

Itinerant professionals of literature and music in the epigraphic sources of the Hellenistic period "Poeti Vaganti" in Delphi and Delos*

Epigraphic selection

Delos

▪ ID 2551 (middle 2nd century BC)

οὕτως παῖς Μενεδήμου Ἀπολλώνιος αἰοῖδος| οὐρανίου κόσμου ὕμνεεν ἀθανάτους,| ὄμ ποτε Μαι<α>νδρία
ἔτεκεν παρὰ ῥεύματι Κα<ῦ>στρο[υ]| καὶ Φοῖβου τεμένει· Μοῦσα δ' ἐφῆκε πνοή^v.

"Thus, the poet Apollonios the son of Menedemos hymned the immortals of the celestial world, whom Maiandria generated at the river Kaystros and the precinct of Phoebus. The Muse sent him the afflatus."

▪ ID 1497 (165/164 BC)

ἐπειδὴ| Ἀμφικλῆς, μουσικὸς καὶ μελῶν| ποιητής, ἀκροάσεις καὶ πλείους| ἐποίησατο καὶ προσόδιον γράψας|
ἐμμελὲς εἰς τὴν πόλιν τοὺς τε¹⁰ θεοὺς τοὺς τὴν νῆσον κατέχοντας| καὶ τὸν δῆμον τὸν Ἀθηναίων| ὕμνησεν,
ἐδίδαξεν δὲ καὶ τοὺς τῶν| πολιτῶν παῖδας πρὸς λύραν τὸ μέλος αἰδεῖν, ἀξίως τῆς τε τῶν θεῶν¹⁵ τιμῆς καὶ
τοῦ Ἀθηναίων δήμου,| ἐπαγγέλλεται δὲ καὶ εἰς τὸ λοιπὸν| εὐχρηστον ἑαυτὸν παρασκευάζ[ειν]| καθότι ἂν ἦ
δυνατός· ὅπως οὖν καὶ ἡ| βουλή καὶ ὁ δῆμος ὁ Ἀθηναίων τῶν²⁰ ἐν Δήλῳ κατοικοῦντων φαίνονται|
τιμῶντες τοὺς ἀξίους· ἀγαθεῖ τύχει·| δεδόχθαι τεῖ βουλευῖ τοῦ[ς] λαχόντας|| προέδρους εἰς τὴν ἐ[πι]οῦσαν
ἐκκλη[σί]α[ν]| [χρηματί]σαι περὶ τούτων, γνώμην δὲ²⁵ [ξ]υμβάλλεσθαι τῆς βουλῆς εἰς τὸν| δῆμον ὅτι δοκεῖ
τεῖ βουλευῖ ἐπαινεῖσαι| τε Ἀμφικλῆν Φιλοξένου Ῥηναέα ἐπὶ| τε τεῖ εἰς τοὺς θεοὺς εὐσεβεῖσαι| καὶ τεῖ εἰς τὸν
δῆμον τὸν Ἀθηναίων³⁰ εὐνοῖαι καὶ στεφανῶσαι αὐτὸν δάφνης| στεφάνῳ· ἀποστεῖλαι δ' αὐτῶι καὶ| ξένιον·
καλέσαι δὲ αὐτὸν καὶ εἰς τὸ| πρυτανεῖον ἐπὶ τὴν κοινὴν ἐστίαν·| ἀναγράψαι δὲ τόδε τὸ ψήφισμα³⁵ εἰς
στήλην λιθίνην καὶ στῆσαι ἐν τῶι ἱερῶι τῆς Ἀρτέμιδος.

