

CAPInv. 1121: **hoi temenitai**

## I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Caria
iii. Site	Mylasa

## II. NAME

i. Full name (original language)	οἱ τεμενῖται (Blümel 2004: 13 no. 15, line 3)
ii. Full name (transliterated)	<i>hoi temenitai</i>

## III. DATE

i. Date(s)	150 BC - 50 AD
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## IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	οἱ τεμενῖται , <i>hoi temenitai</i> The term <i>stricto sensu</i> designates worshippers who gathered together in a <i>temenos</i> or sacred precinct. Possibly the term may also have had funerary connotations, referring to a mortuary precinct, see XIII.i below, for parallels.
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## V. SOURCES

i. Source(s)	Blümel 2004: 13 no. 15 (late Hellenistic).
Note	Cf. also Carbon 2013.
Online Resources	No text available online.
i.a. Source type(s)	Epigraphic source(s)

i.b. Document(s) typology & language/script	Dedication in Greek erected in fulfilment of a vow.
i.c. Physical format(s)	The inscription is written on the vertical side of a cylindrical altar or base with an indentation at the top. A relief above the inscription depicts a dolphin resting on a pillar.
ii. Source(s) provenance	Milas.

## VII. ORGANIZATION

i. Founder(s)	The principal individual mentioned in the text before the <i>temenitai</i> is one Eutychos (no paternal name), probably the founder or leader of the group in question.
Gender	Male
ii. Leadership	See immediately above.

## X. ACTIVITIES

iii. Worship	The short inscription is said to be a consecration, made in fulfilment of a vow (εὐχὴν).
Deities worshipped	Apollo or Apollo Delphinios? This recipient is not explicitly mentioned, but for an interpretation of the relief depicting a dolphin on a pillar, see Carbon 2013.

## XII. NOTES

iii. Bibliography	Blümel, W. (2004) "Neue Inschriften aus Karien: Mylasa und Umgebung II", <i>EA</i> 37: 1-42. Carbon, J.-M. (2013) "Dolphin-pillars", <i>EA</i> 46: 27-34.
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## XIII. EVALUATION

i. Private association	Probable
Note	The precise character and context of the <i>temenitai</i> associated with Eutychos in this dedication remain somewhat enigmatic, also since <i>temenitai</i> are otherwise unattested at Mylasa. Nevertheless, a cultic association, possibly one having connections to Apollo Delphinios and Miletos, is a strong probability. For the cultic and funerary dimensions of the <i>temenitai</i> at Miletos, see here <a href="#">CAPIInv. 998</a> , <a href="#">CAPIInv. 999</a> , <a href="#">CAPIInv. 1000</a> , <a href="#">CAPIInv. 1001</a> , and <a href="#">CAPIInv. 1004</a> .