The Harpalos Degree at Beroia

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https://doi.org/10.12681/tekmeria.119

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To cite this article:

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THE HARPALOS DECREE AT BEROIA*

Stele of white marble, discovered in 1970 in Kato Prasinos Kipos, Beroia, on the eastern slopes of the plateau on which the city is built, and removed to Beroia Museum (inv. no. 492). It had been used as the threshold of the house of Antonios Lychnas for several years, which accounts for the damaged condition of the top of the stele, the worn area in the middle, and the socket in the bottom right corner; the stele probably originally had a crowning member. Height: 1.20 m. Width: 44.7 cms. (at line 4); 47.3 cms. (at line 47). Thickness: minimum ca. 8.0 cms. (at line 4), maximum ca. 12.5 cms (at bottom: the measurements are of the dressed sides). Letter height: ranges from 1.0 cm. (omicron of ἔκεινοι in line 14) to 2.0 cms. (tau of the definite article in line 38). Interline: ca 0.5 cms. See photograph, plates 1, 2a-f.

*Ε]τοις [. καὶ Ἐβρωταῖοιν οἶ]ΠΟ [κλα]ραχαι
[προ]βολευσαμένων τῶν βουλευτ]Ω[v ]
[i]παν, ἐπειδὴ Ἀρτα[λος...]ΟΥ ναc ? ναc

4 ὁ ἱεροῖς τῶν [Θ]εὸν να]ς ΤΩ[v ναc]
ἀνανωσάμενος τὴν ἀπὸ τῶν
προγόνων δύζεν εἰ καὶ ἡ τύχη διὰ τ[o]ύς
καιροῖς αὐτῶν ἦττων ἦν ἑσπούδα- ναc ναc

8 σεν μὴ λει[φθ]ήναι ἁρμή ἣρτε τῇ τῆς ναc
πολειτής ἀπτόμενος οὔτε ἐν τῷ

* We wish to dedicate this article to the memory of our old friend Cressida Ridley. It was in the convivial atmosphere of her excavation at Servia in Macedonia that our own friendship was conceived and the seeds of the present publication were sown.
αύτειν ἢ προσβεβείν υπέρ τής πατρίδος ἀπολέ<λ>ει(πται) π[ο]λετών προσβ[ή]τευον

12 ἐννοηθείς δὲ τὰς τῶν πάππων νας νας νας στρατηγός καὶ διατήνας διὰ τῆς πόλεως ἐκείνοι καὶ πρὸς κόσμον καὶ πρὸς φυλακήν ἀνέστησαν τὴν μεγίστην καὶ πλείστων νας
dεομένην δαπανημάτων ἱεροσύνην νας νας νας

16 εἴθανο[ς] ἀπεδέξατο δύπλοις πρέπειον ἢν ἄνδρι καλῷ καὶ ἅγιῳ τῇ τε περι τῶν
θεον[ο]ν ca 3-4 ΙΑ..ΛΚΑΙ ca 11-12 ΛΠ.Σ
ΤΙΑ ca 5 ΣΑΣΑΜ ca 10 ΝΤΩΣ
ΕΤ νας ?
ΤΟΥΣ ca 6 ΕΤΙΑΚΑ ca 10-11 ΕΝΩΝ
ΚΑΝ ca 20 ΕΠΙΤΩΝ
ΟΣ ca 5-6 ΗΤ ca 10 ΛΤΟΝΑΡΟΧΑ.
ΡΙΑΣ ca 10-11 ΗΣ ca 3-4 ΛΙΣΗΜΩΝ νας ?
ΣΟ ca 14-15 τοὺς παρελθόντος τοὺς πολεμίους καταλελυγόν ἐφι

