

CAPInv. 1004: **Temeneitai**

I. LOCATION

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

II. NAME

i. Full name (original language)	Τεμενεΐται (Milet VI.2 801)
ii. Full name (transliterated)	<i>Temeneitai</i>

III. DATE

i. Date(s)	22 / 21 BC
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IV. NAME AND TERMINOLOGY

ii. Name elements	Topographical:	<i>Temeneitai</i>
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V. SOURCES

i. Source(s)	Milet VI.2 801
Note	Herrmann 1980: 233-234 d)
Online Resources	Herrmann 1980: 233-234 d)
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	List of members (?) Greek.
i.c. Physical format(s)	Fragment of a marble plate

ii. Source(s) provenance

In the Roman baths in the area of the Eumenes-gymnasium west of the stadium.

VII. ORGANIZATION

iii. Members

Τεμενεΐται, *Temeneitai*

iv. Officials

γραμματεὺς, *grammateus*

The function of the *grammateus* was possibly further specified with the reference to a god's *temenos* (Milet VI.2 801 ll. 3-4: [γραμματ]εύοντος δε τ[οῦ] τέμενους, [*grammat*]euontos de t[ou] *temenous*).

No χρυσονόμος, *chrysonomos*, – usually mentioned together with the *grammateus* – is recorded in this case.

Eponymous officials

The *grammateus* is mentioned in the praescript after the milesian στεφανήφορος, *stephanephoros*, the eponymous of the city. He seems to be an eponymous officials of the association.

VIII. PROPERTY AND POSSESSIONS

ii. Realty

The text mentions a *temenos* but the context is fragmentary.

X. ACTIVITIES

ii. Meetings and events

The inscriptions mentions a meeting of the members (οἶδε συνήχθησαν Τεμενεΐται, *hoide synechthesan Temeneitai*). This formula suggest a meeting in the form of a banquet (Herrmann, Milet VI.2: p. 93 with reference to Ph. Gauthier, BE 1991, 426).

iii. Worship

The designation of the members as *Temeneitai* demonstrates the association's religious character.

It is not clear how exactly the association was involved in the cult. Because of the designation *temeneitai* one expects a specific function in relation to a gods' *temenos*. A *temenos* is also mentioned in the text. It seems likely that the association was not (or not only) involved in the establishment of the *temenos* but rather in its maintenance in the cultic service more generally.

XII. NOTES

i. Comments

The inscription does not specify the name of the association but just uses the generic term Τεμενεΐται, *Temeneitai*, without the usual reference to certain gods. The association could therefore be identical with one of the other milesian associations of Τεμεν(ε)ΐται, *Temen(e)itai*, or τεμενίζοντες, *temenizontes*.

On groups of *temenizontes*, *Temenitai* in Miletus in general cf. [CAPIInv. 998](#).

iii. Bibliography

Herrmann, P. (1980), 'Urkunden milesischer Temenitai', *MDAI(I)* 30: 223-239.

XIII. EVALUATION

i. Private association

Certain

Note

The terminology employed (*temeneitai*) and the religious character indicates a private association.