

## S Á B A

Alexander FOL

I am very happy to be able to take part in *Studia in honore Afij Erzen* with this short paper on thraco-phrygian cultural contacts. My real hope is to assist the promotion of turkish-bulgarian scientific cooperation on this field in future as Dr. Erzen provided for long years ago.

In *Mich.Psellus De verborum significatione* 109 Boissonade (= CCIS II TA 33 = TD 2, N° 37) the evidence reads as follows : *ésti ho mèn Attis tê Frugia glósse ho Zeús, tò dè húis euktikón esti, tò dè sába ethnikóo. hóste tèn hólen euhèn toiaúten eímai «húis hô Zeû Sabázie, húis.»* This eleventh's century byzantine comments on the famous *Demosth.* XVIII 259-260 Butcher-Rennie (= OF I 205 = CCIS II TAD 1 = TD 2, N° 5) testimony that the daytime cry of Sabazios' worshippers in Athens is «*euoî saboî*» and «*huês áttes, áttes huês*» could be situated in the long literary tradition between III-II c. B. C. Heraklean author *Amphitheos* (FGRHist III B 431 F 1a, b), the lexicographers (*Harpokr.* s.v. Saboî Bekker = CCIS II TA 18 = TD 2, N° 24; *Hesych.* s.v. Sabazios Latte = CCIS II TA 28 = TD 2, N° 31; *Phot. Lex.* s.v. Saboî Reitzenstein = CCIS II TA 31 = TD 2, N° 35; *Suid.* s.v. Sabazios Diels = CCIS II TA 32 = TD 2, N° 36 and the latest XIIth century's mention of «sábos» in *Eustath*, in *Odyseam* 1431, 45-46 (II 16) Stallbaum (= CCIS II TA 36 = TD 2, N° 11).

This literary tradition explains «sábos/Saboî» as nickname of the mysthes themselves and of the holy places dedicated to the God, but the from «tò sába» identified as «ethnikon» by Psellus is one and only. While the late «phrygian» theonym Attis = Zeus is to be easily connected with Sabazios (CCIS III, 12-19) and

«húis/huês» - with «humidity, rain» as sacral fertilization, the «sába» remains a peculiar assertion for «origin».

The common opinion that Sabazios is a «thraco-phrygian» God likened to Dionysos by the Greeks goes back to the classical work of *Eisele* 1909, but scholars do not specify what means this definition or accept the «eastern («phrygian») origin» of the deity who is adopted in Thrace during the early imperial times because of relationship with Thracian uranic cults (EC 187-189).

Now we have more possibilities to come up to this problem. The graphite [.....] Sabas in CIPP I M-08 from the «Midas' city» dated in the very beginning of V th c. B. C. where *Bajun-Orel* 1988-1, 181 add [pais] to «Sabas» (dat. pl. with nom. sing.?) has its own megalithic phrygian context of «Son of the Great Mother» (Kybela, Matar), missed out by *Aristoph.* Horae fr. 566 Austin, *Vespae* 8-13 Leeuwen, *Aves* 874-875 Leeuwen and *Lysistr.* 387-390 (= CCIS II TA 1-4 = TD 2, NN° 1-4), but suggested even as early as 440-430 B.C. by the representations on the craters from Valle Treba near Spina in North Italy (*Simon* 1953, 79-87) and perfectly explained by *Strab.* X 3, 15 Meineke (= CCIS II TA 10 = TD 2, N° 13). The Strabo's «καὶ ὁ Σαβάζιος δὲ τῶν Φρυγιάκων ἐστὶ καὶ τρόπον τινὰ τῆς Μαρτρῶς τὸ παιδίον παρὰ τοῦ Διονύσου καὶ αὐτός» puts the uranochtonic «Son of the Great Mother» in the same position as in Thrace according to the thracian «orphic doctrine» (TO and TD 1-TD 2, passim).

Up to now the urano-chtonic «Son of the Great Mother» in Thrace was considered in the dual «Orpheus-Zagreus» identification («Apollo-Dionysos» in greek translation) and the doctrinal position of the «son» transmitted in Greek as «páis, paidíon», i.e. «child, servant», was documented in «Kótys Apóllons páis» by the vase inscription on Rogosen vessel N° 112 (*Mihailov* 1989, N° 14) from the first half of IVth c. B. C. Thus, the God and the King-Priest are to be perceived as «sons-servants» in order to sustain, the former, the Kosmos, and the latter, the Socium.

But the same odrysian king Kotys the First (383-359 B.C.), who has left many inscriptions with his name and the names of the residential cities, is attested in Rogosen vessel's N° 41 «ex

Sauthabas» (Mihailov 1989, N° 13), what means that the silver phiale was produced in the royal city Sauthaba as property of Kotys. The Sau-component in Sau-thaba could be excellently considered as Sau-/Sab- in the toponym Saba-dava, «the -dava/-deva (city in Thracian) of Sabazios» (*Fol* 1990, 102) and most probably identified with Saúada between Cardia and Ainos (*Hiarocl.* Synecd. 47, 4b Burkhardt) cf. *Hierocl.* Synecd. 681, 11 Burkhardt for «dé-mou Sabaon» in Pamphylia).

