

## HONOURS AND PRIVILEGES IN DELPHIC ABBREVIATED DECREES

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### Abstract:

The article is devoted to honours and privileges in Delphic abbreviated decrees. The aim of this article is to analyze the honours and privileges that were granted in Delphic abbreviated decrees during the Hellenistic and Roman periods. The main purpose and intention toward which the efforts were directed was to analyze the meaning of the individual honours and privileges, as well as to present the status and origin of the honoured persons.

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**Key Words:** Delphi, Delphic polis, honours and privileges, abbreviated decrees

The Delphic polis was relatively small Greek city-state and had low number of citizens, however its fame equaled that of Athens, Sparta or Thebes. The fame of Delphi is primarily attributed to the Oracle of Apollo, the polis' patron. The Sanctuary of Apollo was one of the most important sacred site in the Greek world. Many scholars have already written about the Oracle and the Sanctuary – e.g. E. Bourguet<sup>317</sup>, T. Dempsey<sup>318</sup>, M. Delcourt<sup>319</sup>, H. W. Parke and D. E. W. Wormell<sup>320</sup>. However, not much attention had been paid to the city-state. Information regarding the organization, political events and system of polis, as well as the economic and administrative basis of Delphic society can be obtained through the examination of the decrees issued by the polis. Delphic decrees can be divided into two main categories: full and abbreviated decrees. Abbreviated decrees are a local phenomenon in certain areas of Central and Northern Greece, the Islands, parts of Asia Minor and Pontic colonies.<sup>321</sup> The phenomenon of Delphic decrees dating from the Hellenistic period up to the end of the 2nd century AD lies in the number of decrees which do not have a full set of formulae: these decrees number 834 in total. The total number of preserved abbreviated decrees is nearly three times the number of preserved full decrees; over 70% of all decrees at Delphi are abbreviated. This proportion is unusual and examples from other Greek *poleis*, where abbreviated decrees are attested, emphasize the uniqueness of Delphi. For instance, in Olbia, where 100 decrees were preserved<sup>322</sup>, the vast majority (83%) are full decrees. At Gonnoi, in Thessaly, 60% of all preserved decrees are full decrees and 40% abbreviated.<sup>323</sup> Only in Miletus, where 60% (109) of all preserved decrees are abbreviated, do we find a balance similar to what we have seen at Delphi.<sup>324</sup>

Such a vast amount of material provides an abundance of important information about the Delphic polis during the Hellenistic and Roman periods.

Delphic abbreviated decrees prove that in the Hellenistic and Roman periods, Delphi was an independent political entity. The existence of polis is expressed by the phrases: ἡ πόλις τῶν Δελφῶν ἔδωκε (*polis of the Delphians has granted*)<sup>325</sup> and Δελφοὶ ἔδωκαν (*Delphians have granted*)<sup>326</sup>. Delphi governed its own laws, this is attested by the sentence κατὰ τὸν νόμον (*according to law*)<sup>327</sup>. The

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<sup>317</sup> Bourguet 1905.

<sup>318</sup> Dempsey 1918.

<sup>319</sup> Delcourt 1955.

<sup>320</sup> Parke, Wormell 1956.

<sup>321</sup> Larfeld 1914, 329-33; Nawotka 1999, 69.

<sup>322</sup> Nawotka 1999, 74-79; 211.

<sup>323</sup> Gonnoi II; Rhodes 1997, 169-170.

<sup>324</sup> Nawotka, 2<sup>nd</sup> edition of 1999.

<sup>325</sup> E.g. *FdD* 4.411 II; *SGDI* 2606, 2607.

<sup>326</sup> E.g. *FdD* 2.75, 3.92, 4.34; *SGDI* 2673.

<sup>327</sup> E.g. *FdD* 1.37.

legislative infrastructure of Delphi consisted of a βουλή (*council*) which included its own magistrates – βουλευται (*councillors*)<sup>328</sup> and γραμματεὺς (*secretary*)<sup>329</sup>. Also, the existence of ἐκκλησία (*assembly*) is expressed by phrases: ἡ πόλις τῶν Δελφῶν (*polis of the Delphians*) and οἱ Δελφοὶ (*Delphians*)<sup>330</sup>. However, there is no information about the activity or responsibilities of the council and assembly in abbreviated decrees.

