

CAPInv. 1096: **oikos ton gynaikon**

I. LOCATION

i. Geographical area	Southern Italy with Sicily
ii. Region	Campania
iii. Site	Naples

II. NAME

i. Full name (original language)	οἶκος τῶν γυναικῶν (IG XIV 760, ll. 1-2)
ii. Full name (transliterated)	<i>oikos ton gynaikon</i>

III. DATE

i. Date(s)	71 AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Status-related:	<i>gynaikes</i>
	Other:	<i>gynaikes</i>
iii. Descriptive terms	οἶκος, <i>oikos</i>	
Note	<i>oikos</i> : IG XIV 760, l. 2	

V. SOURCES

i. Source(s)	IG XIV 760 (AD 71)
Note	See also: CIG 5838; IGR I 453; I.Napoli I 85
Online Resources	I.Napoli I 85 and TM 522412
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	IG XIV 760 contains three decrees (<i>psephismata</i> , l. 2) of the Neapolitan Civic Council (<i>proskletos</i> , l. 6) passed in AD 71 in honor of Tettia Casta, who was priestess for life (<i>hiereia dia biou</i> , ll. 1-2) of the <i>oikos</i> of the women and had died prematurely. The inscription is written in Greek.
i.c. Physical format(s)	Marble slab
ii. Source(s) provenance	Found in 1612 in Naples, Monastero of S. Maria Egiziaca.

VII. ORGANIZATION

ii. Leadership	Most probable a ἱέρεια διὰ βίου, <i>hiereia dia biou</i> (IG XIV 760, ll. 1-2)
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IX. MEMBERSHIP

ii. Gender	Women
Note	The name of the group and of its <i>hiereia</i> clearly shows that women only were members.
iii. Age	Adults
Note	Tettia Casta was married and had a son (IG XIV 760, ll. 22-23); she died untimely (IG XIV 760, l. 7).
iv. Status	Tettia Casta was surely a Neapolitan matrona, who belonged to a family in the highest social position, see Lomas 1993: 179-80.

X. ACTIVITIES

iii. Worship	Tettia Casta was most likely a/the priestess of Demeter <i>Thesmophoros</i> ; this was a typically women's worship as already attested in Naples, see Peterson 1919: 185-6; Miranda Di Martino 2012: 99-100.
Deities worshipped	Demeter <i>Thesmophoros</i> (?)
iv. Honours/Other activities	

XI. INTERACTION

i. Local interaction	The Neapolitan Civic Council voted to honor (τιμᾶν, <i>timan</i> , l. 9) the priestess for life of the association, Tettia Casta, with: a statue (ἀνδριάς, <i>andrias</i> , ll. 9; 13-14), an inscribed shield (ἀσπίς ἐγγεγραμμένη, <i>aspis engegrammene</i> , l. 9), a gold crown (χρῦσεος στέφανος, <i>chryseos stephanos</i> , l. 15), a funeral and a tomb with <i>stele</i> at public expense (θάπτειν αὐτὴν δαπάνη δημοσίαι, <i>thaptein auten dapanei demosiai</i> , ll. 9-10; τόπος εἰς κηδείαν, <i>topos eis kedeian</i> , ll. 10-11, 19; στήλη, <i>stele</i> , l. 20). The honors are justified with references to: the honorand's universal εὐσέβεια (<i>eusebeia</i>) and εὐνοία (<i>eunoia</i>) towards the city, and her liberality in providing continuously silver statues of the gods to beautify the city (IG XIV 760, ll. 7-9).
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XII. NOTES

iii. Bibliography

Lomas, K. (1993), *Rome and the the Western Greeks, 350 BC - AD 200. Conquest and acculturation in southern Italy*. London.

Miranda De Martino, E. (2012), 'Le donne di Neapolis. Modelli femminili nelle iscrizioni greche di Napoli', in G. Bevilacqua and S. Campanelli (eds.), *Ἀρετῆς ἔνεκεν καὶ σοφία. Un omaggio a Paola Lombardi, Giornata di studio - Roma, 28 ottobre 2010*, Roma: 97-104.

Peterson, R.M. (1919), *The cults of Campania*. Rome.

XIII. EVALUATION

i. Private association

Possible

Note

Given the public content and context of the document and the very high status of Tettia Casta, it seems much more probable to me that she was the priestess of a women's public association; cfr. Miranda De Martino 2012: 100.