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

I. LOCATION

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

II. NAME

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

III. DATE

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

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|-------------------|---------------|------------------------------|
| ii. Name elements | Professional: | <i>gnapeis kai leukantai</i> |
| | Theophoric: | <i>tes Artemidos</i> |

V. SOURCES

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|---|-------------------------------------|
| 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 |

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

X. ACTIVITIES

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| 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

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| 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

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| 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

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