HASAN MALAY

ΦΙΑΑΝΠΕΑΟΙ IN Phrygia AND Lydia


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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:

\[
\begin{align*}
\text{Aur(ēlios)} & \\
\text{filangelvon συνβί-} & \\
\text{οσίω Δικέφ ψ-} & \\
\text{χήν.}
\end{align*}
\]

“Aur(elius) ... 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 \(\gamma\)amma and \(\epsilon\)psilon of Sheppard’s \(\PhiΙΑΛΠΕΛΩΝ\). However, as it is seen on the detail photographs supplied here (Figs. 1 and 2), 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 \(φιλάγγελοι\) from epigraphic records. In fact, it is not surprising to find an *association of lovers of wine* in the region of Kotiaion where viticulture must have been widely spread.

Our reading \(φιλάνπελω\) 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. The fragments are now in the

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2. Sheppard’s AYP (line 1) and Y (line 2) do not seem to be letters, as it has already been pointed out by M. Ricl, *op. cit.*, p. 24, note 10.
3. It is a pleasure to thank M. Türktüzün, Director of the Kütahya Museum, who kindly supplied the photographs.
4. See *LSJ* Rev. Suppl. s.v. *φιλάγγελοι*, *oi, members of a religious (app. Chr.) society*, quoting this pagan (!) inscription.
Manisa Museum. Height 0.71; width 0.555; thickness 0.07; letter-height 0.025 to 0.032 (Fig. 3).

"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\(^7\), provides another attestation of philanpeloi, “lovers of vine”\(^8\). 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\(^9\).

The inscription has also to be taken as new evidence of wine production in the Katakekaumene (cf. Strabo XIII 4,11: Κατακεκαυμένη λεγομένη χώρα . . . ἀπασα ὀδηγός πλὴν ἀμπέλου τὸν Κατακεκαυμένην φεροῦσα ὀίνον, οὐδενός τῶν ἐλλογίμων ἄρετή λειτόμενον).

Dedications to Leto are rare in Lydia and the present discovery seems to be the first attestation of this cult at Philadelphia\(^10\).

Özet

Makalede, Kütahya Müzesi’nde bulunan ve birçok yerde yayınlanan bir adak yazısı adıda phianangeloi (“Melek Sevenler Dereği”) ifadesinin taş üzerinde philanpeloi (“Asma/Bag Sevenler Dereği”) şeklinde olduğu belirtilmekte ve bu tür bir derneğin örnek olarak, Philadelphia yakınlarda bulunmuş olan yeni bir yazıt yayınlanmaktadır. Şimdi Manisa Müzesi’nde bulunan ve L.S. 161/2 yılan tarihliyen bu yazıt çevirişi söyleildir:

“Hayırlı olsun! 192 yılın Peritios ayının 4. gününde: Yeni Bağ Sevenler Dereği (iyeleri) bu adaga Anatarança Leto’ya kendi şılâtleri için sundular”.

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\(^7\) On the usage of the Actian era within the territory of Philadelphia see Leschhorn, loc. cit.

\(^8\) 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).

\(^9\) On the meaning of νέοι (ποδάρτου) 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.

\(^10\) 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).