

37. *Royal Enactment Concerning the State Cult for Laodike (February/March to May 193)*

M. Holleaux and P. Paris, *BCH* 9 (1885), 324–30 (*editio princeps*, 'copié au milieu de la crotte de chameau': Robert 1949: 8); improved M. Holleaux, *BCH* 13 (1889), 523–9 (*OGIS* 224); final version M. Holleaux, *BCH* 54 (1930), 245–62, with plates 12–13 (Holleaux 1942: 165–81); *RC* 36–7. I examined the stone in the Louvre (MA 2936) in March 1997, thanks to Ph. Gauthier.

Cf. Robert 1949: 5–31 for parallel document from Nehavend in Iran, which establishes text and date; yet a third version of the same enactment was found in Kermanshah, also in Iran (Robert 1967); Aymard 1949, for dates and speculation on surrounding events. Austin 1981: no. 158, for translation of Nehavend version.

The text presented below is that of Robert 1949: 9–13, combining Holleaux (1930) with secure restorations from the parallel Iranian document: 'le nouvel exemplaire permet de compléter, de façon définitive, toutes les lacunes de l'inscription de Phrygie, à l'exception d'une seule' (line 31). I have nonetheless preserved Welles's sublinear dots and square brackets: the Nehavend copy allows us to restore all the lacunae, but not to read what is not on the stone.

[Ἀναξίμ]βροτος vac. Διονυτῶ vac. χαίρειν· τοῦ γρα-
[φέντος] παρὰ τοῦ βασιλέως προστάγματος
[περὶ] τοῦ ἀποδεδεῖσθαι τῆς βασιλείας
τῆς Πτολεμαίου τοῦ Ἀνσιμάχου θυγάτηρα
κατακεχώρισται τὸ ἀντίγραφον· ἐπακολουθῶν
οὖν τοῖς ἐπεσταλμένοις συντέλει καθ' ἃ
οἴεται δεῖν, ἵνα δὲ καὶ τὰ ἀντίγραφα ἀναγρα-
φέντα εἰς στήλην λιθίνην ἀνατεθῇ ἐν τῷ
ἐπιφανεστάτῳ τόπῳ προνοήθητι.

Ἐρρωσο. [Θ]ίρ', Ἀρτεμισίου ἰθ'.

[Βασιλεῖς Ἀντίοχος Ἀναξίμβροτῳ χαίρειν·
[βουλόμενοι] τῆς ἀδελφῆς βασιλείας Ἀσασίας
[τῶ]ς τιμας ἐπὶ πλεόν αὔξεν καὶ τοῦτο ἀναγ-
[καῖ]ον τῶν ἐαυτοῖς νομίζοντες εἶναι διὰ τὸ
[μὴ] μόνον ἡμῶν φιλοστοργῶς καὶ κηδεμονι-
[κῶς] αὐτῇ συμβιῶν, ἀλλὰ καὶ πρὸς τὸ θε[ῶ]-
[ν] εὐσεβῶς δια[κ]εῖσθαι, καὶ τὰ ἄλλα μὲν
[ὅσα] πρ[ό]πει καὶ δίκαιόν ἐστι παρ' ἡμῶν αὐτῇ
[συνα]γρᾶσθαι δια[τ]ελούμεν μετὰ φιλοσ-
[τ]οργίας ποιούντες, κρ[ι]νόμεν δὲ κατὰ
[ἡμῶν] [ἀπο]δείκνυνται κ[α]τὰ τὴν βασιλεί-
[αν] ἀ[β]ελ[ε]ρίαν, καὶ ταύτης καθίστασθαι
[ἐν] τοῖς αὐτοῖς τόποις ἀρχιερείας αἱ φο-
[ρ]ῆ[ι]σσαν στεφάνους χρυσοῦς ἔχοντας

[εἰκόνας αὐ]τῆς, ἐπιγραφῆσονται δὲ καὶ ἐν
[τοῖς] συναλλάγμασι μετὰ τοὺς τῶν
[προγόν]ων καὶ ἡμῶν ἀρχιερεῖς· ἐπεὶ οὖν
[ἀποδ]εδεκται ἐν τοῖς ὑπὸ σέ τοῖς
[Βερ]νίκῃ ἢ Πτολεμαίου τοῦ Ἀνσιμάχου
τοῦ [. . .]όντος ἡμῶν κατὰ συγγένειαν θυγάτη[ρ],
συντελείσθω πάντ[α] τοῖς προγεγραμμέ-
νοις ἀ[κ]ολούως, καὶ τὰ ἀντίγραφα τῶν
ἐπιστολῶν ἀναγραφέντα εἰς στήλας
ἀνατεθῇ ἐν τοῖς ἐπιφανεστάτοις
τόποις, ὅπως νῦν τε καὶ εἰς τὸ λοιπὸν
πᾶσιν φανερά φαίνεται ἡ ἡμετέρα καὶ ἐν τοῦ-
[του]ς π[ρ]ὸς τὴν ἀδελφὴν π[ρ]οαίρεσις.