"In the year of the archon Pelops, on the twenty-sixth day of the month of Gamelion, full assembly in the *ekklesiasterion*; Agathokles of Paiania, the son of Apollodoros, proposed: since Amphikles, *mousikos* and melic poet, gave many recitals and, in writing a *prosodion* in tune for the city, he hymned the patron gods who dwell in the island and the Athenians, and he taught the children of the citizens to sing the tune to the lyre, in a manner worthy of the honor due to the gods and the people of the Athenians; and he announced that for the future he will make himself as useful as he can; therefore, so that the *boule* and the *demos* of the Athenians who dwell in Delos may be seen to honor those who are worthy, with good fortune: it is resolved by the *boule* that the *proedroi* allotted to the next assembly shall raise this matter, and that the recommendation of the *boule* shall be transmitted to the *demos*, that it seems good to the *boule* to praise Amphikles of Rheneia, the son of Philoxenos, for his *pietas* towards the gods and his goodwill towards the Athenians, and to crown him with a wreath of laurel; and to send a gift of hospitality to him, and to invite him to the public hearth in the *prytaneion*. This decree shall be inscribed on a stone stele and placed in the sanctuary of Artemis." [translation from <http://www.attalus.org/docs/sig2/s662.html>, slightly modified]

▪ ID 1506 (146/144 BC)

ἐπὶ Μητροφάνου ἄρχοντος, Σκιροφοριῶνος| πέμπτει ἐπὶ δέκα, βουλή ἐν τῶι ἐκκλησιαστ[η]||ρίῳ· Διόφαντος
Ἑκαταίου Ἑρμε[ιο]ς εἰπ[εν]·| ἐπειδὴ Ἀρίστων Ἀκρισίου Φωκαιεύς [ποι]||⁵ητῆς ἐπῶν ὑπάρχων ἐν τεῖ τοῦ
παι[δ]ος|| ἡλικίαι, παραγενόμενος εἰς τὴν ν[ῆ]σον, ἐποίησατο καὶ πλείον[ας] ἀ|κροάσεις [ἐν τε]|| τῶι
ἐ<κ>κ[λη]σιαστηρίῳ καὶ ἐν τῶι θεάτ[ρω]ι, ἀνά||γνους τὰ [π]επραγματευμένα ἐ[γκώ]μα καὶ||¹⁰ [ὑ]μνησεν
τόν τε ἀρχηγέτην Ἀπόλλ[ωνα καὶ]|| [τ]οὺς ἄλλους θεοὺς τοὺς κατέχον[τας τὴν]|| [ν]ῆσον κ[αὶ] τὸν δῆμον τὸν
Ἀθηνα[ίων ..]|| [- - -] ΠΛΩΣ [- - -]

"In the year of the archon Metrophanes, in the fifteenth day of the month of Skirophorion, the *boule* (gathered) in the *ekklesiasterion*. Diophantos son of Hekataios of the deme of Hermos proposed: since Ariston from Phokaia, the son of Akrisios, being an epic poet at a juvenile age already, when he arrived on the island kept numerous recitals in the *ekklesiasterion* and in the theater, declaiming the *encomia*(?) composed by him and he hymned Apollo the founder and the other gods who dwell on the island and the people of the Athenians ..."

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Delphi

▪ FD III 2, 78 (230-225 BC)

