

## I. LOCATION

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

## II. NAME

i. Full name (original language)	ἱερoneῖκαι (I.Eph(esos) 276, l. 11)
ii. Full name (transliterated)	<i>hieroneikai</i>

## III. DATE

i. Date(s)	30 (?) BC - 150 (?) AD
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## IV. NAME AND TERMINOLOGY

i. Name in other forms	ἱερoneῖκαι πρὸ πόλεως (I.Eph(esos) 27F, ll. 456-7) ἱερoneῖκαι Ἀρτεμεισιασταί (SEG 43: 779, ll. 5-6)
ii. Name elements	Status-related: <i>hieroneikai</i> are winners of sacred contests. <i>pro poleos</i> (see XIII Evaluation).  Theophoric: <i>Artemeisiastai</i>
iii. Descriptive terms	σύνοδος, <i>synodos</i>
Note	<i>synodos</i> (I.Eph(esos) 902, l. 10)  The σύνοδος, <i>synodos</i> referred to may in fact be the world-wide synod of athletes, not the specific group of <i>hieroneikai</i> .

## V. SOURCES

<b>i. Source(s)</b>	<p>I.Eph(esos) 14 (30 (?) BC - 150 (?) AD)  I.Eph(esos) 17 (44 AD)  I.Eph(esos) 27F (104 AD)  I.Eph(esos) 276 (123/124 AD)  I.Eph(esos) 650 (30 (?) BC - 150 (?) AD)  I.Eph(esos) 902 (30 (?) BC - 150 (?) AD)  I.Eph(esos) 1089D (30 (?) BC - 150 (?) AD)  I.Eph(esos) 3005 (85/96 AD)  SEG 43: 779 (30 (?) BC - 150 (?) AD)</p>
<b>Online Resources</b>	<p><a href="#">I.Eph(esos) 14</a>  <a href="#">I.Eph(esos) 17</a>  <a href="#">I.Eph(esos) 27F</a>  <a href="#">I.Eph(esos) 276</a>  <a href="#">I.Eph(esos) 650</a>  <a href="#">I.Eph(esos) 902</a>  <a href="#">I.Eph(esos) 1089D</a>  <a href="#">I.Eph(esos) 3005</a>  <a href="#">SEG 43: 779</a></p>
<b>i.a. Source type(s)</b>	<p>Epigraphic source(s)</p>
<b>i.b. Document(s) typology &amp; language/script</b>	<p>Apart from documents that mention individual <i>hieroneikai</i> (I.Eph(esos) 11a; 902; 1045; 3005; 3237), the evidence falls into the following categories:</p> <ol style="list-style-type: none"> <li>1.) Endowment: I.Eph(esos) 27 (Salutaris foundation);</li> <li>2.) Administrative regulations: I.Eph(esos) 14 (regulation on fees to be paid at the Ephesian <i>antigraphion</i>); 17 (edict of the proconsul Paullus Fabius Persicus on the finances of the Artemision);</li> <li>3.) Honorary decrees: I.Eph(esos) 276 (by the <i>chrysophoroi</i> for Hadrian); 650 (by <i>boule</i> and <i>demos</i> for an <i>agonothetes</i> of the <i>hieroneikai</i>); SEG 43: 779 (for a priestess of Artemis);</li> <li>4.) a fragment without context (I.Eph(esos) 1089D).</li> </ol> <p>All in Greek</p>
<b>ii. Source(s) provenance</b>	<p>Ephesos</p>

## VII. ORGANIZATION

<b>iv. Officials</b>	<p>ἀγωνοθέτης, <i>agonothetes</i>: I.Eph(esos) 650, ll. 12-14 refers to the honored person as ἀγωνοθέτης τῶν πρὸ πόλεως ἱερῶν καὶ ἱερωνείκων, <i>agonothetes ton pro poleos hieron kai hieroneikon</i>. It is not clear from the context if this was a civic office or if the <i>agonothetes</i> was a functionary of the association.</p>
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## VIII. PROPERTY AND POSSESSIONS

<b>iii. Income</b>	<p>If the <i>hieroneikai</i> assembled members of the world-wide synod of Dionysiac artists, one should not expect (additional) membership fees.</p>
<b>iv. Endowments</b>	<p>The group received several privileges and endowments: I.Eph(esos) 17 seems to put a limit to the honorarium that <i>hieroneikai</i> were entitled to receive, but does not call into question the privilege itself; in the Salutaris foundation (I.Eph(esos) 27), they are among the recipients alongside Artemis, the council, the <i>gerousia</i> and the priests. They also received regular portions of sacrifices, as is shown by the honorary decree for a priestess of Artemis (SEG 43: 779).</p>

## IX. MEMBERSHIP

iv. Status	The <i>hieroneikai</i> were a select group of athletes, consisting of those who had won a sacred contest. It is likely that most members were also inscribed into the world-wide synod of Dionysiac artists. Several inscriptions from Ephesos mention individual <i>hieroneikai</i> : I.Eph(esos) 11a, l. 9; 902, ll. 9-10 (a ἱερονεϊκῆς ἀπὸ συνόδου, <i>hieroneikes apo synodou</i> in a list of priests); 1045, l. 4 (in a list of Kouretes); 3005, l. 8; 3237, l. 2). Given that only one person is specifically labelled ἀπὸ συνόδου, it is not clear if all other individuals were members of the formal organization of <i>hieroneikai</i> ; if <i>synodos</i> is taken to refer to the world-wide synod of athletes, the same question arises with regard to this association. I.Eph(esos) 14 draws a further distinction between the <i>hieroneikai</i> : All <i>hieroneikai</i> who are not crowned during the Augusteia-festival have to pay 60 Denarii to receive a document from the <i>antigrapheion</i> .
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## X. ACTIVITIES

iii. Worship	The <i>hieroneikai</i> were specifically connected with Artemis. I.Eph(esos) 17, l. 46 calls them [τῆς Ἀρτέμιδος ἱε]ροί, [ <i>tes Artemidos hie</i> ]roi and in SEG 43: 779, l. 6 they are called [Ἀρτεμ]εισιασταί, [ <i>Artem</i> ]eisiastai.
Deities worshipped	Artemis

## XIII. EVALUATION

i. Private association	Possible
Note	The <i>hieroneikai</i> are treated like a priesthood in several inscriptions (I.Eph(esos) 27; 276; 650), and they even receive the attribute πρὸ πόλεως, <i>pro poleos</i> (hardly “before the city” in this context, but rather to be understood as “officially representing the city”). This casts doubt on the private nature of the group. Perhaps the <i>hieroneikai</i> should be regarded as a subgroup of the essentially private network of Dionysiac athletes – a subgroup that exploited its special status (winners of sacred contests) to become a defined part of the civic administration.
ii. Historical authenticity	Certain