The majority of the abbreviated decrees at Delphi award foreigners with honours and privileges. The aim of this article is to analyze the honours and privileges that were granted in Delphic abbreviated decrees during the Hellenistic and Roman periods. The main purpose and intention toward which the efforts were directed was to analyze the meaning of the individual honours and privileges, as well as to present the status and origin of the honoured persons.

### Honours and Privileges

The list of honours and privileges usually begin with *proxenia* (προξενία)<sup>331</sup>, this is mentioned in 55% of the abbreviated records<sup>332</sup>. M. B. Wallace loosely define a *proxenos* (person honoured with *proxenia*) as “one city’s official friend in another city”<sup>333</sup>. It is hard to find modern equivalent having similar or identical meaning to the ancient *proxenos*, this is due to the fact that there was no corresponding parallel in ancient Greek city-states as a Foreign Office. To initiate diplomatic contact with other city-states, poleis usually sent citizens who were granted with *proxenia* by the polis to which the embassy was sent.<sup>334</sup> *Proxenois* can be therefore compared with modern ambassadors, these people were always prominent citizens in their native city. Granting someone with *proxenia* was an official confirmation of friendly relations between the honoured person and awarding polis. *Proxenia* also gave honorands the protection and support of the state.<sup>335</sup>

*Proxenia* is usually accompanied by *promanteia* (προμαντεία) – which appears in 53,5% of Delphic abbreviated decrees. *Promanteia* is a right of consulting an oracle and a privilege of priority in the ceremonies.<sup>336</sup> This was desirable to many and was a valued privilege bestowed by Delphians to individuals<sup>337</sup> or to the whole citizens of particular poleis. There are 6 known examples of poleis<sup>338</sup> which were granted with *promanteia* during the Hellenistic period – Siphnos<sup>339</sup>, Chios<sup>340</sup>, Smyrna<sup>341</sup>, Korinthos<sup>342</sup>, Alexandria<sup>343</sup> and Naxos<sup>344</sup>. Poleis or individuals granted with *promanteia* had a right to consult an oracle before any other city-states or person, and immediately after Delphians.<sup>345</sup>

The privilege of the front seats at public games – *proedria* (προεδρία) – was bestowed as an honour on distinguished foreigners. The phrase προεδρίαν ἐν πᾶσι τοῖς ἀγῶνοις οἷς ἡ πόλις τίθητι (*proedria* in all festivals which are organized by polis)<sup>346</sup> indicate, that in Delphi *proedria* concerns only games which were organized by polis. It is known that the Delphic polis organized festivals called *Theoxenia*, *Charilla*, *Septerion* and *Herois*. Pythian games, which were also celebrated at Delphi in honour of Pythian Apollo, were excluded from this list on account of the fact that they were

<sup>328</sup> Rhodes 1997, 135.

<sup>329</sup> Daux 1936, 428.

<sup>330</sup> E.g. *FdD* 1.391.

<sup>331</sup> E.g. *FdD* 1.113, 1.355, 3.94, 4.141; *SGDI* 2593, 2608.

<sup>332</sup> In fully preserved, reconstructed and fragmentary abbreviated decrees.

<sup>333</sup> Wallace 1970, 189.

<sup>334</sup> Perlman 1958, 187; Walbank 1978, 2.

<sup>335</sup> Perlman 1958, 186; 190.

<sup>336</sup> Sokolowski 1954, 165-169.

<sup>337</sup> E.g. *FdD* 1.193, 2.82; 3.93, 3.104, 4.154; *SGDI* 2649.

<sup>338</sup> Names of poleis are followed by: Hansen, Nieleesen 2004.

<sup>339</sup> *FdD* 1.197.

<sup>340</sup> *FdD* 3.213.

<sup>341</sup> *FdD* 4.155.

<sup>342</sup> *FdD* 4.389.

<sup>343</sup> *SGDI* 2592.

<sup>344</sup> *SGDI* 2617.

<sup>345</sup> Sokolowski 1954, 170.

<sup>346</sup> E.g. *FdD* 4.170, 4.446.

organized not by the polis, but by the Amphictyonic League.<sup>347</sup> *Proedria* appears in 45% of Delphic abbreviated decrees.

