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## CAPInv. 1019: symbiosis ton Philosebaston

### I. LOCATION

i. Geographical area	Western Asia Minor
ii. Region	Mysia
iii. Site	Pergamon

### II. NAME

i. Full name (original language)	συμβίω[σις τῶν] Φιλοσεβάσ[των] (AvP VIII.3 no 85 ll. 6-7)
ii. Full name (transliterated)	<i>symbiosis ton Philosebaston</i>

### III. DATE

i. Date(s)	Imp.
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### IV. NAME AND TERMINOLOGY

ii. Name elements	Cultic:	<i>Philosebastoi</i> : the adjective φιλοσέβαστος, <i>philosebastos</i> is used as an honorific epithet for individuals, cities and institutions (e.g. boule), highlighting their loyalty to the emperor through the endorsement of the imperial cult (Veligianni 2001). The word <i>Philosebastoi</i> denotes those maintaining the cult of the emperor.
iii. Descriptive terms	συμβίωσις, <i>symbiosis</i>	
Note	I. 6	

### V. SOURCES

i. Source(s)	AvP VIII.3 no. 85
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<b>Note</b>	IvP 340 (with old reading by Fränkel of lines 5-7: κ[αλῶς] συμβιώ[σασα] Φιλοσεβάσ[τωι]. He considered this inscription an epitaph). IGR IV 508 Robert (1937: 61-4) proposed a new reading for lines 5-7, dismissing Fränkel's view that the inscription was an epitaph. See also Hellenica XI-XII (1960): 221 n. 2.
<b>Online Resources</b>	<a href="#">AvP VIII.3 no. 85</a>
<b>i.a. Source type(s)</b>	Epigraphic source(s)
<b>i.b. Document(s) typology &amp; language/script</b>	Dedicatory inscription in Greek. Epiktesis, priestess of Asklepios, dedicated an altar, at her own expense, to Asklepios Soter and the <i>sympiosis Philoseboston</i> . Invocation to Agathe Tyche in line 1.
<b>i.c. Physical format(s)</b>	Small rectangular altar of white marble with moulding. H. 64 x W. 26 x Th. 20 cm.
<b>ii. Source(s) provenance</b>	Found in the garden of Alexis east of the Turkish cemetery lying between the rivers Selinus and Ketios.

## VI. BUILT AND VISUAL SPACE

<b>ii. References to buildings/objects</b>	τὸν βωμόν, <i>ton bomon</i> (l. 8)
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## VII. ORGANIZATION

<b>iv. Officials</b>	ἱερατεύουσα, <i>hierateuousa</i> (l. 3-4) Epiktesis was probably priestess of the <i>sympiosis</i> (Habicht 1969: 117).
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## IX. MEMBERSHIP

<b>ii. Gender</b>	Women
<b>Note</b>	The dedicator of the altar to Asklepios Soter and the <i>sympiosis ton Philoseboston</i> is a woman, Epiktesis wife/ daughter of Herakla. She dedicated the altar in her capacity as a priestess.

## X. ACTIVITIES

<b>iii. Worship</b>	The dedication of the altar is addressed to both Asklepios Soter and the <i>sympiosis ton Philoseboston</i> . As inferred by the name <i>Philosebastoi</i> , the association would have endorsed the cult of the emperor. At the same time, the <i>sympiosis</i> may have also endorsed the cult of Asklepios (Veligianni 2001: 73), whose cult became indissolubly connected to the cult of the emperor in the Pergamene Asklepieion (Habicht 1969: 117).
<b>Deities worshipped</b>	Asklepios Imperial cult

## XI. INTERACTION

ii. Interaction abroad	The <i>symbiosis</i> endorsed the imperial cult and at the same time worshipped Asklepios, whose cult came to be associated with imperial cult in the Pergamene Asklepieion. Through the cultivation of the imperial cult the <i>symbiosis</i> paid tribute to the Imperial authority.
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## XII. NOTES

i. Comments	<p>Before Robert's new reading of lines 5-7 (1937: 61-4) Epiktesis was considered the priestess of Asklepios.</p> <p>Robert suggested two different readings for lines 5-7:</p> <ol style="list-style-type: none"><li>1. συμβιώ[σει τῶν] Φίλοσεβάσ[των]</li><li>2. συμβιώ[σει τῇ] φίλοσεβασ[τῷ]</li></ol> <p>In the second reading the adjective <i>philosebastos</i> functions only as an honorific title to the word <i>symbiosis</i>, highlighting that the <i>symbiosis</i> was loyal to the emperor, but without specifying its function (Pleket 1958: 7).</p> <p>However, he considered more likely the first reading. Habicht in the publication of the inscriptions from the Pergamene Asklepieion follows the first reading, without providing any hint to the second suggestion.</p>
iii. Bibliography	<p>Habicht, Ch. (1969), <i>Die Inschriften des Asklepieions</i>. <i>Altertümer von Pergamon</i> VIII.3. Berlin.</p> <p>Pleket, H.W. (1958), <i>Oudheidkundige Mededelingen uit het Rijksmuseum van Oudheden te Leiden (nuntii ex museo antiquario Leidensi)</i>. <i>The Greek Inscriptions in the 'rijksmuseum van Oudheden' at Leiden</i>, (Supplement op nieuwe Reeks XXXVIII). Leiden.</p> <p>Robert, L. (1937), <i>Etudes anatoliennes, recherches sur les inscriptions grecques de l'Asie mineure</i>. Paris.</p> <p>Veligianni, C. (2001), 'Philos und philos-Komposita in den griechischen Inschriften der Kaiserzeit', in M. Peachin (ed.), <i>Aspects of friendship in the Graeco-Roman world. Proceedings of a conference held at the Seminar für Alte Geschichte, Heidelberg on 10-11 June, 2000</i>. (JRA Suppl. 43). Portsmouth: 63-80.</p>

## XIII. EVALUATION

i. Private association	Certain
Note	The terminology used ( <i>symbiosis</i> ) and the activities in which this group was involved (priestess; imperial cult) makes it certain that we have here a private association.