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POSTHUMOUS DECREE FOR PHILOMELOS, SON OF OPHELAS, ISSUED BY THE
COUNCIL AND THE PEOPLE OF THE MYSOI ABATAI

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Marble stele with triangular pediment and acroteria; broken below. Height: 1.08 m; width: 0.58 m; thickness: 0.145 m; height of the letters: ca. 0.011 m. The moulding between the acroteria is decorated with flowers. In a rectangular field above the inscription a wreath is shown in relief. The shape of the letters is relatively irregular. Discovered in the southwestern neighbourhood of the ancient city of Silandos;¹ now in Manisa, in the collection of İsmail Akçura (Fig. 1). – Date: 2nd/1st century B.C. (? , see the commentary on ll. 9–10).

Ἔδοξεν Μυσῶν Ἀβαϊτῶν τῆ βουλῆ
καὶ τῶι δήμῳ· ἐπεὶ Φιλόμελος Ὀφ[έ]-
λα, τῶν πολειτῶν ἀνὴρ καλὸς καὶ
4 ἀγαθὸς καὶ γένους πρώτου, ἀχθε[ῖς]
ἐκ παιδὸς ἡλικίας καλῶς καὶ κοσμίω[ς]
κατὰ πάντα πρὸς ἀρετὴν ἐπαιδευθ[ῆ],
γενόμενος δὲ κατὰ τὴν τοῦ ἀνδρὸ[ς]
8 ἡλικίαν σωφροσύνη πολὺ διήνεγ-
κεν τῶν ἄλλων, ἔν τε ταῖς ὑπὲρ τῆς
πατρίδος πρεσβησίαις καὶ ταῖς ὑπὲρ αὐτῆς
λητουργίαις αἱ τινος ἀγαθοῦ γινόμενος
12 παραίτιος οὐ διέλειπεν εὐεργετῶν, ἔν τε
τῶι κατ' ἰδίαν βίῳ χρηστότητι καὶ ἐπεικίᾳ
διαφέρων μεγαλομερῆ τὴν ἀπὸ τοῦ βίου
παρείχετο χρήσιαν, ὑπάρχων πρὸς μὲν ἀν-
16 θρώπους δίκαιος, πρὸς δὲ τοὺς θεοὺς ὄ[σι]-
[ο]ς, ἐστεφανωκὼς δὲ πολλάκι καὶ τὸν δη[μον],
ἐφ' οἷς ἐπαινούμενος διετέλει. τὰ νῦν [δ' (?) ἐ]-
πεὶ μετήλλαξ(ε)ν τὸν βίον, δεδόχθαι τῆ βο[υ]λῆ
20 [καὶ] τ[ῶ]ι δήμῳ· στεφάνῳ θ[αλλοῦ (?)] TIM[. . .]

“Decree of the council and the people of the Mysoi Abaitai: Considering that Philomelos, son of Ophelas, an excellent man amongst the citizens and (descended) from a prominent family

* The authors wish to thank Mr. İsmail Akçura for his kind permission to work on this inscription.

¹ There can be no doubt that the present inscription is identical with the one mentioned by Th. Drew-Bear, *Les voyages d'Aurélius Gaius, soldat de Dioclétien*, in: *La géographie administrative et politique d'Alexandre à Mahomet; Actes du colloque de Strasbourg, 14–16 juin 1979* (1981), 119, n. 109 (“j'éditerai ailleurs un décret – le premier connu – des Mysiens de l'Abbaitide, que j'ai relevé vers le sud-ouest de Silandos ...”). Chr. Naour, *ZPE* 44 (1981), 12, n. 5 refers to this inscription (“décret de 30 [sic] lignes avec l'intitulé suivant: ἔδοξε [sic] Μυσῶν Ἀβαϊτῶν τῆ βουλῆ καὶ τῶι δήμῳ”). These two mentions have repeatedly been referred to, e.g. by P. Herrmann – E. Varinlioglu, *Epigr. Anatol.* 3 (1984), 1, n. 1; H. Malay – G. Petzl, *ibid.* 116, n. 11; P. Debord, *REA* 1985, 349 (SEG 36, 1072 / 1073). – For testimonies concerning Silandos see notably P. Herrmann – J. Keil, *TAM V* 1 (1981), “Caput quartum”.

was from infancy onwards brought up in a good and disciplined manner and taught to excel in every respect; and after reaching manhood it was his prudence which especially distinguished him from the others; also that his missions on behalf of his fatherland and the public services undertaken for it constantly made him a source of something good and he never lacked benevolence; and that, as in his private life, he was also noted for his sound character and fairness and that he used to provide generous financial support from his own wealth; that on the one hand he was righteous towards men, and on the other hand pious towards the gods; that he had also often enwreathed the Demos wherefore he had praise bestowed on him; (considering) furthermore the fact that he is now deceased, the following resolution should be taken by the council and the people: to honour (?) with a wreath of young branches (?) - - -.”