***Prodikia*** (προδικία) (which is usually expressed in the form προδικίαν ποτὶ Δελφοῦς – *prodikia before Delphians*<sup>348</sup>) is almost as common in Delphic abbreviated decrees, as *proedria*. *Prodikia* was a priority of trial, an established right to precedence in Delphic courts.<sup>349</sup>

***Asyilia*** (ἀσυλία) which was another privilege bestowed by the polis, has a different meaning than *asyilia-immunity*<sup>350</sup> granted by a sanctuary or other sacred place. *Asyilia* has nothing to do with religion, cult or with security from reprisal.<sup>351</sup> *Asyilia* attested in Delphic abbreviated decrees, guaranteed the honorand not only safety and security in times of war and peace (ἀσυλίαν καὶ πολέμου καὶ εἰρήνας)<sup>352</sup>, but also had a purely juridical consequence: access to the court and the right to seek redress in the grantor's courts<sup>353</sup>.

A similar privilege to *asyilia* – ***asphaleia*** (ἀσφάλεια) (assurance from danger, personal safety) is mentioned in only 1 fully preserved<sup>354</sup> and in 4 reconstructed<sup>355</sup> abbreviated decrees.

Together with *asyilia*, Delphi often granted ***ateleia*** (ἀτέλεια) – privilege guaranteeing exemption from public burdens. Although *ateleia* appears in almost 49% of Delphic abbreviated decrees, it is impossible to determine which particular kind of tax-exemption is being granted, which is a result of lack of context.

The list of the most often granted honours in Delphic abbreviated decrees also includes ***euergesia*** (εὐεργεσία), an award of receiving a title of the benefactor of the Delphic polis<sup>356</sup>.

Abbreviated decrees of Delphi much less infrequently certify the awarding of foreigners with ***thearodokia*** (θεαροδοκία) (only 7%) – *thearodokia* made its recipient a *thearodokos* - a functionary of a Sanctuary. This privilege indicate, that Delphic polis had an impact on the election of the functionaries of the Sanctuary. The rarity in granting *thearodokia* is a consequence of the uniqueness of this office – Sanctuary could not have to much *thearodokoi*.

***Enktesis*** (ἐγκτησις) appears in 30 Delphic abbreviated decrees (this is sometimes referred to as *empasis*), *enktesis* was the right of *tenure of land in a country or district* by a person not belonging to it. *Enktesis* may give the legal right to the recipient to acquire either a land alone (γῆς ἐγκτησιν)<sup>357</sup>, or a land and a house (γᾶς καὶ οἰκίας ἔμπασιν)<sup>358</sup>.

Only one Delphic abbreviated record<sup>359</sup> certifies the granting of ***pronomia*** (προνομία), the right to pasturage. The list of honours and privileges complements ***epitimia*** (ἐπιτιμία), an enjoyment of all civil rights and privileges.

The granting of ***politeia*** (πολιτεία - citizenship) was a unique privilege amongst Delphic grants of honours and privileges. Naturalization was the most valued privilege<sup>360</sup>, and that is way there are only 107 abbreviated decrees that attest the granting of citizenship to an individual (or individuals). A number of these decrees provide the reasons for the grants: διὰ τε καλοκαγαθίαν καὶ ἦν ἔχει περὶ τοὺς θεοὺς εὐσεβείαν (*for nobleness and for reverence towards the gods*)<sup>361</sup>, διὰ τὴν εὐτονίαν τοῦ ἔργου καὶ σεμνότητα τοῦ τρόπου (*for commitment to work and solemnity of*

<sup>347</sup> Musielak 1989, 70.

<sup>348</sup> E.g. *FdD* 4.419; *SEG* 1.199, 31.534.

<sup>349</sup> Musielak 1989, 72.

<sup>350</sup> Gluskina 1977, 82-94.

<sup>351</sup> Rigsby 1996, 19.

<sup>352</sup> E.g. *FdD* 4.377, 4.382.

<sup>353</sup> Rigsby 1996, 32.

<sup>354</sup> *SGDI* 2691.

<sup>355</sup> *FdD* 1.396, 2.71; *SEG* 14.400, 39.467[9].