1 For spaces between the first three words, plates 12–13 in *BCH* 54 (1930) and Holleaux 1942: 171.

11 For date, Robert 1949: 13–15 (new reading, based on the Nehavend text).

16 The Nehavend text reads *μη μόνον*, so that expression is to be restored instead of Welles' *[οὐ μόνον]*.

20 *[ἀπο]πράσθαι* Welles; present reading from Nehavend copy.

20–1 *φωλο[στοργίας]* Welles. 26 *[εἰκόνας αὐ]τῆς*, proposed by Robert, *BCH* 54 (1930), 262–7, also in Holleaux 1942: 181; Robert's intuition is confirmed by the Iranian text.

28 *[προγόν]ων* Welles, also in Nehavend text.

31 Welles proposed *[συν]όντος* (*RC*, p. 162); *[ἀντ]όντος* might be possible, cf. document 22 (Xanthos) *Βασιλεὺς μέγας Ἀντίοχος ἀφ' ἑωσεν τὴν πόλιν τῆς Λητῶν καὶ τῶν Ἀπόλλωνι καὶ τῆς Ἀρτέμιδι διὰ τὴν πρὸς αὐτοὺς συνίστασσαν συγγένειαν*. When I examined the stone, I read *Λ. Ο. V. I. Ο. Σ.*, traces which are compatible with the restoration I propose above.

37 τοῦ[τος] Robert 1949.

Anaximbrotes to Dionytas, greetings. The copy of the enactment written by the king concerning the appointment of Berenike, daughter of Ptolemy the son of Lysimachos, as high-priestess of the queen for the rites in the satrapy,¹ is enclosed. Therefore, conform to the instructions and carry them out as he thinks necessary, and take care that the copies are put up on a stone stele in the 10 most prominent place. Farewell. Year 119. Artemisios 19.

King Antiochos to Anaximbrotes, greetings. Wishing to increase the honours of our sister, Queen Laodike, and thinking that this was a most necessary task for us, since she not only is a loving and caring consort, but also is piously disposed towards the divine, 20 we continuously do, with love, the things which it is fitting and just that she should receive from us, and we decree that, just as high-priests of us are appointed throughout the kingdom, so there should be established, in the same places, high-priestesses of her also, who will wear golden crowns bearing her image, and be inscribed in the contracts after the high-priests of our ancestors and of us. Since 30 Berenike, the daughter of Ptolemaios son of Lysimachos, who is

¹ Robert 1949: 18 n. 4, prefers 'high-priestess of the shrines (*ιερά*) in the satrapy' to Welles's translation, 'in the satrapy' (the phrase *τὰ ἐν τῇ σατραπείᾳ* meaning 'the satrapy': *RC*, p. 164). The phrase is different from the *περὶ* or *κατὰ* periphrases Welles would compare it to. I have taken the phrase in a vaguer interpretation than Robert's 'shrines'.

[...] to us by kinship, has been appointed in the regions under you, let everything be done in accordance to the instructions written above, and let the copies of the letters be written up on stelai and erected in the most prominent places, so that for now and for future times our intentions towards our sister in these matters too may be obvious to all.

Commentary. The text, now very worn, is inscribed on a white marble stele, found at 'Dodurga' (modern Dodureular), in the Acipayam plain.² See Ch. 3 § 2d (on the rhetoric of the hierarchical dossier).

Sherwin-White and Kuhrt 1993: 209–10, suggest that the cult for Antiochos III and his ancestors was created in 193, at the same time as the cult for Laodike. They reach this conclusion by taking the present tense in the present *prostagma*, on cult for Laodike, in the strictest sense: 'we decree that, just as high-priests of us are appointed (in the sense of 'are being appointed right now') throughout the kingdom, so there should be established, in the same places, high-priestesses of her also' (above, lines 21–4). I prefer to interpret the present tense as describing general practice since the foundation of the cult in c.204 (the likeliest date), rather than implying that priests of Antiochos III were being appointed at that very moment, even as Antiochos III was writing (193).

38. *Letter of M. Valerius Messalla, the Tribunes, and the Senate of Rome to the Teians* (193)

Chishull 1728: 102–4: *editio princeps*, dating, Latin translation. Hessel 1731: p. 12 (unnumbered), no. 1 (text by C. A. Duker, communicated to him by J. de Hoochepied, Dutch consul in Smyrna).¹ (CIG 3045 corrects Chishull with readings from Hessel. The CIG text is the basis for Rigsby 1996: 314–16, no. 153.) *LBW* 3.60, locating the stone at Hereke (modern Düzce), north of Teos, and giving a facsimile (Syll. 601). (P. Viereck, *Sermo Graecus quo senatus populusque Romanus magistratusque populi Romani . . . uti sunt* (Göttingen, 1888), no. 2, combines elements of both

² The traditional title, 'édit d'Eriza', is misleading: there is no clear evidence as to the provenance of the stone (nor is Eriza securely located near Dodureular, at 'Ischkian Bazar': Robert 1962: 112 n. 4).

