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## CAPInv. 1761: **hoi philoi**

### I. LOCATION

i. Geographical area	Eastern Asia Minor
ii. Region	Cilicia
iii. Site	Elaiussa Sebaste (Canytelis)

### II. NAME

i. Full name (original language)	οἱ φίλοι (Hicks 1891: 228-9, no. 5, l. 3)
ii. Full name (transliterated)	<i>hoi philoi</i>

### III. DATE

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

ii. Name elements	Other:	social relations: <i>philoi</i>
iii. Descriptive terms	<i>φίλοι, philoi</i>	
Note	<i>philoi</i> : Hicks 1891: 228-9, no. 5, l. 3	

### V. SOURCES

i. Source(s)	Hicks 1891: 228-9, no. 5. (Imp. (?))
Note	Other editions/commentaries: AGRW
Online Resources	<a href="#">AGRW ID# 13383</a> <a href="#">Hicks 1891: 228-9, no. 5</a>
i.a. Source type(s)	Epigraphic source(s)

<b>i.b. Document(s) typology &amp; language/script</b>	Funerary/Honorific inscription in Greek
<b>i.c. Physical format(s)</b>	Small round stele
<b>ii. Source(s) provenance</b>	Hicks provides no details on the find spot.

## X. ACTIVITIES

<b>iv. Honours/Other activities</b>	A group of friends, <i>philoï</i> , erected the monument for Markianos, son of Menodotos, who maybe is their benefactor, if the completion of Hicks is correct (ll. 5-6: τὸν αὐτ<ω>ν   [εὐεργέτην(?)], <i>ton aut&lt;o&gt;n / [euergeten(?)]</i> ).
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## XII. NOTES

<b>i. Comments</b>	μνήμης χάριν, <i>mnemes charin</i> (ll. 3-4), is ‘not exclusively funerary’ (cf. e.g. Bean and Mitford 1970: 38, no. 18 with commentary). Therefore it is possible that the <i>philoï</i> honoured their benefactor in his lifetime. But in all probability they were responsible for the erection of a funerary stele of Markianos.
<b>ii. Poland concordance</b>	Poland B 451
<b>iii. Bibliography</b>	Bean G.E., and Mitford T.B. (1970), <i>Journeys in Rough Cilicia 1964-1968</i> . Köln, Vienna: 38, no. 18. Hicks, E.L. (1891), ‘Inscriptions from Western Cilicia’, <i>JHS</i> 12: 228-9, no. 5.

## XIII. EVALUATION

<b>i. Private association</b>	Possible
<b>Note</b>	If the mention of the honorand as <i>euergetes</i> (benefactor of the group) is correct, it may indicate that the <i>philoï</i> are not only friends but constitute an organized private body.
<b>ii. Historical authenticity</b>	Certain