28 λοτεμιήθη πάντα πρὸς τῶν ἀρχαίων κόσμουν ἀγαθίν εἰς τοὺς λοιποὺς ἀτὸν νας

32 ἀξίου καὶ τῶν θεῶν καὶ τῆς πατρίδος

παρίσχεται διὰ πολλά καὶ εἰς τοὺς παροῦν

36 σιν ἄν τειμὴς ἄξιος καὶ εἰς τοὺς ἔλει-

ξομένοις ἐπεί oὖν ἐν τοῖς ἀρχαίοις

30 σιν καὶ[τ]ὰ προβολευσμένων τῶν

40 βουλευτῶν ἐπὶ άρχαλος ἀξίως τυ-

μήθη τῶν γεγενημένων ὑπ᾽ αὐτοῦ εἰς
tὴν πατρίδα ὁ δήμος ἐπελθὼν ἐπὶ τὸ βο-

λευτῆρον ἐν τῇ πλείστῃ πρόνοιαν ἐ-

ποιήσατο περὶ τῆς τιμῆς αὐτοῦ νας ἔδο-

ζεν ἱπτανόταν τε τῶν Ἄρχαλον ἐπὶ
Epigraphic commentary

Lines 1ff. The beginning of the inscription is particularly badly damaged where the crowning member was removed to accommodate the stone to its new use as a threshold. The first three lines will have contained, in addition to the date, some form of ratification formula and the commencement of the ‘motivation clause’, the continuation of which occupies II.4-33 of the inscription.

In the absence of any comparative material from Beroia, we cannot say what the precise form of the formula will have been. The restoration offered, purely exempli causa, follows to some extent the prescript of the decree of Kalindoia (M. B. Hatzopoulos and L. Loukoupoulou, Recherches sur les marches orientales des Témenides, Meletemata 11, 1992, pp. 77-80, K3), and is based on what is known in general terms of the constitutional arrangements of other Macedonian cities in the period of Roman rule, to which the present inscription probably dates (see M.B. Hatzopoulos, Macedonian Institutions under the Kings, Meletemata 22, 1996, p. 151f.; for the probable date of the inscription, see below).

Line 4 The available space is perhaps best suited to the restoration of the expression τῶν θεῶν πάντων. This would be the first occurrence of the formulation at Beroia, though it is common elsewhere.

Lines 5-6 On the various uses of ἀνανεωσάμενος, cf. L. Robert, Hellenica I, p.96. (cf.IGxi.9.4.6, IvP17.38).

Lines 8-9 For ἀποτομαὶ τῆς πολιτείας in the sense of reach the age of citizenship, cf. e.g., IOSPE\(^2\) 142,13: ἀνδρωθεὶς δὲ ἥψατο τῆς πολιτείας.

Line 11 The first eight letters are perfectly clear: ΑΠΟΛΕΑΕΙ. The restoration offered assumes two lapical errors: (i) that the second Α was carved in error for Α, and (ii) that the lapicide’s eye was misled by the recurring combination of ΠΙ in the complete version ΑΠΟΛΕΑΕΙΠΙΤΑΠΙΟΛΙΤΩΝ, causing him to omit the letters ΠΙΑΙ of the verb. For ἀπολείπομαι in this sense cf. SYLV 1102,9.


Line 17 Cf. IG ix.2 1108,17: ὥς πρέπον ἀνδρώσα καλοῖς καὶ ἀγαθοῖς; for similar expressions cf. IG ix.2 66 and 219 (ἐπιβάλλον), IG v.2 367 (καθηκον).

Lines 19-26 The surface of this stone is almost completely worn away by feet walking across it. The few traces that can be deciphered do not readily suggest a restoration. They have been included in the text above as capital letters, and a drawing of the area is published as plate 3.

Line 29 For the contraction of ἐαυτόν to ἁτόν, cf. IG xii.5, 860 ll. 27, 54; and G. Mihailov, La langue des inscriptions grecques en Bulgarie 1943, p. 42.

Lines 34ff. For probouleusis in Macedonian cities, see M.B. Hatzopoulos - L. Loukopoulos, Morrylos, Cité de la Crestonie, Meletemata 7, 1989, 31 n. 1; and eidem, Meletemata 11, 1992, pp. 77-81.

Line 40 For the use of the article with a name, see e.g. IG ix.1\(^3\) 1, 92c3, IG iv\(^1\) 123,7, IG xii.5, 722, 15, IG xii.5 53, 10 and 38.