Sab- is atteseed as Kab- in the manuscripts of *Harpokr.* s.v. Saboî Bekker = *Amphiteos* FGrHist III 8 431 F 1b, where «sabá-zein» is written «kabázein» (cf. TD 2, N° 8) and of *Macrob.* Saturn. I 18, 7 Willis, where in the citation of *Aeschyl.* fr. 86 Mette «Bakheîos» in «he kisseûs Apóllon ho Bakheîos ho mántis» is written Kabaîos. Apollon Kabaîos/Kabas/Sabas/Sabaîos/Sabazios is the dual deity of the same *Macrob.* Saturn. I 18, 11 = *Alex Polyh.* Phrygiaca (?) = FGrHist III A 273 F 103 (= CCIS II TA 26 = TD 1, N° 26 = TD 2, N° 9). If so, the hypothesis of V. Velkov that Kabyle - the thracian royal city near mod. Jambol on Tundja River - is renamed Diospolis in the tims of Diocletian (*Velkov* 1977, 130-131) - is to be accepted within the framework of the re-valuation of the old traditions at the beginning of IV the c. A.D. According to *Velkov* 1982, 14 the rock-cut sanctuary on the top of the akropolis in Kabyle is connected with the cult of the Great Goddess Mother (later-to Artemis Phosphoros as testifies *IGBulg* III 2, 1731, 27-31). The epigraphic evidence of the couple Artemis - Apollo in Kabyle is a good occasion to suppose pre-hellenistic «Great Goddess-Mother - Son» correlation on the megalithic sanctuary in which solar (later - Apollo) hypostasis of the Son is to be named most probably Sabazios or - in Roman times - Zeus Sabazios. Thus, Zeus-Kabazios/Sabazios in Thrace will be translated in «Dios» (polis) in the case of «Kabyle», while the nominated Great Mother in «sacral phrygian dialect» (as the literary tradition asserts) will receive the old theonym Hipta/Hippa. This nomination is most probable instead Kybeleia-Kybela, Kotyto or Bendis in paredria with Sabazios, because of Hipta's position as «méter theôn» in Thracian Orphism and of the epigraphic and onomastic evidences from Thrace (*Fol* 1994 with the sources, in print).

The «sába» ethnikon of Attis, the late hyposthesis of Zeus «in phrygian language», as Mich. Psellus says, reflects a very large cultural background in South-East Europe and in Asia Minor, which is typologically identic. It is not correct to look for an «ethnic origin» in this case, because the «origin» in the thraco-phrygian contact zone is to be found at the level of the doctrinal realty, common to all parts of that area. Psellus, as the other early byzantine authors, gives records not only of the old greek literary tradition, but of the folklore evidences, too (TD 2, NN° 34-41). The impressive proof in Psellus' text is the lack of Dionysos (see CCIS III 56).

Thus, the «sába» ethnikon could be understood as a local «byzantine», i.e. euro-asian (thraco-phrygian) «religious realty». Its remnants are to be identified nowadays in certain regions of South-East Europe (TD 2, chap. «Sábo»).

#### BIBLIOGRAPHY

- Bajun L. S. - Orel V. E. 1988-1. Language of the Phrygian Inscriptions as historical source. *Journal of Ancient History* 1, 173-200 (in russian).
- CCIS II-III = Lane E. N. 1985. *Corpus Cultus Iovi Sabazii. The other monuments and literary evidence*. Brill, Leiden (= EPRO 100, 2).
- , Lane E. N. 1989. *Corpus Cultus Iovis Sabazil. Conclusions*. Brill, Leiden-New York-København-Köln (=EPRO 100, 3).
- CIPP I = Brixhe Cl.-Lejeune M. 1984. *Corpus des inscriptions paléophrygiennes I. Textes*. Paris (= Mémoires 45).
- EC = Tacheva-Hitova M. 1983. *Eastern cults in Moesia Inferior and Thracia (5th c. B.C. -4th c. AD)*. Brill, Leiden (=EPRO 95).

- Eisele T. 1909. Sabazios in : Roscher W. H. (ed.) *Lexikon des griechischen und römischen Mythologie* (1884-1937). IV, 232-264.
- FGrHist III A, B = Jacoby F. 1940. *Die Fragmente der griechischen Historiker III. Teil A*. Brill, Leiden.
- , Jacoby F. 1950. *Die Fragmente der griechischen Historiker III. Teil B*. Brill, Leiden.
- Fol Al. 1990. *Policy and Culture in Ancient Thrace*. Nauka i Izkustvo Publishing house. Sofia.
- Fol Al. 1994. Hipta/Hippa in : *Bulletin des Musées de la Bulgarie du Sud-Est*, t. XVII (= Festschrift Dimităr Mikolov), in print.
- IGBulg = Mihailov G. 1964. *Inscriptiones Graecae in Bulgaria repertae III-2*. Bulgarian Academy of Sciences. Sofia.
- Mihailov G. 1989. The Inscriptions in *The Rogozen Treasure*. Bulgarian Academy of Sciences, Sofia, 46-71.
- OF = Kern O. 1963<sup>2</sup>. *Orphicorum Fragmenta*. Berolini apud Weidmannos.
- Simon E. 1953. *Opfernde Götter*. Deutsches Archäologisches Institut. Verlag Gebr. Mann, Berlin.
- TD 1 = Fol. Al. 1991. *The Thracian Dionysos. Book 1: Zagreus*. University Press, Sofia (in bulgarian).
- TD = Fol. Al. 1994. *The Thracian Dionysos. Book 2: Sabazios*. University Press, Sofia. (in print, in bulgarian).
- TO = Fol Al. 1986. *The Thracian Orphism*. University Press, Sofia (in bulgarian).
- Velkov V. 1977. *Cities in Thrace and Dacia in Late Antiquity (Studies and Materials)*. Hakkert Publisher, Amsterdam.
- Velkov V. 1982. Kabyle. Topography, researches, sources (in bulgarian) in : Kabyle I, Bulgarian Academy of Sciences, Sofia, 7-16.