The Harpalos Degree at Beroia

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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 ἐκεῖνοι 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 . Βεροιαῖοιν οἱ] ΠΟ [κατάγχαι] [προμουλευμάμενον τῶν βουλευτ].Ω[ν] [ἴσαν, ἐπεὶδὴ Ἀρπάλους...]ΟΥ νακ ? νακ

4 ὁ ἱερεύς τῶν [Θ]βῶν ca τΩ [ν νακ]

ἀναντωσάμενος τήν ἀπό τῶν

προγόμων δοξάσαν εἰ καὶ ἡ τύχη διὰ τ[ο]ύς

καιροίς αὐτῶν ἣττον ἄν ἐσπούδα- νακ νακ

8 σεν μὴ λει[φθ]ήσαι ἄκτη ἁρτη της νακ

πολειτής ἀπότομος 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.
αὐτεὶν ἡ προεβλεπεῖν ὑπὲρ τῆς πατρίδος ἀπολέ<λ>ει(πταί) π[ο]λυτῶν προεβ[ή]θηκαν

έννοηθεῖς δὲ τὰς τῶν πάππων να convoy vac vac vac στρατηγίας καὶ δαπ[ά]νας διὰ τέτης πόλεως ἑκένων καὶ πρὸς κόσμων καὶ πρὸς φυλακήν ἀνέστησαν τὴν μεγίστην καὶ πλείστων νας

dομένην δαπανημάτων ἱερουσαρ[η]ν vac vac vac εἰθαρσ[τ]ῶν ὁ πεδίαστο ὅπερ ὃς [πρέπ]ίον ἦν ἀνδρὶ χαλῶ καὶ ἀγαθῶ τῆν τε περὶ τῶν θεῶν ca 3-4 ΙΑ..ΛΚΑΙ ca 11-12 ΛΠ.Σ
ΤΙΛ ca 5 ΣΑΣΑΜ ca 10 ΝΤΩΣ
ΕΤ vac ?
ΤΟΥΣ ca 6 ΕΤΙΑΚΑ ca 10-11 ΕΝΩΝ
ΚΑΝ ca 20 ΕΠΙΤΩΝ
ΟΣ ca 5-6 ΗΤ ca 10 ΛΤΩΝΑΡΟΚΑ.
ΡΙΑΣ ca 10-11 ΗΣ ca 3-4 ΛΙΣΗΜΩΝ vac ?
.ΖΟ ca 14-15 τοὺς παρελθόντως τὸς πολέμους καταλελιμένων ἐφι−
λοτεμήθη πάντα πρὸς τὸν ἀρχοῦν κόσμουν ἄγαγεν ἐν το τοῖς λοιποῖς ἀτόν νας ἄξιον καὶ τῶν θεῶν καὶ τῆς πατρίδος παρίσχεται διὰ πολλά καὶ ἐν τοῖς παροῦ−
σιν ὄν τεμής ἄξιος καὶ ἐν τοῖς ἐλπι−
ζομένοις ἐπεὶ οὖν ἐν τοῖς τῶν ἀρχομε−
ναν καὶ[μ]οι προβουλευσαμένων τῶν

40 ἐν ἰστανότατος τε τῶν Ἀρχαλον ἔπι
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 8-9 For ἀποτομαὶ τῆς πολιτείας in the sense of reach the age of
citizenship, cf. e.g., IOSPE2 I 42,13: ἀνδρωθεὶς δὲ ἥψατο τῆς πολιτείας.

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


Line 17 Cf. IG ix.2 1108,17: ώς πρέπουν ἀνδρασι καλοὶς καὶ ἄγαθοις; for
similar expressions cf. IG ix.2 66 and 219 (ἐπιβάλλον), IG v.2 367 (καθίκον).

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 ἐαυτῶν to ἄτον, cf. IG xii.5, 860 ll. 27, 54;