Chronology

The words and letters are generally speaking spread to a much greater extent in the first part of the inscription than they are after the damaged area, where, by contrast, they are often squashed together (cf. esp. line 28 and the last few lines). Syllabic division of words at the ends of lines is nonetheless observed throughout. To achieve this, the lapicide has left considerable space at the ends of some lines in the early part of the inscription (cf. ll. 7, 8, 9, 11, 14, 15), which accounts to some extent for the need to cram the text towards the end.
The letter forms suggest a date in the late second or the first centuries B.C: of the dated Macedonian inscriptions, the closest parallels are those of the decree of Lete, Syll. 700 (119/8 B.C.), and the inscription from Europos honouring Marcus Minucius Rufus, Ἑλληνικά 5 (1932) pp. 5-16 (post 106 B.C.). A date in the late Hellenistic period is also supported by phonological phenomena: ει for ι and η for ει in ποιείταις (1.9), ει for ι in ἑψυχειμένης (1.27-28) and in τεμης (1.32) (in contrast with τυμης (1.39) and τυμηθή (1.35-36) and ι for ει in καταλελειμένων (1.27); and by the inconsistency in the treatment of the iota adscript, which is present in τοι... ἄντοι (1.33-34) and τοι (1.43), but omitted in ῥοτη (1.8), [το] (1.9), καλοτριήσατο (1.18), στεφάνῳ (1.42) and ἐπιφανεστάτῳ τοπίῳ (1.43-44).

Commentary

The inscription is a decree honouring a certain Harpalos, passed by the native city of the honorand (cf. the references in ll. 30, 37). The ancient city of Beroia lies beneath the modern town, and since there is no compelling reason to suspect that the stone has been transported any great distance, the probability is that it is a decree passed by Beroia itself. If so, it is the first decree known from this city (though it is not impossible that the badly damaged inscription published in Arch. Delt. 24, 1969, Chron. p. 326, no. 12, plate 336 b, is part of a decree). Very few decrees passed by the Macedonian cities have survived, and it is therefore doubly disappointing that the early part of the inscription is lost, and with it the prescript, which could have furnished valuable information about the organisation of this Macedonian city in the late Hellenistic period.

The Harpalos honoured was a scion of a distinguished family of Beroia (ll. 4-5), whose fortunes were in decline (ll. 6-7). He had striven to prove himself equal to the achievements of his ancestors (ll. 7-8) and as soon as he had reached his majority (ll. 8-9) had embarked upon a career of public service rivalling that of men older than himself; he had made démarches and acted as ambassador on behalf of the city (l. 10), and, after making specific reference to the services rendered to Beroia by his forefathers, apparently in the sphere of public buildings and defence works (ll. 12-15), had held the priesthood, which is specifically stated to have involved very great expense (ll. 15-17).
At this point the gap in the worn central area of the stone intervenes. In it reference seems to have been made to specific actions on the part of Harpalos during the course of recent wars, mentioned in ll. 26-28. Harpalos appears to have given aid during the wars, and to have restored the city after their cessation (ll. 28-29). For all these past services, and in the hope of further services to come in the future (ll.29-33), Harpalos is honoured, after a demonstration of public support (ll. 38-39), with an olive crown, the erection of a bronze statue in the most prominent part of the city, the reading of this decree each year at election time, and the inscribing of it on the stone stele that has survived, which is to be placed next to the statue (ll. 40-47).

Harpalos will undoubtedly have been a notable member of a distinguished Beroian family of this name, whose activities go back to the regal period and form the background for the mention in the present inscription of the public services performed by the ancestors of the honorand. Προεβαζόμενος, for example, probably conceals a reference to Harpalos Polemaíou, the ambassador sent to Rome by Perseus (see below).

