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CAPInv. 1591: **hoi gnapheis kai leukantai tes theou Artemidos**

I. LOCATION

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

II. NAME

i. Full name (original language)	οἱ γναφεῖς καὶ λευκανταὶ τῆς θεοῦ Ἀρτέμιδος (SEG 34: 1124, ll. 7-9)
ii. Full name (transliterated)	<i>hoi gnapheis kai leukantai tes theou Artemidos</i>

III. DATE

i. Date(s)	180 (?) - 200 (?) AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Professional:	<i>gnapheis kai leukantai</i>
	Theophoric:	<i>tes Artemidos</i>

V. SOURCES

i. Source(s)	SEG 34: 1124 (180 (?) - 200 (?) AD)
Note	See also: Dittmann-Schöne II.1.7
Online Resources	SEG 34: 1124
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Civic decree, Greek

i.c. Physical format(s)	Marble column
ii. Source(s) provenance	Found reused in the Western wall of Hanghaus 2.

X. ACTIVITIES

iii. Worship	The association has some part in a civic ritual that involves the adornment of the statue of Artemis by local children.
Deities worshipped	Artemis

XI. INTERACTION

i. Local interaction	The professional workers are said to be κουρατορεύοντες, <i>kouratoreuontes</i> (l. 7) (= <i>curatores</i>) and as such are mentioned in an absolute genitive alongside the <i>prytanis</i> , the priestess of Athena, and the <i>grammateus</i> .
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XII. NOTES

i. Comments	Most commentators think that τῆς θεοῦ Ἀρτέμιδος, <i>tes theou Artemidos</i> belongs to κουρατορευόντων, <i>kouratoreuonton</i> (e.g. Dittmann-Schöne 2010: 132; Kleijwegt 2002: 100). But it is more likely that it is part of the name, as assumed by Zimmermann (2002: 79). This (as well as the lack of a second article before λευκανταί, <i>leukantai</i>) would also mean that these were not two associations, but one (Zimmermann 2002: 142; but cf. 79-80, where she raises doubts about the qualification of these professional workers as associations). Apparently, the fullers and bleachers of Artemis belonged to the civic sanctuary; there are parallels at Ephesos for such integration of professional associations into civic religion. It is likely that they were regularly responsible for the <i>kosmos</i> of Artemis (Engelmann and Kribbe 1984: 142-3), but this was certainly not their only contribution.
iii. Bibliography	Dittmann-Schöne, I. (2010), <i>Die Berufsvereine in den Städten des kaiserzeitlichen Kleinasien</i> . 2nd. ed. Regensburg. Engelmann, H., and D. Kribbe (1984), 'Neue Inschriften aus Ephesos X', <i>JÖAI</i> 55: 136-49. Kleijwegt, M. (2002), 'Textile Manufacturing for a Religious Market. Artemis and Diana as Tycoons of Industry', in W. Jongman and M. Kleijwegt (eds.), <i>After the Past. Essays in Ancient History in Honour of H.W. Pleket</i> , Leiden, Boston: 81-134. Zimmermann, C. (2002), <i>Handwerkervereine im griechischen Osten des Imperium Romanum</i> . Mainz.

XIII. EVALUATION

i. Private association	Probable
Note	This was presumably a semi-public professional association.
ii. Historical authenticity	Certain