

CAPInv. 998: Temenitai

### I. LOCATION

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

### II. NAME

i. Full name (original language)	Τεμενίται (Milet VI.2 795 l. 3)
ii. Full name (transliterated)	<i>Temenitai</i>

### III. DATE

i. Date(s)	189 - 180 BC
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>temenitai</i>
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### V. SOURCES

i. Source(s)	Milet VI.2 795 ll. 1-17
Note	Günther 1995: 45-47 no. 1 (Bresson 1997: 502-3)
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	List of members in Greek
i.c. Physical format(s)	Marble <i>stèle</i>
ii. Source(s) provenance	Necropolis at the Değirmentepe, reused as a tomb-stone in the later imperial period (iii AD).

## VII. ORGANIZATION

iii. Members	Τεμενίται, <i>Temenitai</i>
iv. Officials	<p>χρυσονόμος, <i>chrysonomos</i></p> <p>If he was an eponymous official (below), they must have administered their office for a year.</p> <p>Most other milesian inscriptions listing Τεμενίται, <i>Temenitai</i>, mention the <i>chrysonomos</i> together with a γραμματεὺς, <i>grammateus</i>. It seems likely that this is just a formal inaccuracy in the praescript of the inscription and does not reflect a different structure of the association (Günther 1995: 47; but cf. also <a href="#">CAPinv. 1022</a>).</p> <p><b>Eponymous officials</b></p> <p>The <i>chrysonomos</i> is mentioned in the praescript after the milesian στεφανήφορος, <i>stephanephoros</i>, the eponymous of the city. Therefore, he seems to be the eponymous official of the association.</p>

## VIII. PROPERTY AND POSSESSIONS

i. Treasury/Funds	Since the <i>chrysonomos</i> was the treasurer of the association, it must have had some kind of treasury.
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## IX. MEMBERSHIP

i. Number	<p>13, later 15 members (Milet VI.2 795)</p> <p>The inscription originally listed the names of 13 members, those of two more have been added at a later stage.</p> <p>2 or 3 more names were added at a still later stage. It is not clear whether they belong to the list of the <i>temenitai</i> (so Bresson 1999: 504-5) or belong to a separate, later inscription (Günther 1995: 45).</p>
ii. Gender	<p>Men</p> <p>Women</p> <p><b>Note</b></p> <p>14 men and 1 woman are listed.</p>
iii. Age	<p>Children</p> <p>Adults</p> <p>Elders</p> <p><b>Note</b></p> <p>The age of the members is not given but the name suggests that the members included several generations of the same family.</p>
iv. Status	<p>The civic status of the members is not specified. However, since other lists of <i>Temenitai</i> explicitly identify foreigners with their ethnicon, in this case all members seem to be citizens of Miletus.</p> <p>According to the editor, the name of one member (Σαβίων, <i>Sabion</i>) suggests a judeo-aramaic origin, but he, too, was a citizen.</p>
v. Relations	<p>No relations are explicitly indicated, but the list of members includes at least one (and probably more) father-son pair. Other members could belong to one and the same family (Bresson 1999: 504), but this is highly conjectural.</p> <p>1) Demetrios, s. of Apatourios in l. 6 is obviously the son of Apatourios, s. of Demetrios named in l. 5. 2. Epaphroditos s. of Apollonios (l. 16) is probably the son of Apollonios s. of Epaphrodeitos (l. 8).</p>

## X. ACTIVITIES

ii. Meetings and events	The list of the members is styled as the record of a meeting (οἶδε συνήχθησαν Τεμενῖται, <i>hoide synechthesan Temenitai</i> ). 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	<p>The designation of the association's members as <i>temenitai</i> indicates its religious character and suggests activities related to a <i>temenos</i>. Other milesian inscriptions mentioning <i>temenitai</i> usually name one or several gods worshipped by the association.</p> <p>What exactly the association did is not mentioned for this or other associations of <i>temenitai</i>. It seems likely that they were not (or not only) involved in the establishment of a <i>temenos</i> but also in its maintenance and managed the cultic activities more generally.</p>
iv. Honours/Other activities	The provenance of the inscription from a necropolis further suggests that the association was also involved in funerary activities, though nothing in the inscription itself attests to that. Cf. also the comments below (XII.i.)

## XII. NOTES

i. Comments	<p>P. Herrmann (Milet VI.2: p. 94) suggests that the names of the two persons added to the list in ll. 16-17 at a later stage do not belong to members of the association but are part of the funerary inscription ("... nicht schon den Übergang zur Grabinschrift darstellt."). This is, however, highly unlikely because Epaphroditos, s. of Apollonios, mentioned in l. 16, is obviously related to and probably the son of Apollonios, s. of Epaphroditos, listed in l. 8.</p> <p>The inscription does not specify the name of the association but just uses the generic term Τεμενῖται, <i>Temenitai</i>, without the usual references to certain gods. The association could therefore be identical with one of the other milesian associations of Τεμεν(ε)ῖται, <i>Temen(e)itai</i>, or τεμενίζοντες, <i>temenizontes</i>.</p> <p>On groups of <i>temenizontes</i>, <i>Temenitai</i> in Miletus in general cf. Herrmann, Milet VI.2: p. 93; Herrmann 1980; Carbon 2013; Harland 2014: 285-287.</p> <p>According to Bresson 1999: 502, the Milesian <i>Temenitai</i> were associations with a "caractère funéraire" and – that seems to be implied – no other cultic function. Their <i>temenos</i> was nothing else but the area with the collective tomb(s) of the associations. While there is indeed evidence that the <i>Temenitai</i> were involved in funerary activities, it seems unlikely that this was their sole purpose. Several associations of <i>Temenitai</i> are designated as the <i>Temenitai</i> of one or several Gods and are therefore clearly religious associations. Cf. already the critical remarks by A. Chariots and J. Mylonopoulos, EBGR 1997, 38.</p>
iii. Bibliography	<p>Bresson, A. (1999), 'De Marseille à Milet: Lettres lunaires et associations cultuelles', <i>REA</i> 99: 491-506.</p> <p>Carbon, J.-M. (2013), 'Dolphin-Pillars', <i>ZPE</i> 46: 27-34.</p> <p>Harland, Ph.A. (2014), <i>Greco-Roman Associations: Texts, Translations and Commentary. II. North Coast of the Black Sea, Asia Minor</i>. Berlin, Boston.</p> <p>Herrmann, P. (1980), 'Urkunden milesischer Temenitai', <i>MDAI(I)</i> 30: 223-239.</p> <p>Günther, W. (1995), 'Zwei neue Temenitenverzeichnisse aus Milet', <i>Chiron</i> 25: 43-53.</p>

## XIII. EVALUATION

i. Private association	Certain
Note	The terminology, the activity and the internal organisation of the association suggests a private association.