[θ]εο[ί].| ἔδοξε τᾷ πόλει τῶν Δελφῶν ἐν ἀγορᾷ τελείω<ι>, σὺμ ψάφοις τ[αῖς ἐ]ννόμοις. ἐπειδὴ Κλε[οχ]άρης Βίωνο[ς]| Ἀθηναῖος, φυλῆς Ἀκαμαντίδος, δήμου Κικυν<ν>έως, ποιητῆς μελῶν, ἐπιδαμήσας εἰς τὸν πόλιν, γέγραφε τῷ θεῷ ποθόδιόν τε καὶ παιᾶνα καὶ ὕμνον, ὅπως αἰδωντι οἱ παῖδες τᾷ θυσίαι τῶν θεοξενίων· ἀγαθαὶ τύχαι, δεδόχθαι⁵ τᾷ πόλει τὸ μὲν χοροδιδάσκαλον τὸν κατ' ἐνιαυτὸν γινόμενον διδάσκειν τοὺς παῖδας τὸ τε ποθόδιον καὶ τὸ μὲν παιᾶνα καὶ τὸν ὕμνον, καὶ εἰσάγειν τοῖς θεοξενίοις· ὅπως δὲ καὶ ἂ πόλις φαίνεται τιμῶσα τοὺς ἀξιόν τι τοῦ θεοῦ γράφοντας,| ἐπαινεῖσαι Κλεοχάρη Βίωνος Ἀθηναῖον ἐπὶ τε τᾷ ποτὶ τὸν θεὸν εὐσεβείαι καὶ ὅτι εὖνους ἐστὶ τᾷ πόλει καὶ στεφανῶσαι αὐτὸν δάφνας στεφάνωι, καθὼς πάτριόν ἐστὶ Δελφοῖς· εἶμεν δὲ αὐτὸν καὶ πρόξενον τᾶς πόλιος, καὶ ὑπάρχειν| αὐτῷ καὶ ἐγγόνιοις προμαντεῖαν, προεδρίαν, προδικίαν, ἀσυλίαν, ἀτέλειαν πάντων, καὶ τὰ ἄλλα ὅσα καὶ τοῖς ἄλλοις¹⁰ προξένοις καὶ εὐεργέταις τᾶς πόλιος. ἄρχοντος Πατρῶνδα, βουλευόντων Λύσωνος, Νικία, Δίωνος, Γνωσίλα, Εὐθυδικού.

"Gods. It was resolved by the city of Delphi in full assembly, with a vote as prescribed by law: since Kleocharēs of Athens, the son of Bion, a lyric poet who belongs to the Akamantis tribe and the deme of Kikynna, residing in the city wrote a *prosodion*, a paean, and a hymn for the god, so that the children could sing them at the Theoxenia, with good fortune, it is resolved by the city that the annual *chorodidaskalos* shall teach the children the *prosodion*, the paean, and the hymn, and shall present them at the Theoxenia; and so that the city shows to honor those who compose something that is worthy of the god, shall praise Kleocharēs of Athens, the son of Bion, on account of both his *pietas* towards the god and because he is well-disposed towards the city, and shall crown him with a wreath of laurel, as is traditional at Delphi. He shall have be *proxenos* of the city, and he and his descendants shall be granted priority in access to the oracle, *proedria*, priority in receiving justice, inviolability, freedom from all taxes, and all the other rights which are awarded to the other *proxenoi* and benefactors of the city. Under the archon Patrondas, and the members of the *boule* Lyson, Nicias, Dion, Gnosilas, and Euthydikos."

[translation from <http://www.attalus.org/docs/sig2/s662.html>, slightly modified]

▪ FD III 3, 224 (end 3rd century BC)