<sup>356</sup> Gauthier 1985, 22-24.

<sup>357</sup> *FdD* 1.424.

<sup>358</sup> E.g. *FdD* 3.198; *SGDI* 2608; see: Henry 1983, 205-210.

<sup>359</sup> *FdD* 4.84.

<sup>360</sup> Habicht 2002, 16; Walbank 1978, 7.

<sup>361</sup> *FdD* 1.215.

*manners*)<sup>362</sup>, ἐπιδὴ καλῶς καὶ εὐσεβῶς πρὸς τε τὸν θεὸν καὶ ἡμᾶς ἀνέστραπται παρ' ὅλον τὸν βίον (*for goodness and piety towards the gods and us for all his life*)<sup>363</sup>.

**Bouleuteia** (βουλευτηρία) appears in only 39 abbreviated decrees, all of which date from the Roman period. Some scholars believe that in the time of Roman principate a title of *bouleutes* (councilor) became an honour and was awarded with *politeia* to foreigners<sup>364</sup>; this explains why *bouleuteia* is not attested in decrees before the Roman period.

A separate type of honour was the awarding of **statue(s)**, which were reserved for the most distinguished foreigners. A citizen of Tarsea has been granted with *politeia* and honoured with statue<sup>365</sup>. A bronze statue was also awarded to Athenian bouleutes<sup>366</sup>, and to a sophist whose origin is not known<sup>367</sup>.

To sum up, in Delphic abbreviated decrees, there are 15 attested honours and privileges. The most common are *proxenia*, *promanteia*, *proedria*, *prodikia ateleia* and *asylia*, mentioned in almost 50% of all abbreviated records. The most valuable were *politeia* and *proxenia*, and the most rewarding were statues. All honours and privileges were granted to honorand(s) and to his descendants or relatives. Surprisingly, all of the honorands are male, no female was granted in Delphic abbreviated decrees<sup>368</sup>.

### Origin of the honorands

Two factors allow for a thorough examination of the origin of honorands that were granted honours at Delphi, these being the vast numbers and the relatively good condition of the preserved abbreviated decrees. Citizens from all around the ancient world appear in the 834 abbreviated decrees from Delphi, which demonstrates and proves how well known and how meaningful the Delphic polis was. Honours and privileges granted by Delphians were esteemed and valuable, for this reason they were desired by many.

In Delphic abbreviated decrees, citizens are attested from both large and well-known cities as well as from smaller, less significant poleis, for example:

**Northern Greece:** Thrace<sup>369</sup>, Chalkidike (Olynthos)<sup>370</sup>, Makedonia (Aigeia, Pella)<sup>371</sup>. **Central Greece:** Boiotia (Thespiai, Cheroneia)<sup>372</sup>, Lokris<sup>373</sup>, Aitolia<sup>374</sup>, Thessalia (Larisa)<sup>375</sup>, Phokis (Charadra)<sup>376</sup>, Akarnania<sup>377</sup>, Epirus (Nikopolis)<sup>378</sup>. Attika (Athanaï)<sup>379</sup>, Euboia<sup>380</sup>, Megaris (Korinthos, Megara)<sup>381</sup>. **Peloponnese:** Arkadia (Megalopolis, Stymphalos, Mantineia)<sup>382</sup>, Lakedaimon (Sparta)<sup>383</sup>, Achaia<sup>384</sup>, Messenia<sup>385</sup>, Argolis (Epidauros)<sup>386</sup>. Propontic Thrace (Byzantion)<sup>387</sup>, Ionia (Ephesos,

<sup>362</sup> *FdD* 1.216.

<sup>363</sup> *FdD* 2.99.

<sup>364</sup> Rhodes 1997, 135.

<sup>365</sup> *FdD* 1.238.

<sup>366</sup> *FdD* 2.105.

<sup>367</sup> *FdD* 3.244[2].

<sup>368</sup> Except two wives of the honorands: *FdD* 4.48, 4.62.

<sup>369</sup> *FdD* 1.392.

<sup>370</sup> *FdD* 1.105.

<sup>371</sup> *FdD* 1.112; *SGDI* 2759.

<sup>372</sup> *FdD* 1.96, 1.212.