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 1, 92c3, IG
iv 123,7, IG xii.5, 722, 15, IG xii.7 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 cramp 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 Leae, *Syll. 7* 700 (119/8 B.C.), and the inscription from Europs honouring Marcus Minucius Rufus, *Ἀλληλοκαταστώσιμος* 5 (1932) pp. 5-16 (post 106 B.C.). A date in the late Hellenistic period is also supported by phonological phenomena: ι for ι and η for ιι in πολεμιζόµενος (I.9); ιι for ι in ἐπελευσθῆναι (I. 27-28) and in τευθή (I.32) (in contrast with τευθής (I.39) and τευθή (I.35-36) and ι for ιι in καταλαλοµένων (I.27); and by the inconsistency in the treatment of the iota adscript, which is present in τόλ... καυχότα (I.33-34) and τόλ (I.43), but omitted in ἀφετή (I.8), [τῷ] (I.9), καλό και ἁγαθό (I.18), στεφάνῳ (I.42) and ἐπιφανεστάτω τοῖς (I.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 (Il. 4-5), whose fortunes were in decline (Il 6-7). He had striven to prove himself equal to the achievements of his ancestors (Il.7-8) and as soon as he had reached his majority (Il. 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 (Il. 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 (Il.12-15), had held the priesthood, which is specifically stated to have involved very great expense (Il.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. Ποιοβεβέλω, for example, probably conceals a reference to Harpalos Polemaiou, 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; *Sylf* 459 (248-7 B.C.); *SEG* XII, 1955, 311 (249/8 B.C.); cf. Russu, Onom. Harpalos 3; *RE* Suppl. IV col. 711 no. 3a; (2) Harpalos Polemaiou: *Sylf* 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 XLII,14,3; Diod. XXIX,33,2; Appian, *Maked.* 11,3; cf. Russu, *Onom.* Harpalos 4; *RE* Suppl. IV col. 711 no.3); his father is possibly Polemaiou Harpalou 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, *Επιγραφές τῆς Μακεδονίας. Ι' Διεθνές Συμπόσιο για τὴν Ἀρχαία Μακεδονία, 8-12 Αὔγουστου 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 Harpalou, one of the epimeletai responsible for the setting up of a statue of the emperor Claudius: cf. I. Touratsoglou, *Απὸ τὴν πολιτεία καὶ τὴν κοινωνία τῆς ἀρχαίας Βέροιας. *Επιγραφικές 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 (ἐπι 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 Hermois, politarch of Amphipolis in the last years of the Roman Republic (BCH 18, 1894, pp. 419-20 no. 2 = Dimitzas 886); Harpalos Dionysogenou 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 Peukolaiou and Harpalos KYTAS from Vergina/Aegae (cf. Chr. Saatsoglou-Paliadeli, Τὰ ἐπιτάφια μνημεία ἀπὸ τὴν Μεγάλη Τοῦπα 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
The Harpalos decree at Beroia


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, Ρωμαίοι ἃρχοντες τῆς Ἑπαρχίας Μακεδονίας, 1, 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.

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Τὸ ψηφίσμα τοῦ Ἀρπάλου στῇ Βέροια

Στὸ ἄρθρο δημιουργεῖται τὸ κείμενο ἕνας τιμητικὸς ψηφίσματος γιὰ κάστανον Ἀρπάλο. Κατὰ πάσα πιθανότητα ἡ πόλη, ἡ ὅποια προέβη στὴν ἀπώφαση αὐτῆ, ὑπῆρξε ἡ Βέροια τῆς Βοττιαίας, ἀφοῦ ἡ σχετικὴ στήλη ἐντοπίστηκε ἀποκαλυμμένη κατὰ τὴν ἐπίσκεψιν καὶ ταξιαποστημένη στὸ μέσον τῆς κυρίας όψις μὲ τὴν ἐπιγραφή ὡς κατώδη σὲ οἰκία τῶν παρυφῶν της. Γιὰ τοὺς ἱδίους λόγους πιστεύεται ὅτι καὶ ὁ τιμώμενος ἦταν κάτοικος τῆς μακεδονικῆς αὐτῆς πόλης καὶ μάλιστα γάινος μιὰς ἀπὸ τὶς πλέον διακεχρομένες οἰκιογενείς τῆς μὲ παράδοση αἰῶνων σὲ ἔργα καὶ πράξεις χορηγών. Παρὰ τὴν οἰκονομικὴ δυσπροκαταρχὴ ποὺ διερχόταν τὸ γένος τῶν Ἀρπάλων στὴν ἐποχὴ τῆς ἱδρυσις τῆς στήλης, ὁ Ἀρπάλος τοῦ ψηφίσματος στάθηκε στὸ ύψος τῶν περιστώσεων καὶ τῆς φάμης τῆς γενιάς του καὶ συνεισέφερε στὴν ἀνάρθυση τῆς γενέτειράς του ὑπὲρ αὐτὸ μιὰ περιόδο καταστρεπτικῶν πολέμων.

Ἐλλείψεις ἄλλων δηλωτικῶν στοιχείων, μὲ τὴ βοήθεια όρμημένων φιλολογικῶν παρατηρήσεων καὶ τὴ μελέτη τῆς ἐξέλιξης τῆς γραφῆς, κυρίως ὅπως μὲ ὅσα ἀφίνονται νὰ ἐννοιθοῦν ἀπὸ τὸ ἱδίο τὸ κείμενο, προτείνεται ὡς χρόνος ἀναγγαφῆς τοῦ ψηφίσματος τὸ διάστημα ποὺ ἀκολούθησε τὴν εἰσβολή τοῦ στρατοῦ τοῦ Μιθριδάτη ΣΤ’ τοῦ Πόντου στῇ Μακεδονία.