

CAPInv. 1046: Onitadai

I. LOCATION

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

II. NAME

i. Full name (original language)	Ὀνιτάδαι (Milet I.3 133)
ii. Full name (transliterated)	<i>Onitadai</i>

III. DATE

i. Date(s)	l. vi - e. ii (?) BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Kinship-related:	Ὀνεΐτης, <i>Oneites</i> ?
It is possible that the name <i>Onitadai</i> is a derivation from <i>Oneites</i> , the son of Heracles and Deianeira (thus Herda 2006: 127-129).		

V. SOURCES

i. Source(s)	Milet I 3, 133
Note	Edition with extensive commentary Herda 2006; but cf. Chaniotis 2010.
Online Resources	Milet I.3, 133
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Sacred law. Greek.
i.c. Physical format(s)	Large marble plate
ii. Source(s) provenance	Sanctuary of Apollon Delphinios

VII. ORGANIZATION

viii. Obligations	The <i>Onitadai</i> had several duties relating to the cult of Apollon Didymeus. Cf. below X.iii.
ix. Privileges	Parts of the sacrifices to Apollon Didymeus are reserved for the <i>Onitadai</i> . Cf. below X.iii

IX. MEMBERSHIP

v. Relations	cf. comments below XIII.i
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X. ACTIVITIES

iii. Worship	The <i>Onitadai</i> functioned as sacrificial butchers and cooks (μάγειροι, <i>mageiroi</i>) in the cult of Apollon Delphinios. They also provided the equipment for the slaughtering of the animals and the preparation of the meat. Having roasted the meat and baked sacrificial cakes they distributed and served the portions to the participants in the public sacrifice. They are in turn compensated with meat, the leftovers of the wine and sacrificial cakes and all the skins of the sacrificed animals.
Deities worshipped	Apollon Didymeus

XII. NOTES

i. Comments	The character of the <i>Onitadai</i> as well as that of similar Milesian associations involved in cults in Miletus (like the <i>Skiridai</i> [CAPInv. 1045] and <i>Neleidai</i> [CAPInv. -----]) and Didyma (like the <i>Euangelidai</i> [CAPInv. -----] or the <i>Branchidai</i> in the Archaic Period) is not completely clear. They are probably best seen as fictitious <i>genos</i> -like cult associations. The <i>Onitadai</i> seem to have traced its origin back to Onites, a mythical son of Heracles. It is, however, well possible that the common ancestry was a rather abstract concept and that the <i>genos</i> was not a 'family clan' in the narrow sense. Membership may still have been hereditary, but concrete information is lacking. Cf. on these problems with earlier literature Herda 2006: 124-33; Herda 2011: 61-2; also Fontenrose 1988: 77-8 (esp. on the <i>Branchidai</i>).
iii. Bibliography	Chaniotis, A. (2010), 'The Molpoi Inscription: Ritual Prescription or Riddle?', <i>Kernos</i> 23, 2010, 375-9. Fontenrose, J. (1988), <i>Didyma. Apollo's Oracle, Cult, and Companions</i> . Berkeley – Los Angeles – London. Herda, A. (2006), <i>Der Apollon-Delphinios-Kult in Milet und die Neujahrsprozession nach Didyma</i> (Milesische Forschungen 4). Mainz. Herda, A. (2011), 'How to Run a State Cult. The Organization of the Cult of Apollo Delphinios in Miletos', in M. Haysom and J. Wallensten (eds.), <i>Current Approaches to Religion in Ancient Greece</i> . Stockholm: 57-93.

XIII. EVALUATION

i. Private association

Probable

Note

The character of the *Onitadai* as well as that of similar Milesian associations involved in cults in Miletus and Didyma (or the *Branchidai* in the Archaic Period) is not completely clear. They are probably best seen as fictitious *genos*-like cult associations. Cf. XII.i Comments comments