<sup>373</sup> *FdD* 1.102.

<sup>374</sup> *FdD* 1.142.

<sup>375</sup> *FdD* 1.401.

<sup>376</sup> *SEG* 1.197.

<sup>377</sup> *SGDI* 2659.

<sup>378</sup> *FdD* 4.60.

<sup>379</sup> *FdD* 2.206, 2.210.

<sup>380</sup> *SGDI* 2603.

<sup>381</sup> *FdD* 1.178, 1.184, 1.191.

<sup>382</sup> *FdD* 1.12, 1.14, 1.20.

<sup>383</sup> *FdD* 2.160.

<sup>384</sup> *FdD* 3.231.

<sup>385</sup> *FdD* 4.4, 4.7.

<sup>386</sup> *FdD* 1.95.

<sup>387</sup> *FdD* 4.85.

Smyrna)<sup>388</sup>, Karia (Mylasa)<sup>389</sup>, Phrygia<sup>390</sup>, Pergamon<sup>391</sup>. **Islands:** Rhodos<sup>392</sup>, Kos<sup>393</sup>, Siphnos<sup>394</sup>, Crete<sup>395</sup>, Samos<sup>396</sup>, Lesbos<sup>397</sup>, Cyprus<sup>398</sup>. Egypt (Naukratis)<sup>399</sup>, Libya (Ptolemais, Kyrene)<sup>400</sup>, Sykelia (Gela, Syrakuse)<sup>401</sup>. Rome<sup>402</sup>.

### Status of honorands

In 44 Delphic abbreviated decrees, 35 names/titles of professions or functions of the honorands appear. Most of these decrees (33) date from the Roman period, only 5 come from Hellenistic times, and 6 cannot be dated. The following representatives of social groups can be identified according to the following criteria: professional, intellectual, and temporal.

The most represented group includes artists of various kinds:

- *zographos* (ζωγράφος) – painter who paints from life or from nature<sup>403</sup>
- *plastēs* (πλάστης) – sculptor, moulder, modeller<sup>404</sup>
- *hypokrites* (ὑποκριτής) - actor<sup>405</sup>
- *poiētes* (ποιητής) – composer, author of a poem<sup>406</sup>
- *poiētes epon* (ποιητής ἐπῶν) - composer of an epic poetry<sup>407</sup>
- *choraules* (χοραύλης) - one who accompanies a chorus on the flute<sup>408</sup>
- *tragodos* (τραγῳδός) - member of the tragic chorus or performer (actor and singer) of tragedy, or tragic poet<sup>409</sup>
- *kitharodos* (κιθαρωδός) - one who plays and sings to the cithara<sup>410</sup>
- *orchestes* and *thaumatoποιος* (ὄρχηστής and θαυματοποιός) - dancer and acrobat or juggler<sup>411</sup>
- *paradoxos* (παράδοξος) – a distinguished musicians or athletes<sup>412</sup>.

Magistrates and functionaries are represented by:

- *grammatikos* (γραμματικός) - teacher of the rudiments; one who occupies himself with literary texts, grammarian, critic<sup>413</sup>
- *archigrammateus xystou* (ἀρχιγραμματεὺς ξυστοῦ) - chief clerk of a gymnasium at Elis<sup>414</sup>
- *neaniskarches* (νεανισκάρχης) - official in charge of ἔφηβοι (*young boys*)<sup>415</sup>

<sup>388</sup> *FdD* 1.54, 1.220.

<sup>389</sup> *FdD* 1.120.

<sup>390</sup> *SGDI* 2598.

<sup>391</sup> *FdD* 1.231.

<sup>392</sup> *FdD* 1.98, 1.99.

<sup>393</sup> *FdD* 1.127.

<sup>394</sup> *FdD* 1.197.

<sup>395</sup> *FdD* 1.412.

<sup>396</sup> *FdD* 4.139.

<sup>397</sup> *FdD* 4.395.

<sup>398</sup> *FdD* 4.396.

<sup>399</sup> *FdD* 1.114.

<sup>400</sup> *FdD* 2.111, 3.163.

<sup>401</sup> *FdD* 1.125, 4.401.

<sup>402</sup> *FdD* 1.231.