Several members of this family are attested over the centuries, ranging from the time of the monarchy to Roman imperial times. The Harpalois from Beroia previously known are (1) Harpalos the epistates of Demetrios: B.S.A. 18, 1911-12, p. 134ff; cf. B.S.A. 40, 1939-40, pp. 14-16; Syll 459 (248-7 B.C.); SEG XII, 1955, 311 (249/8 B.C.); cf. Russu, Onom. Harpalos 3; RE Suppl. IV col. 71 I no. 3a; (2) Harpalos Polemaíou: Syll 636; B.C.H. 7, 1883, pp. 427ff. no. VI (178-7 B.C.); possibly to be identified with the representative sent to Rome by Perseus (Livy XLI.1,14,3; Diod. XXIX,33,2; Appian, Maked. 11,3; cf. Russu, Onom. Harpalos 4; RE Suppl. IV col. 71 I no.3); his father is possibly Polemaíos Harpalóu mentioned in a recently published royal letter found in Beroia and attributed to Antigonus Doson (Allamani-Souri - Voutiras, New Documents from the Sanctuary of Herakles Kynagidas at Beroia, Ευγεραφίες τῆς Μακεδονίας, Γ΄Διεθνές Συμπόσιο για τήν Άρχαία Μακεδονία, 8-12 Δεκεμβρίου 1993, Thessaloniki 1996, pp. 14-39, cf. H. Ph. Gauthier-M.B. Hatzopoulos, La Loi gymnasiarchique de Beroia, Meletemata 16, 1993, pp. 40-41); (3) Harpalos Harpalóu, one of the epimeletai responsible for the setting up of a statue of the emperor Claudius: cf. I. Touratsoğlu, Ἀπὸ τῆν πολιτεία καὶ τῆν κοινωνία τῆς ἀρχαίας Βέροιας. Ευγεραφικές σημειώσεις,


Harpalos seems to have been a major benefactor of Beroia, a conclusion suggested by the honours accorded him and the wording of the decree, particularly the reference to the glory and public service of his ancestors. Gauthier has shown (Les cités grecques et leurs bienfaiteurs (IVe-1er siècle avant J.-C.), BCH Suppl. XII, 1985, pp. 57-58) that in the Late Hellenistic period, the ‘grands evergètes’ performed a role in the life of the Greek cities that had previously been filled by the Hellenistic kings. Their services to the state presupposed considerable wealth (note the specific statement in the present decree of the great expense involved in holding the priesthood) and indicate that these men could only have come from the ranks of the aristocracy. The frequency of references to ancestral virtue and public service also makes it clear that euergetia tended to be almost hereditary, and the men honoured are often accredited, as Harpalos, with having shown zeal to continue the family tradition as soon as they reached the age of citizenship.

There are also examples of the name Harpalos from other cities in Macedonia, including: Harpalos Machata, from Elimeia who was the treasurer (ἐπὶ τῶν χρημάτων) of Alexander the Great (Berve, Alex. II no. 143); Harpalos, garrison commander of Amphipolis during the reign of Philip II (cf. A. Tataki, Macedonians abroad, Meletemata 26, 1998, p. 194; the father of Hermoitas, politarch of Amphipolis in the last years of the Roman Republic (BCH 18, 1894, pp. 419-20 no. 2 = Dimitas 886); Harpalos Dionysogenous and Zopyros Harpalou named on a funerary inscription from Pella, dating from the second century B.C. (Arch. Delt. 29, 1973-74, p. 713); Harpalos Peukolaioi and Harpalos KYTAS from Vergina/Aegae (cf. Chr. Saatsoglou-Paliadeli, Τα ἐπιτάφια μνημεία απὸ τὴν Μεγάλη Τούμα τῆς Βεργίνας, Thessaloniki 1984, pp. 131-134 no. 14 (beginning of the second half of the fourth century B.C.) and pp. 192-194 no. 26 (third quarter of the fourth

For occurrences of the name Harpalos outside Macedonia see A. Tataki, Macedonians abroad, Meletemata 26, 1998, passim.

The date of the decree, which was probably inscribed in the damaged area at the top of the stele, is now lost. As we have seen however, the letter forms and phonological phenomena point to the late second or first century BC, and this would certainly be consistent with the reference to recently past wars in II.23-24. Even after the establishment of Roman control in 148 B.C., wars with Thracian tribes were almost endemic to the province, and in the first century it was invaded by Mithridates VI general (and son) Ariarathes and converted into a satrapy (cf. Th. Ch. Sarikakis, Πομπηίου Ἁρχοντας τῆς Ἑπαρχίας Μακεδονίας, I, 1971, p. 71f. F. Papazoglou, “Quelques aspects de l’histoire de la province de Macedoine”, ANRWII 7.1 (1979) p. 302 f., esp. 317f., for a critical review of recent research into the political situation in Macedonia after 148 B.C.).

