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## CAPInv. 912: **he** **heaute** <s>**peira**

### I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Mysia
iii. Site	Pergamon

### II. NAME

i. Full name (original language)	ἡ ἑαυτὴ <σ>πεῖρα (MDAI(A) 37 [1912]: 286 no. 13)
ii. Full name (transliterated)	<i>he heaute &lt;s&gt;peira</i>

### III. DATE

i. Date(s)	s. ii AD
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>speira</i> - the term often designates associations of Dionysos.
	Personal:	ἑαυτῆς ( <i>heutes</i> ) - the female reflexive pronoun refers to Asklepiake Telesphorionos.
iii. Descriptive terms	<i>σπεῖρα, speira</i>	

### V. SOURCES

i. Source(s)	MDAI(A) 37 (1912): 286 no. 13 (second half of ii century AD).
Note	The date of the text is based on the letterforms.
Online Resources	<a href="#">MDAI(A) 37 (1912): 286 no. 13</a> <a href="#">AGRW ID 8932</a>

<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	Dedicatory inscription in Greek. Asklepiake, daughter/wife of Telesphorion, set up an offering to her own <i>speira</i> .
<b>i.c. Physical format(s)</b>	Stele of white marble. The text is inscribed on recessed panel (W. 36.5 x H. 13.2 cm). Beneath the text panel a fillet (taenia) runs in the front and on the sides. It is knotted in the middle of the front side, while an ivy garland in low relief is attached to the fillet.
<b>ii. Source(s) provenance</b>	Found in the western part of the sanctuary of Demeter in Pergamon.

## VII. ORGANIZATION

<b>i. Founder(s)</b>	The reflexive pronoun <i>heautēs</i> indicates that Asklepiake was probably the founder of the <i>speira</i> .
<b>Gender</b>	Female

## IX. MEMBERSHIP

<b>ii. Gender</b>	Women
<b>Note</b>	Asklepiake was probably the founder of the <i>speira</i> (See VII.i).

## X. ACTIVITIES

<b>iii. Worship</b>	The inscription was found in the sanctuary of Demeter. In the light of the findspot one could assume that the <i>speira</i> may have been centered around the cult of Demeter.
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## XII. NOTES

<b>i. Comments</b>	Ippel (1912: 286 no. 13) assumed that the <i>speira</i> under question may well be related to a gymnasium group of <i>parthenoi</i> , attested in <a href="#">IPergamon 463</a> . However, his assumption cannot hold true, as there is no evidence to suggest that <i>parthenoi</i> were organized in a <i>speira</i> . Moreover, the findspot of the inscription in the sanctuary of Demeter does not support a connection with the gymnasium and its groups (cf. Ohlemutz 1968: 221 n. 54).
<b>iii. Bibliography</b>	Ippel, A. (1912), 'Die Arbeiten zu Pergamon: II. Die Inschriften', <i>MDAI(A)</i> 37: 277-303. Ohlemutz, E. (1968), <i>Die Kulte und Heiligtümer der Götter in Pergamon</i> . Darmstadt.

## XIII. EVALUATION

<b>i. Private association</b>	Probable
<b>Note</b>	The term <i>speira</i> speaks in favour of a privately organized group. However, due to the nature of the evidence (dedicatory inscription), it is hard to estimate the durability of the <i>speira</i> , i.e. whether it outlived Asklepiake or not, nor is there any evidence for its internal organization.