<sup>403</sup> *FdD* 1.224; *LSJ* s.v. ζωγράφος.

<sup>404</sup> *FdD* 2.118; *LSJ* s.v. πλάστης.

<sup>405</sup> *FdD* 2.105, 4.177, 4.86; *LSJ* s.v. ὑποκριτής.

<sup>406</sup> *FdD* 4.111; *LSJ* s.v. ποιητής.

<sup>407</sup> *FdD* 2.158, 4.116.

<sup>408</sup> *FdD* 2.250; *LSJ* s.v. χοραύλης.

<sup>409</sup> *FdD* 2.101; *LSJ* s.v. τραγῳδός – this word has 3 meanings, it is impossible to determine which one is correct in this case because of lack of context.

<sup>410</sup> *FdD* 4.34, 4.113; *LSJ* s.v. κιθαρωδός.

<sup>411</sup> *FdD* 1.469; *LSJ* s.v. ὄρχηστής and θαυματοποιός.

<sup>412</sup> *FdD* 1.214; *LSJ* s.v. παράδοξος.

<sup>413</sup> *FdD* 2.115; *LSJ* s.v. γραμματικός – on the assumption, that the teacher is an official.

<sup>414</sup> *FdD* 1.209; *LSJ* s.v. ξυστός.

<sup>415</sup> *FdD* 1.238; *LSJ* s.v. νεανισκάρχης.

- *epimeletes* of the Amphictiony (ἐπιμελητής) - curator<sup>416</sup>
- *epitropos* (ἐπίτροπος) - governor<sup>417</sup>: of Boiotia<sup>418</sup> and Achaia<sup>419</sup>
- *Asiarches* (Ἀσιάρχης) - an Asiarch, priest of the Imperial cult in the province of Asia<sup>420</sup>. Very important function; an asiarch was a high priest appointed for a term of one year, his function was political – he was a president of the provincial assembly<sup>421</sup>.

#### King:

- *basileus* (βασιλεύς) - king<sup>422</sup>. Very unique example – in 255/4 BC Delphians honoured Areus the king (II king of Sparta), son of the king Acrotatus (II) and queen Chilonis.

Delphic abbreviated decrees also mention 5 religious officials or officials having some association with religion or cult:

- *hieromnamon* (ιερομνάμων) - magistrate who had charge of temples or religious matters<sup>423</sup>
- *hierokeryx* (ιεροκῆρυξ) - herald or attendant at a sacrifice<sup>424</sup>
- *theopropos* (θεοπρόπος) - public messenger sent to inquire of an oracle<sup>425</sup>
- *exegetes Pythochrestos* (ἐξηγητής Πυθόχρηστος) - expounder, interpreter especially of oracles, dreams, or omens<sup>426</sup>
- *daduchos* (δαδοῦχος) - the holder of a hereditary office at the mysteries of the Eleusinian<sup>427</sup>.

#### Names of professions:

- *hiatros* (ιατρός) – doctor, one who heals<sup>428</sup>
- *oinopoios* (οἰνοποιός) – wine maker<sup>429</sup>
- *physikos episteme* (φυσικός ἐπιστήμη) – professional physicist<sup>430</sup>
- *architekton* (ἀρχιτέκτων) – architect<sup>431</sup>

In 1 abbreviated decrees appear also a trainer of professional athletes – *gymnastes* (γυμναστής)<sup>432</sup>.

There is a very interesting decree dated from the beginning of the 2<sup>nd</sup> century AD. Regrettably, this inscription is poorly preserved and some important parts are damaged. We can only assume its content based on a reconstruction of the text. Inscription honours Asinius Rhoupfos – Roman [?] *strategos*, who's military carrier was mentioned in a decree. Presumably he was also an *epitropos* of Achaia – governor of Achaia, *chiliarchos speires* – a tribune of the cohort, *eparchos* [?] *praetoriou* – prefect of the praetorians, and *eparchos speires* – prefect of the cohort.

Other abbreviated decrees from the Roman period mention 9 people, who can be classified as intellectuals:

- *philosophos* (φιλόσοφος) - philosopher<sup>433</sup>
- *sophistes* (σοφιστής) – sophist<sup>434</sup>
- *rhetor* (ρήτωρ) - rhetor<sup>435</sup>.

