Author: ANDREAS VICTOR WALSER

CAPInv. 1004: **Temeneitai**

I. LOCATION

i.	**Geographical area**	Western Asia Minor
ii.	**Region**	Ionia
iii.	**Site**	Miletus

II. NAME

i.	**Full name (original language)**	Τεμενεῖται (Milet VI.2 801)
ii.	**Full name (transliterated)**	*Temeneitai*

III. DATE

i.	**Date(s)**	22 / 21 BC

IV. NAME AND TERMINOLOGY

ii.	**Name elements**	Topographical:	*Temeneitai*

V. SOURCES

i.	**Source(s)**	Milet VI.2 801
	Note	Herrmann 1980: 233-234 d)
	Online Resources	Herrmann 1980: 233-234 d)
i.a.	**Source type(s)**	Epigraphic source(s)
i.b.	**Document(s) typology & language/script**	List of members (?) Greek.
i.c.	**Physical format(s)**	Fragment of a marble plate

ISSN 2446-2500

ii. Source(s) provenance	In the Roman baths in the area of the Eumenes-gymnasium west of the stadium.

VII. ORGANIZATION

iii. Members	Τεμενεῖται, *Temeneitai*
iv. Officials	γραμματεύς, *grammateus* The function of the *grammateus* was possibly further specified with the reference to a god's *temenos* (Milet VI.2 801 ll. 3-4: [γραμματ]εύοντος δε τ[οῦ ... .] τέμενους, *[grammat]euontos de t[ou ... .] temenous*). No χρυσονόμος, *chrysonomos*, – usually mentioned together with the *grammateus* – is recorded in this case.
Eponymous officials	The *grammateus* is mentioned in the praescript after the milesian στεφανήφορος, *stephanephoros*, the eponymous of the city. He seems to be an eponymous officials of the association.

VIII. PROPERTY AND POSSESSIONS

ii. Realty	The text mentions a *temenos* but the context is fragmentary.

X. ACTIVITIES

ii. Meetings and events	The inscriptions mentions a meeting of the members (οἵδε συνήχθησαν Τεμενεῖται, *hoide synechthesan Temeneitai*). This formula suggest a meeting in the form of a banquet (Herrmann, Milet VI.2: p. 93 with reference to Ph. Gauthier, BE 1991, 426).
iii. Worship	The designation of the members as *Temeneitai* demonstrates the association's religious character. It is not clear how exactly the association was involved in the cult. Because of the designation *temeneitai* one expects a specific function in relation to a gods' *temenos*. A *temenos* is also mentioned in the text. It seems likely that the association was not (or not only) involved in the establishment of the *temenos* but rather in its maintenance in the cultic service more generally.

XII. NOTES

i. Comments	The inscription does not specify the name of the association but just uses the generic term Τεμενεῖται, *Temeneitai*, without the usual reference to certain gods. The association could therefore be identical with one of the other milesian associations of Τεμεν(ε)ῖται, *Temen(e)itai*, or τεμενίζοντες, *temenizontes*. On groups of *temenizontes*, *Temenitai* in Miletus in general cf. CAPInv. 998.
iii. Bibliography	Herrmann, P. (1980), 'Urkunden milesischer Temenitai', *MDAI(I)* 30: 223-239.

XIII. EVALUATION

i.	**Private association**	Certain
	Note	The terminology employed (*temeneitai*) and the religious character indicates a private association.

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