1–2 A decree issued by the Mysoi Abbaeitai (the orthography of the latter word is not fixed) in Gordos, which was first published by us,² honours a leading person in the time of Aristonikos’ revolt; his name is lost, he was the son of a certain Anaximbrotos. This man was nominated several times General of the entire people (σύμπας δῆμος).³ J. and L. Robert have made clear the meaning of these words: the person honoured had been appointed *strategos* of the *ethnos* of the Mysoi Abbaeitai;⁴ “... nous apprenons que l’*ethnos* des Mysiens Abbaites avait parmi ses magistrats un stratège fédéral, dont le rôle était important – trait bien hellénistique.” P. Debord (note 1), following the explanation of the Roberts, quotes the beginning of our inscription and thinks that the text “permet de penser que la région entière [i. e. of the site where the inscription was found] était comprise dans l’organisation des Mysiens de l’Abbaitide. Cela nous confirme l’importance prise (ou conservée) au cours de l’époque hellénistique par les *koina* ... et il est clair que les Attalides se sont appuyés sur cette organisation pour contrôler et même quadriller la région.⁵ Le *koinon* se subdivisait en un certain nombre de sous-ensembles ..., de districts ...”⁶

Our decree shows that the federal organisation of the Mysoi Abaitai had its own council and assembly of the people (the latter certainly corresponding to the σύμπας δῆμος of the inscription from Gordos, see on lines 1–2).

2 τῶι δῆμῳι: the first iota adscriptum is only faintly visible as if it was squeezed in later (another instance of a squeezed-in iota is the second one in the word ἡλικίας, l. 5; in ἀγαθοῦ, l. 11, the o was inserted later above the line; in μετήλλαξ(ε)ν, l. 19, the second epsilon is missing). In the present inscription, the diphthong ωι is regularly given with adscribed iota (ll. 13; 20) while the diphthong ηι is throughout written Η; the only case for the diphthong consisting of a long α followed by ι is unclear (l. 13 ἐπικῆα or ἐπικῆα[ι]).

² Epigr. Anatol. 3 (1984), 157–165 (SEG 34, 1198).

³ Ll. 16–17: κατασταθείς τε στρα[τηγός] πληονάκι τοῦ σύνπαντος δῆμο[υ].

⁴ Bull. 1984, 384 “Notre personnage n’a pas été nommé stratège de Gordos, mais stratège des Mysiens Abbaites. C’est-à-dire que les Mysiens de Gordos ne forment pas une *polis*, mais sont une partie de l’*ethnos* des Mysiens Abbaites, qui se ramifient en un certain nombre de peuples fixées dans telles et telles localités, soumis à l’autorité fédérale de l’*ethnos* ...” The authors correct with their notes views given by us in the commentary.

⁵ In addition to the sources quoted by Debord 348–350, a recently discovered ordinance written by Eumenes II can be adduced, whose publication is prepared by P. Herrmann and H. Malay. It mentions Mysians who had particularly suffered during the incursion of Galatians into the Attalid realm (168–166 B.C.). The king promises to dislocate them from their original settlement Kornoubeudos and to assign them land in Kastollos.

⁶ In what follows, Debord is dealing with such districts of the Mysoi Abaitai, one of which is the district of Gordos.

4–6 Compare Plato, Leg. 782d ἀρετή τε αὐτοῖς (sc. τοῖς ἀνθρώποις) ἀγομένοις ὀρθῶς καὶ τὸνναντίον ἀποβαίνει κακῶς ἀχθεῖσιν. For the meaning “bring up, train” of ἄγω see LSJ s.v. A II 5.

9ff. – 12ff. ἔν τε – ἔν τε: The enumeration of Philomelos’ achievements for the public life is followed by his private ones.

9–10 ἔν τε ταῖς ὑπὲρ τῆς πατρίδος πρεσβηίαις: Since we do not know the precise date of the inscription (the shape of the letters and orthographical peculiarities seem to point to the 2./1. century B.C.), we cannot determine the political setting of Philomelos’ missions. In connection with the war against Aristonikos, the son of Anaximbrotos served as ambassador (probably to the Roman authorities; see the commentary on lines 1–2).⁷

One may wonder whether Philomelos’ πατρίς means the federation of the Mysoi Abaitai or – perhaps more likely – a particular settlement from which he originated. If the latter alternative is correct the settlement might well be sited at the place where the stele was found. It may have been the head of one of the Mysian “districts” (see the commentary on lines 1–2).