<sup>416</sup> *FdD* 4.62; *LSJ* s.v. ἐπιμελητής.

<sup>417</sup> *LSJ* s.v. ἐπίτροπος.

<sup>418</sup> *FdD* 4.445.

<sup>419</sup> *FdD* 4.48.

<sup>420</sup> *FdD* 1.213; *LSJ* s.v. Ἀσιάρχης.

<sup>421</sup> McLean 2002, 337.

<sup>422</sup> *FdD* 4.418.

<sup>423</sup> *FdD* 1. 195; *LSJ* s.v. ιερομνάμων.

<sup>424</sup> *FdD* 1.212, SGDI 2596; *LSJ* s.v. ιεροκῆρυξ.

<sup>425</sup> *FdD* 1.215; *LSJ* s.v. θεοπρόπος.

<sup>426</sup> *FdD* 2.114; *LSJ* s.v. ἐξηγητής Πυθόχρηστος.

<sup>427</sup> *FdD* 4.96; *LSJ* s.v. δαδοῦχος.

<sup>428</sup> *FdD* 2.117, 3.298, 4.25, 4.87; *LSJ* s.v. ιατρός.

<sup>429</sup> *FdD* 2.210; *LSJ* s.v. οἰνοποιός.

<sup>430</sup> *FdD* 4.83; *LSJ* s.v. ἐπιστήμη.

<sup>431</sup> *FdD* 4.96, *LSJ* s.v. ἀρχιτέκτων.

<sup>432</sup> *FdD* 1.220; *LSJ* s.v. γυμναστής.

<sup>433</sup> *FdD* 1. 199, 2.116, 4.91, 4.94, 4.103, 4.107, 4.113.

<sup>434</sup> *FdD* 3.244.

All mentioned honorands belong to broadly understood elites of the ancient world. The most prominent of the recipients of Delphic honours and privileges were the king Areus II, who was honoured with *proxenia*, *promanteia*, *proedria*, *prodikia*, *asylia* and *euergesia*, the Asiarch granted with citizenship, and Asinius Rhoupfos – Roman [?] *strategos*, awarded with *politeia*, *promanteia*, *proedria*, *prodikia* and *enktesis*. The most valuable honours (statues) were received by M(arcos) A(urelios) Tarsos *neaniskarches*, Athenian *bouleutes* and actor, and Aurelios Phil[...] Byblios, sophist.

Most of the Delphic abbreviated decrees were inscribed on buildings, not on free-standing stelae; either on the bases of the monuments (e.g. the base of the Monument of the Arcadians<sup>436</sup>) or on the monuments themselves (e.g. the Monuments of the Messenians<sup>437</sup>) or alternatively on the walls of the treasuries (e.g. The Siphnian Treasury<sup>438</sup>, The Athenians Treasury<sup>439</sup>). The largest number of honorands come from poleis which founded monument, treasury or statue in Delphi – citizens of these poleis are mentioned in abbreviated decrees carved on the buildings.

Delphic abbreviated decrees provide a great deal of information about the Delphic polis, its magistrates, government, and the practice of granting honours and privileges. Despite of the lack of broader context regarding the procedure of awarding honours and privileges and the meaning of particular honours (e.g. *ateleia*), based on abbreviated decrees it is possible to state how relevant Delphic polis was in Hellenistic and Roman periods. Delphians honoured citizens from around almost all the ancient world. Honours and privileges granted by Delphic polis were desirable and valuable – especially *proxenia* and *promanteia*. The small number of grants of citizenship in itself proves the perceived importance of the honour and the polis.

Further investigation into both full and abbreviated decrees beyond Delphi is needed. Full decrees will give the answer to the questions, which abbreviated decrees do not. However, abbreviated decrees should not be treated as a second-rate category of Greek decrees because they are not of the highest quality; they are more than mere abbreviated form of full decrees. Abbreviated decrees at Delphi provide essential information and deserve the attention of scholars.

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<sup>435</sup> *FdD* 2.98.

<sup>436</sup> 35 Abbreviated decree inscribed.

<sup>437</sup> 24 Abbreviated decree inscribed.

<sup>438</sup> 44 Abbreviated decree inscribed.

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