

HASAN MALAY

ΦΙΛΑΝΠΕΛΟΙ IN PHRYGIA AND LYDIA

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## ΦΙΛΑΝΠΕΛΟΙ IN PHRYGIA AND LYDIA

In *Talanta* 12/13, 1980/1, 87–9, No. 8, A. R. R. Sheppard published a dedication to Hosios (and) Dikaios, probably from the sanctuary at Yaylababa Köyü located between Kotiaion and Aizanoi. His reading has also been reproduced in some later publications<sup>1</sup>:

Αὐρ(ήλιος)  
- - - - - Y  
figures  
Φιλανγέλων συνβί-  
ωσις Ὅσιφ Δικέφ εὐ-  
χήν.

“*Aur(elius) ...<sup>2</sup> the Association of Friends of the Angels (made) a vow to Holiness and Justice*”.

The inscription is engraved on a marble stele in four joining pieces, and one of the fractures runs between *gamma* and *epsilon* of Sheppard’s ΦΙΛΑΝΓΕΛΩΝ. However, as it is seen on the detail photographs supplied here (Figs. 1 and 2)<sup>3</sup>, the stone has surely *pi*, of which both the upper and lower apices belonging to its right, curved foot are still visible. One therefore has to read φιλανπέλων, the fact which makes it necessary to cancel pagan φιλόγγελοι from epigraphic records<sup>4</sup>. In fact, it is not surprising to find an *association of lovers of vine* in the region of Kotiaion where viticulture must have been widely spread<sup>5</sup>.

Our reading φιλόγγελοι now finds its parallel from the neighbouring Katakekaumene:

Marble stele with triangular pediment and acroteria. The top acroterion is missing. In the middle of the pediment is a rosette, and ivy-leaves are represented in both lower corners. Between the first two lines is the motive of a wreath in high relief. The stele is in five joining pieces. It has been copied in Esenyazı (S of Maionia) and is said to have been brought from the neighbouring village of Hayallı, probably in the territory of Philadelphia<sup>6</sup>. The fragments are now in the

<sup>1</sup> M. Riel, *EA* 18, 1991, 24f., no. 48, with a photograph on Pl. 10 = *SEG* 31, 1130 with bibliography to which add now also E. Şahin, *Arkeoloji ve Sanat (Archaeology and Art Magazine)* 118, 2004, 5 and 8 (cf. also Riel, *EA* 18, 1991, 26, no. 53 [= *SEG* 41, 1210], restored).

<sup>2</sup> Sheppard’s AYP (line 1) and Y (line 2) do not seem to be letters, as it has already been pointed out by M. Riel, *op. cit.*, p. 24, note 10.

<sup>3</sup> It is a pleasure to thank M. Türktüzün, Director of the Kütahya Museum, who kindly supplied the photographs.

<sup>4</sup> See *LSJ* Rev. Suppl. s.v. φιλόγγελοι, οἱ, *members of a religious (app. Chr.) society*, quoting this pagan (!) inscription.

<sup>5</sup> On the extension of viticulture in Phrygia see notably M. Waelkens, *Ancient Society* 8, 1977, 278–283 and L. Robert, *BCH* 107, 1983, 541–2 (= *Documents d’Asie Mineure* [1987], 385f.).

<sup>6</sup> For the location of Hayallı and inscriptions from this village see J. Keil und A. von Premerstein, *Bericht über eine dritte Reise in Lydien* (1914), 31–2 (“*Hajarly*”), nos. 35–39 and G. Petzl, *EA* 26, 1996, 22–3 with no. 19, cf. also *SEG* 46, 1493–4 and W. Leschhorn, *Antike Ären* (Historia Einzelschriften 81), 1993, 336 and 526.

Manisa Museum. Height 0.71; width 0.555; thickness 0.07; letter-height 0.025 to 0.032 (Fig. 3).

Ἄγαθῆ Τύχη· leaf  
                   wreath  
 Ἔτους ραβ', μη(νὸς) Περιτίου δ'  
 Νέοι φιλάμπελοι ὑπὲρ  
 4 τῆς ἑαυτῶν σωτηρίας  
 Μητρὶ Λητώ εὐχὴν leaf  
 leaf ἀνέθ[η]καν. leaf

Line 1: Only Τύχη has *iota adscriptum*.

*“To the Good Fortune! In the year 192, on the fourth day of the month Peritios, New Lovers of Vine set this up as a vow to Mother Leto on account of their own salvation.”*

The inscription, dating to 161/2 A.D. on the basis of the Actian era<sup>7</sup>, provides another attestation of φιλάμπελοι, “*lovers of vine*”<sup>8</sup>. They describe themselves as νέοι, and it is not clear whether this adjective was employed to make a distinction between two rival associations of vine-lovers or points to a new organization replacing the older<sup>9</sup>.

The inscription has also to be taken as new evidence of wine production in the Katakekaumene (cf. Strabo XIII 4,11: Κατακεκαυμένη λεγομένη χώρα . . . ἅπανσα ἄδενδρος πλὴν ἀμπέλου τὸν Κατακεκαυμένητην φερούσης οἶνον, οὐδενὸς τῶν ἐλλογίμων ἀρετῆ λειπόμενον).

Dedications to Leto are rare in Lydia and the present discovery seems to be the first attestation of this cult at Philadelphia<sup>10</sup>.

### Özet

Makalede, KütaHYa Müzesi'nde bulunan ve birçok yerde yayınlanan bir adak yazıtındaki *philangeloi* (“*Melek Sevenler Derneği*”) ifadesinin taş üzerinde *philanpeloi* (“*Asma/Bağ Sevenler Derneği*”) şeklinde olduğu belirtilmekte ve bu tür bir derneğe örnek olarak, Philadelphia yakınlarında bulunmuş olan yeni bir yazıt yayınlanmaktadır. Şimdi Manisa Müzesi'nde bulunan ve İ.S. 161/2 yılına tarihlenen bu yazıtın çevirisi şöyledir:

*“Hayırlı olsun! 192 yılının Peritios ayının 4. gününde: Yeni Bağ Sevenler Derneği (üyeleri) bu adağı Anatanrıça Leto'ya kendi selametleri için sundular”.*

İzmir

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<sup>7</sup> On the usage of the Actian era within the territory of Philadelphia see Leschhorn, *loc. cit.*

<sup>8</sup> For φιλάμπελος see *LSJ* (“*loving the vine*”). The adjective is also attested as a personal name at Knidos (O. Masson, *Onomastica Graeca Selecta* 2, 542).

<sup>9</sup> On the meaning of νέοι (ποδάρτιοι) and νεωτέρα (φράτρα, συμβίωσις) in this context see P. Herrmann, *Ergebnisse einer Reise in Nordostlydien* (Wien 1962), 16 and 43, cf. also C. Zimmermann, *Handwerkervereine im griechischen Osten des Imperium Romanum* (Mainz 2002), 24, note 147.

<sup>10</sup> In *Die lydischen Kulte im Lichte der griechischen Inschriften* (Asia Minor Studien 36 [Bonn 1999]) Maria Paz de Hoz gives six texts recording the cult of Leto (nos. 5.6; 7.32; 40.23–26).



Fig. 1



Fig. 2



Fig. 3