[θεοί. ἔδοξε τᾷ πόλει τῶν Δελφῶν ἐν ἀγορᾷ τελείωι] σὺν ψάφοις ταῖς ἐννό[μοι]ς· ἐπειδὴ Ἑρμοκλῆς| [Φαινομένου ἀποσταλεῖς ἱερομνάμων ὑπὸ τᾶς πόλιος τῶ]ν Χίων τᾶς τε θυσίας τῷ θεῷ συνετέλεσε[ε]| [κατὰ τὰ πάτρια λαμπρῶς καὶ φιλοτίμως καὶ τὸν κρατῆρα ἐ]κέρασε τὸν ἀργύρεον τοῖς θεοξενίοις καὶ ὕ|[μνον γέγραφε τῷ θεῷ καὶ τὰν ἐπιδαμίαν ἐποιήσατο ἀ]ξίως τοῦ τε ἱεροῦ καὶ τῶν ἀποστειλάντων⁵ [αὐτὸν καὶ ἐπελθὼν ποτὶ τὰν ἐκκλησίαν τὰν οἰκειότ]ατα τὰν ὑπάρχουσαν ἀπὸ Ἰωνος ἀπελογίζατο| [ποτὶ τε τὸν θεὸν καὶ τὰν πόλιν· ἀγαθαὶ τύχαι· δεδό]χθαι τᾷ πόλει ἐπαινεῖσαι μὲν τὰν πόλιν τῶν| [Χίων ἐπὶ τε τᾷ λοιπᾷ αἰρέσει καὶ ἐπὶ τῷ ἀγωνίζεσθ]αι ὑπὲρ τᾶς κοινᾶς ἐλευθερίας ἐκτενέως κα[ί]| [προθύμως καὶ στεφανῶσαι αὐτὰν δάφνας στεφάνωι τῷ] τοῦ θεοῦ καθὼς πάτριόν ἐστὶ Δελφοῖς ἀρ<ε>τᾶς ἕνεκ[α]| [καὶ εὐσεβείας τᾶς ἐν τῷ ἱερὸν καὶ τᾶς ποθ' ἀ]μὲ εὐνοίας· σ]τεφανῶσαι δὲ καὶ αὐτὸν Ἑρμοκλῆν Φαινομένου¹⁰ [Χῖον ἀρετᾶς ἕνεκα καὶ εὐσεβείας τᾶς ποτὶ τὸν θεὸν καὶ] τᾶς ποτὶ τὰν πόλιν εὐνοίας, ἀναγορεῦσαι δὲ τοῦ[ς]| [στεφάνους Πυθίοις ἐν τῷ ἀγῶνι τῷ γυμνικῷ καὶ Διο]νυσίοις, ἐπεὶ κα οἱ τῶν παίδων χόροι μέλλωντι| [ἀγωνίζεσθαι· δεδόσθαι δὲ αὐτῷ καὶ ἐγγόνιοις προξενί]αν, προμαντεῖαν, προδικίαν, ἀσυλίαν, ἀτέλει|[αν πάντων, προεδρίαν ἐμ πᾶσι τοῖς ἀγῶνοις οἷς ἂ πόλις] τίθητι καὶ τᾶλλα ὅσα καὶ τοῖς ἄλλοις προξέ|[νοις καὶ εὐεργέταις· ἀναγράψαι δὲ τὸ ψάφισμα τότε τ]οὺς ταμίας εἰς στάλας δύο καὶ ἀναθέμεν μ[ί]|¹⁵[αν μὲν ἐν Δελφοῖς ἐν τῷ ἱερῷ τοῦ Ἀπόλλωνος, τὰν δὲ ἑτέρα]ν ἐν Χίωι·| [ἂ πόλις τῶν Δελφῶν στεφανοῖ δάφνας στεφάνωι τὸ]ν ἱερομνάμονα Ἑρμοκλῆ Φαινομένου Χῖον.

"Gods. It was resolved by the city of Delphi in full assembly, with votes as prescribed by law: since Hermokles son of Phainomenos, who has been sent as *hieromnemon* by the city of the Chians, has celebrated the sacrifices to the god according to the ancestral customs in a splendid and honorable way, and mixed the wine in the silver bowl at the Theoxenia; and he composed a hymn to the god; and conducted his stay in a way worthy of the temple and of those who sent him; and when he came before the *ekklesia* he pursued a narration for the god and the city on the close relations that have existed since the time of Ion; with good fortune, it is resolved by the city to praise the city of the Chians for the other aspects of their conduct and for standing zealously and willingly on behalf of our common freedom; and to crown them with a wreath of the god's laurel, as is custom for the Delphians, on account of their virtue and their *pietas* towards the sanctuary and us; and also to crown Hermokles of Chios, the son of Phainomenos, on account of his virtue and his *pietas* towards the god and his goodwill towards the city; and to announce the crowns at the athletic contest of the Pythia and at the Dionysia, when the choruses of boys are going to compete; it is resolved to grant to him and his descendants proxeny, priority in access to the oracle, priority in receiving justice, inviolability,

freedom from all taxes, *proedria* at all the contests that the city holds, and the other rights that are granted to other *proxenoi* and benefactors. The treasurers shall inscribe this decree on two steles, and place one in the temple of Apollo at Delphi, and the other in Chios.