The apparent reference in II. 26-27 to material damage suffered during the war is perhaps best accounted for by the invasion of Mithridates’ army, which was resisted by the Romans with local support, but resulted in the fall of all the Macedonian cities except Amphipolis. Pella was comprehensively destroyed. These hostilities are reflected in a considerable number of coin hoards concealed at this time (cf I. Touratsoglou, The Adam Zagliveriou/1983 hoard in the Museum of Thessaloniki, Nomkhron 8, 1989, pp. 7-20). The province was converted briefly into a satrapy and the wives and children of the leading citizens were carried off to Asia as hostages. (cf. for the period F. de Callataj, L’histoire des guerres mithidatiques vue par les monnaies, Louvain-La Neuve 1997, p. 298 f., p. 315 f.) It is an attractive hypothesis that these events supplied the context for Harpalos’s restoration of the city to its earlier grandeur.
ΠΕΡΙΛΗΨΗ

Τὸ ψηφισμα τοῦ Ἀρσάλου στὴ Βέροια

Στὸ ἀρθρὸ δημοσιεύεται τὸ κείμενο ἕνος τιμητικοῦ ψηφισμάτος γιὰ κάποιον Ἀρσάλο. Κατὰ πάσα πεπονότητα ἡ πόλη, ἡ ὁποία προέβη στὴν ἀπόφαση αὐτῆ, ὑπήρξε ἡ Βέροια τῆς Βοττιαίας, ἀροῦ ἡ σχετικὴ στήλη ἐντοπίστηκε ἀποκαλούμενη κατὰ τὴν ἐπίπεδη καὶ ταλαιπωρημένη στὸ μέσον τῆς κυρίας ὀψις μὲ τὴν ἐπιγραφὴ ὡς κατώφλι σὲ ὀικία τῶν παρυφρῶν της. Γιὰ τοὺς ἱδίους λόγους πιστεύεται ὅτι καὶ ὁ τμῶμενος ἦταν κάτοικος τῆς μακεδονικῆς αὐτῆς πόλης καὶ μάλιστα γάνος μιᾶς ἀπὸ τὰς πλέον διακεχρομένες οἰκογένειας τῆς μὲ παραδοσιακὰς αἰῶνῶν σὲ ἔργα καὶ πραξεῖς χορηγῶν. Παρὰ τὴν οἰκονομικὴ δυσπραγία ποὺ διερχόταν τὸ γένος τοῦ Ἀρσάλου στὴν ἐποχὴ τῆς ἱδρυσις τῆς στήλης, ὁ Ἀρσάλος τοῦ ψηφισματος στάθηκε στὸ ὑφος τῶν περιστάσεων καὶ τῆς φήμης τῆς γενικας του καὶ συνεισέφερε στὴν ἀνώνυμως τῆς γενέτειράς του ὑπερα ἀπὸ μιὰ περιόδο καταστροφικῶν πολέμων.

Ἐλλεῖπε ἄλλοι δηλωτικοὶ στοιχεῖα, μὲ τῇ βοήθεια όρμουμενον φυσιολογικον παρατηρήσεως καὶ τῇ μελέτῃ τῆς ἐξελίξεως τῆς γραφῆς, κυρίως ὅπως μὲ ὁσα ἀφιέρωνται νὰ ἐννοηθῶν ἀπὸ τὸ ἱδίο τὸ κείμενο, προτείνεται ὡς χρόνος ἀνάγκης τοῦ ψηφισματος τὸ διάστημα ποὺ ἀκολούθησε τὴν εἰσβολὴ τοῦ στρατοῦ τοῦ Μιθριδάτη ΣΤ τοῦ Πόντου στὴ Μακεδονία.