nymphs (IG XII 4.1 456 ll. 18, 26). The other rogator, Phylistos son of Phylistos is among those contributing towards the construction of the temple of Aphrodite (IG XII 4.1 434 l. 18). The honourees are also well-known, prominent individuals. Nikagoras, son of Theodoros, appears also in the same list of contributors for the temple of Aphrodite (IG XII 4.1 434 l. 25-26). He was a prominent Koan, <i>architheoros</i> in Delos (for references see IG XII 4.1 121). Lykaithos son of Leukippos was hieropoios of Apollo (SEG 54: 762) and his name appears in a list of donors (IG XII 4.1 751. 76).
v. Relations	Two of the rogatores are brothers: Charmippos and Lykaithos, sons of Parmeniskos.

X. ACTIVITIES

ii. Meetings and events	The <i>epimenioi</i> held a reception (ὑποδοχήν, <i>ypodochen</i> , l. 12). See also below X.iii.
iii. Worship	It seems that the cult of Zeus Hyetios was discontinued. The revival of the cult was undertaken by two individuals: Nikagoras son of Theodoros and Lykaithos son of Leukippos, after they become <i>epimenioi</i> on their own will (αὐτεπάγγελτοι, <i>aytepaggeltoi</i> , ll. 9-10) made offerings to Zeus (ll. 10-11), renewed the sacrifice (ll. 11-12) and held a reception (ll. 12-13). The renewal of the cult meant probably the revival of the <i>koinon</i> too.
Deities worshipped	Zeus Hyetios.
iv. Honours/Other activities	The two <i>epimenioi</i> who revived the cult were honoured by the <i>koinon</i> as follows: - ll. 21-24: praise for their appointment (<i>airesis</i>) and piety (<i>eusebeia</i> towards the god and the <i>demotes</i>) - ll. 24-25: crown worth 10 golds

XI. INTERACTION

i. Local interaction	By renewing the cult of Zeus Hyetios, the honorands invited to the reception not only the <i>demotai</i> but also all the others (<i>ton allon panton</i> , l. 14). The phrase 'all the others' needs clarification. Who were 'all the others'? There is a juxtaposition between the <i>demotai</i> and all the others. The <i>demotai</i> is the term to denote membership of the association (contra Paul 2013: 255-6). The <i>demotai</i> as members of the association displayed their goodwill, <i>eunoia</i> , by honouring the two <i>epimenioi</i> (ll. 19-20). It seems to me that before the discontinuation of the cult and its renewal, the cult of Zeus must have originally been under the responsibility of the deme. This explains in my view the use of the term <i>demotai</i> , namely as a reminiscent of those who had the right to partake in the cult, before and after the renewal. With the renewal of the cult an association centered around the cult of Zeus Hyetios was formed and the management of the cult became the associations' responsibility. In this respect, the category of 'all the others' probably encompassed all those worshippers partaking in the cult, yet not members of the association. The editors of IG XII 4.1 say that the others correspond to the citizens of Kos.
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XII. NOTES

iii. Bibliography	Maillot, S. (2013), 'Les associations à Cos', in P. Hamon and P. Fröhlich (eds.), <i>Groupes et associations dans les cités grecques</i> . Geneva: 199-226. Paul, S. (2013), <i>Cultes et sanctuaires de l'île de Cos</i> . (Kernos Suppl. 28). Liège.
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XIII. EVALUATION

i. Private association	Certain
Note	The formal elements of the name (<i>koinon</i> + cult activity), the internal organization (i.e. officials) and the decision-making process (issuing of the decree) all point to a private cultic association.