For the writing πρεσβηίαις instead of πρεσβείαις (a relatively rare phenomenon) see E. Schweizer, Grammatik der pergamenischen Inschriften (1898) 63f.; cp. l. 15 the form χρήϊαν. More common is -εῖα represented by -ηα like here in ἐπεικῆα, l. 13, Schweizer op. cit. 55f.

11 The Λ in λητουργίαις seems to be corrected from Π. – ἀί: read ἀεί; a relatively early instance of itacism. – ἀγαθοῦ: see the commentary on l. 2.

13 ἐπεικῆα or ἐπεικῆα[ι]: see the commentaries on ll. 2 and on 9–10.

14 For βίος, “fortune”, see L. and J. Robert, Claros I (1989) 22 with note 39.

15 χρήϊαν: see the commentary on ll. 9–10.

17–18 On victorious participants of contests, who transferred their wreath of victory to a foreign city⁸ or – which is more frequently attested – to their *patris*⁹ (also to rulers or other persons) see L. Robert, RPhil. 1967, 17–26 (= Op. Min. V 357–366); RArch. 1978, 286–288 (= Op. Min. VII 690–692); JSav. 1982, 147f. (= Op. Min. VII 515f.). We suppose that here, too, the enwreathing of the Demos performed by Philomelos means that he passed on to the entire people honours which had been bestowed on him personally. The text says nothing about the occasions at which Philomelos (received and) spent the wreaths in question. Were these agonistic or rather political and diplomatic successes? In any event, the Demos rewarded him with repeated praises.

19–20 After Philomelos’ death (on μετήλλαξ(ε)ν see the commentary on l. 2), a decree is passed to honour him with a wreath. The rounded letter following στεφάνωι and the size of the lacuna suggest the restoration θ[αλλοῦ]. The wreath is shown in the relief above the inscription. The letters which follow θ[αλλοῦ] probably belong to a form of τιμᾶν or τιμή.

⁷ Epigr. Anatol. 3 (1984), 157 (SEG 34, 1198), lines 10f. [π]ρεσβεύων περὶ τῶν κοινῆ [συμφερόντων], with the commentary pp. 162f.; compare most recently B. Dreyer – H. Engelmann, Die Inschriften von Metropolis I (I.K. 63), p. 10, text B 12f.

⁸ L. Robert quotes (RPhil. 1967, 20 = Op. Min. V 360), amongst others, the instance of Fouilles de Delphes III 2, 67; Syll.³ 772 (Delphi, 26/25 B.C.): The Athenian poet of tragedies, Thrasykles, son of Archikles, transferred the wreath of victory, which he had won in a Tragic contest, to the Demos of Delphi: ἀγωνισάμεν[ός τε ἐν τῆι ἰδίᾳ πατρίδι τραγηδία καινῆ καὶ νικάσας ἐστεφάνωσε τὸν δᾶμον ἀ[μ]ῶν (ll. 4–5).

⁹ “L’usage habituel est que la victoire du vainqueur couronne sa propre patrie” (RPhil. 1967, 21 = Op. Min. V 361).



Fig. 1

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Özet

Makalede, olasılıkla Silandos (Karaselendi) civarında bulunan ve halen İ. Akçura Koleksiyonu'nda (Manisa) korunmakta olan bir geç Hellenistik dekret yayınlanmaktadır. Abbaitis'de yaşayan Mysialıların meclisleri tarafından alınan bu kararda, Philomelos adındaki bir kişi, gerek resmî ve gerekse özel hayatındaki üstün nitelikleri nedeniyle ölümünden sonra (*post mortem*) onurlandırılmaktadır. İ.Ö. 2. ya da 1. yüzyıla tarihlenebilecek olan bu yazıtın çevirisi şöyledir:

“Abbaitis'deki Mysialıların Meclis ve Halkı şu kararı verdi: Seçkin bir aileden gelen, çocukluğundan itibaren iyi ve disiplinli bir eğitim alan ve her konuda öncü olmayı öğrenen, yetişkinlik çağına eriştiğinde basiretli kişiliği ile temayüz eden, vatani uğruna aldığı görevleri ve üstlendiği resmî hizmetleri nedeniyle iyilik kaynağı olan ve iyilikseverlikten hiç kaçınmayan, özel yaşamında da sağlam karakteri ve hakkaniyeti ile dikkati çeken ve kendi maddi imkanları ile cömertçe katkılar sağlayan, insanlara karşı adil, tanrılara karşı dindar davranan, demos'u sık sık onurlandıran (taçlandıran) ve bu nedenle kendisi de onurlandırılan, mükemmel vatandaşımız, Ophelas oğlu Philomelos vefat etmiş bulunduğu için Meclis ve Halk şu kararı verdi: (Philomelos'un) taze dallardan yapılmış bir çelenkle onurlandırılmasına ...”.