

CAPInv. 848: **hoi kynegoi**

I. LOCATION

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

II. NAME

i. Full name (original language)	οἱ κυνηγοί (<i>I.Mylasa</i> 534, line 4)
ii. Full name (transliterated)	<i>hoi kynegoi</i>

III. DATE

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

ii. Name elements	Professional:	οἱ κυνηγοί, <i>hoi kynegoi</i> Or at least "occupational", organisers of a hunt with dogs.
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V. SOURCES

i. Source(s)	<i>I.Mylasa</i> 534 (ca. 50 BC - 50 AD)
Note	Cf. Robert 1940: 179, no. 175, and esp. 329-30.
Online Resources	PHI: Mylasa 253 Harland, AGRW no. 1056
i.a. Source type(s)	Epigraphic source(s)
i.b. Document(s) typology & language/script	Dedication of a statue in Greek.

i.c. Physical format(s)	Large cylindrical marble base for a statue, probably also serving as an altar (the name of the honorand appears in the genitive).
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VII. ORGANIZATION

iii. Members	οἱ κυνηγοί, <i>hoi kynegoi</i>
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IX. MEMBERSHIP

i. Number	A total of 18 members of the <i>kynegoi</i> are listed.
ii. Gender	Men
Note	The individuals are exclusively male.
iv. Status	The individuals listed appear to be citizens of Mylasa for the most part, but 3 occur without paternal names, and one is a freedman listed alongside his <i>patronus</i> (προστάτης).
v. Relations	At least 2 of the men are probably brothers (line 5: Διόδοτος Θεομνήστου, Ἔρωσ Θεομνήστου).

X. ACTIVITIES

ii. Meetings and events	It seems that the dedication is made to commemorate a gladiatorial hunt, a <i>venatio</i> .
iii. Worship	The <i>venatio</i> was performed in honour of a hero, whose statue base (and possible cultic altar) is here set up by the group.
Deities worshipped	The local hero in question is the famous citizen of Mylasa, Gaius Iulius Hybreas, son of Leon the hero. See the comm. of Blümel at <i>I. Mylasa</i> 534 for further details about this individual.

XII. NOTES

i. Comments	For other inscriptions involving gladiators at Mylasa, see e.g. <i>I. Mylasa</i> 582 (<i>synagonistai</i>).
iii. Bibliography	Robert, L. (1940), <i>Les gladiateurs dans l'Orient grec</i> , Paris.

XIII. EVALUATION

i. Private association	Possible
Note	This was definitely a private group and it worshipped a hero, but it is unclear if it truly constituted a durative association in any meaningful sense. More likely, the men in question formed a temporary association and wished to commemorate the occasion of a <i>venatio</i> by setting up this monument.