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CAPInv. 1625: [Artem]eisiastai

I. LOCATION

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

II. NAME

i. Full name (original language)	[Ἄρτεμ]εισιασταί (SEG 43: 779, l. 6)
ii. Full name (transliterated)	[Artem]eisiastai

III. DATE

i. Date(s)	150 (?) - 250 (?) AD
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IV. NAME AND TERMINOLOGY

ii. Name elements	Theophoric:	Artemis
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V. SOURCES

i. Source(s)	SEG 43: 779 (150 (?) - 250 (?) AD) <i>JÖAI</i> 2013: 39-40 (150 (?) - 250 (?) AD)
Note	See also: Suppl. Ephes. 1886*6
Online Resources	Suppl. Ephes. 1886*6 JÖAI 2013
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	SEG 43: 779 is a fragmentary honorific decree for a priestess of Artemis. The unpublished inscription mentioned in the report of <i>JÖAI</i> 2013 was written on a sarcophagus. In Greek.
i.c. Physical format(s)	SEG 43: 779: white marble block <i>JÖAI</i> 2013: Sarcophagus
ii. Source(s) provenance	SEG 43: 779: Near the church of St. John <i>JÖAI</i> 2013: Stoa of Damianos

X. ACTIVITIES

Deities worshipped	Artemis
iv. Honours/Other activities	SEG 43: 779 is an honorary inscription for a priestess of Artemis. Due to the fragmentary state, it is unclear who has decreed the honors. The <i>Artemisiastai</i> are mentioned as recipients of the priestess' largesse - either alongside the <i>hieronikai</i> , or as an attribute; see comments. In a yet unpublished sarcophagus inscription (3rd century CE), the <i>Artemisiastai</i> are named as caring for the grave of a deceased female flute player of Artemis, together with five other associations of rather official character (doctors and cultic officials) (<i>JÖAI</i> 2013: 39-40).

XII. NOTES

i. Comments	In SEG 43: 779, ll. 1-6, the priestess of Artemis is praised for having distributed meat from the sacrifices [τῇ βουλῇ καὶ τῇ γερονσίᾳ ἐκ τῶν θυσιῶν ὁμ[οίως καὶ τῷ ἱερῷ οἴκῳ [καὶ το]ῖς ἱερoneíkαις [τοῖς Ἀρτεμ]εισιασταῖς, [tei boulei k]ai tei gerous[i]ai ek t]on thysion hom[oi]os k]ai toi hieroi oikoi [kai to]is hieroneikais [tois Artem]eisiastais. This restoration (without a καὶ, kai between ἱερoneíkαις, hieroneikais, and [Ἀρτεμ]εισιασταῖς, [Artem]eisiastais) suggests that the <i>Artemeisiastai</i> were not an association of their own, but that the term was an attribute that could be used to describe the <i>hieroneikai</i> . This could be strengthened through the addition of ὅσοι ἱεροὶ τῆς Ἀρτέμιδος, hosoi hieroi tes Artemidos, to ἱερoneíkαι, hieroneikai, in I.Eph(esos) 17, l. 46 and I.Eph(esos) 18c, l. 22. However, the discovery of a sarcophagus that apparently mentions <i>Artemisiastai</i> without <i>hieroneikai</i> (<i>JÖAI</i> 2013: 39-40) may call this interpretation into question. Perhaps the <i>Artemeisiastai</i> are a separate group already in SEG 43: 779.
iii. Bibliography	JÖAI 2013: Wissenschaftlicher Jahresbericht des Österreichischen Archäologischen Instituts 2013

XIII. EVALUATION

i. Private association	Possible
Note	In both inscriptions, the <i>Artemeisiastai</i> are mentioned alongside other bodies of public character.
ii. Historical authenticity	Certain