

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 CAPIInv. 998 , CAPIInv. 999 , CAPIInv. 1000 , CAPIInv. 1001 , and CAPIInv. 1004 .