¹ Hessel writes: 'Itaque in antecessum dabō fasciculum inscriptionum, quas mecum benigne communicavit Carolus Andreas Dukerus in Academia Traiectensi historiarum atque eloquentiae professor ordinarius, vir adprime eruditus: cui plerisque omnes miserrant Justinus de Hoochepied vir nobilis, consul nostras apud Smyrnaeos; & Hermannus vander Horst theologus, vir egregie doctus, & tunc a sacris nostratum, qui Smyrnae negotiantur.' The present text was copied by de Hoochepied, as made clear by Duker's comments on p. 22 (unnumbered) of the *praefationis appendix* (Hessel 1731). In the recent epigraphical literature, this was first clarified by Rigsby 1996: 292 n. 47 (but de Hoochepied was not 'Belgian consul', as Rigsby writes: Belgium was not independent in 1731, and *Belgica natio* is the Dutch baroque humanist Duker's expression for Holland). It is worth bearing in mind that the text which Böckh (in CIG) uses to correct the readings in *LBW*, came through two intermediaries, Baron de Hoochepied and C. A. Duker, before reaching print.

CIG 3045 and *LBW* 3.60 (reproduced as *RDGE* 34). The same principle for the basis of the text given below.)

Rigsby 1996: 292, on the textual history of the *asylia* texts from Teos. Austin 1981, no. 157 gives translation.

vac. Pwmaίων. vac.

Μάρκος Ουαλάριος Μάρκου στρατηγὸς καὶ δῆμαρχοι καὶ ἡ σύνκλητος Τηίων τῇ βουλῇ καὶ τῷ δήμῳ χαίρειν. *vac.* Μέντιπος δ' τε παρ' Ἀντιόχου τοῦ βασιλέως ἀποσταλαὶς πρὸς ἡμᾶς πρεσβευτής, προχειρισθεὶς καὶ ὑφ' ἡμῶν πρεσβεῦσαι ὑπὲρ τῆς πόλεως τό τε ψήφισμα ἀνέδωκεν καὶ αὐτὸς ἀκολούθως τούτῳ διελέχθη μετὰ πάσης προθυμίας· ἡμεῖς δὲ τὸν τε ἀνδρα ἀπεδεξαμέθα φιλοφρόνως καὶ διὰ τὴν προγεννημένην αὐτῷ δόξαν καὶ διὰ τὴν ὑπάρχουσαν καλοκάγαθειαν περὶ τε ὧν ἡξίου δικηκούσαμεν εὐνόως· καὶ ὅτι μὲν δῖόν τε πλείστον λόγον ποιούμενοι διατελοῦ-

μεν τῆς πρὸς τοὺς θεοὺς εὐσεβείας, μάλιστ' ἂν τις στοχάζοιτο ἐκ τῆς συναντωμένης ἡμῖν εὐμενείας διὰ ταῦτα παρὰ τοῦ δαιμονίου· οὐ μὴν ἀλλὰ καὶ ἐξ ἄλλων πλείονων πεπεσμέθα συμφανῇ πᾶσι γεγονέναι τὴν ἡμετέραν εἰς τὸ θεῖον προτιμίαν. διὸ καὶ διὰ τε ταῦτα καὶ διὰ τὴν πρὸς ἡμᾶς εὐνοίαν καὶ διὰ τὸν ἡξιωμένον πρεσβευτὴν κρίνομεν εἶναι τὴν πόλιν καὶ τὴν χώραν ἱερὰν, καθὼς καὶ νῦν ἐστίν, καὶ ἄσυνλον καὶ ἀφόρο-λόγητον ἀπὸ τοῦ δήμου τοῦ Πωμαίων καὶ τὰ τε εἰς τὸν θεὸν τίμια καὶ τὰ εἰς ὑμᾶς φιλόανθρωπα πειρασόμεθα συνεπαίξεν, διατηρούντων ὑμῶν καὶ εἰς τὸ μετὰ ταῦτα τὴν πρὸς ἡμᾶς εὐνοίαν. *vac.* ἔρρωσθε.

⁴ The *vacat* comes from the fac-simile in *LBW*, which however does not give τοῦ found in Duker and Hessel, reproduced in CIG. The word order presumably reflects the Latin *ab Antiocho rege*, rather than the usual Greek practice (βασιλεὺς Ἀντιόχος). ⁶ *ὑπὲρ* from Duker and Hessel, reproduced in CIG. *LBW* gives *περὶ* in its facsimile and its text (easy enough a misreading). ¹⁶ *πᾶσι* from Duker and Hessel, reproduced in CIG and not in *LBW*. ¹⁸ *πρὸς ὑμᾶς* Duker and Hessel, reproduced in CIG. I have preferred Chishull's *πρὸς ἡμᾶς*, which perhaps makes better sense in this passage.

Of the Romans.

M. Valerius, son of Marcus,² praetor, and the tribunes, and the Senate, to the council and the people of the Teians, greetings. Menippos, the ambassador sent by King Antiochos to us, having also been selected by you to represent the city, has handed over your decree and spoke in accordance with its content, with all zeal; as for us, we have received the man with friendly mind, on account of his pre-existing repute **10** and his present good qualities, and we have listened to his request with goodwill. That we continuously take the greatest consideration possible of piety towards the gods, might best be deduced from the favour which we enjoy from the

² M. Valerius, M. f., Messalla. *br. peregrinus* 103: *MRR* i. 247.