

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)	<i>[Artem]eisiastai</i>

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 The unpublished inscription mentioned in the report of 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 In a yet unpublished sarcophagus inscription (3rd century CE), the 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 [τῆ βουλῆ καὶ τῆ γεροιστῆ ἐκ τῶν θυσίων ὁμοίως καὶ τῷ ἱερῷ οἴκῳ [καὶ τοῖς ἱερονείκαις [τοῖς Ἀρτεμ]εισιασταῖς, [tei boulei k]ai tei gerous[iai ek t]on thysion hom[oiōs k]ai toi hieroi oikoi [kai to]is hieroneikais [tois Artem]eisiastais. This restoration (without a καὶ, kai between ἱερονείκαις, <i>hieroneikais</i> , 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, <i>hosoi hieroi tes Artemidos</i> , to ἱερονείκαι, <i>hieroneikai</i> , 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