

## CAPInv. 1591: *hoi gnapheis kai leukantai tes theou Artemidos*

### I. LOCATION

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

### II. NAME

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

### III. DATE

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

ii. Name elements	Professional:	<i>gnapheis kai leukantai</i>
	Theophoric:	<i>tes Artemidos</i>

### V. SOURCES

i. Source(s)	SEG 34: 1124 (180 (?) - 200 (?) AD)
Note	See also: Dittmann-Schöne II.1.7
Online Resources	<a href="#">SEG 34: 1124</a>
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Civic decree, Greek

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

## X. ACTIVITIES

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

i. Local interaction	The professional workers are said to be <i>κουρατορεύοντες</i> , <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

i. Comments	Most commentators think that <i>τῆς θεοῦ Ἀρτέμιδος</i> , <i>tes theou Artemidos</i> belongs to <i>κουρατορευόντων</i> , <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 <i>λευκανταί</i> , <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 Knibbe 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. Knibbe (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

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