The city of Delphi crowns the *hieromnemon* Hermokles of Chios, the son of Phainomenos, with a wreath of laurel."

▪ *FD III 1, 49 (160 BC)*

θεός·| ἔδοξε τᾷ πόλει τῶν Δελφῶν· ἐπειδὴ Θράσων καὶ Σωκράτης Πάτρωνος Αἰγυρᾶται παραγενόμενοι ποθ' ἄμὲ ἐπιδείξεις ἐποίησαντο τῷ θεῷ διὰ τῶν λυρικῶν συστημάτων προφερόμενοι [τ]ῶν ἀρχαίων ποιητῶν ἃ ἦν πρέποντα ποτὶ τε τὸν θεὸν καὶ τὰν πόλιν ἀμῶν, φιλοτιμίας καὶ σπουδᾶς οὐθὲν ἐλλείποντες, ἔτι δὲ καὶ τὰν ἑνδαμίαν καὶ τὰν ἀναστροφὴν [ἐ]ποίησαντο ἀξίαν αὐτοσαυτῶν τε καὶ τᾶς πόλιος ἀμῶν· ἀγαθᾷ τύχαι δεδόχθαι τᾷ πόλει τῶν Δελφῶν ἐπαινέσαι Θράσωνα καὶ Σωκράτην ἐπὶ τᾷ αἰρέσει ἃι τυγχάνοντι ἔχοντες ἐν τῷ ἐπιταδεύματι· εἴμεν δὲ αὐτοὺς προξένους τε καὶ εὐεργέτας τᾶς πόλιος καὶ αὐτοῦ[ς] καὶ ἐκγόνους αὐτῶν· ὑπάρχειν δὲ αὐτοῖς ὅσα καὶ τοῖς ἄλλοις προξένοις καὶ εὐεργέταις.¹⁰ ἄρχοντος Ἀνδρονίκου τοῦ Φρικίδα, βουλευόντων Εὐαγόρα, Καλλιάχου, γραμματεύοντος Εὐαγγέλου.

"God. It was resolved by the Delphians: since Thrason and Sokrates from Aigeira, the sons of Patron, when came to us gave demonstrations for the god applying the melodic and harmonic systems (i.e. intervals and scales) of the lyric poets, presenting what of the ancient poets fits to the god and to our city, lacking nothing in their zeal and conduct; also they carried out their stay and conduct in a manner that is worthy of themselves and of our city; with good fortune it is resolved by the city of Delphi to praise Thrason and Sokrates for the inclination that they happen to have in their profession; they shall have the status of *proxenoi* and benefactors of the city, for both themselves and their descendants; and that they shall have the other rights that are granted to other *proxenoi* and benefactors. Under the archon Andronikos, son of Phrikidas, the members of the *boule* Euagoras and Kallimachos, and the secretary Euangelos."

▪ *Syll³ 703 (118 BC)*: θεός τύχαν ἀγαθάν·| ἔδοξε τᾷ πόλει τῶν Δελφῶν ἐν ἀγορᾷ τελείῳ σὺν ψάφοις ταῖς ἐννόμοις· ἐπειδὴ Κλεόδωρος καὶ Θρασύβουλος οἱ Θεοξενίδα Φενεᾶται παραγενόμενοι ποθ' ἄμὲ ἐπιδείξεις ἐποίησαντο τῷ θεῷ διὰ τὸς μουσικὰς τέχνας, ἐν αἷς καὶ εὐδοκίμουν, προφερόμενοι ἀριθμοὺς τῶν ἀρχαίων ποιητῶν, οἳ ἦσαν πρέποντες ποτὶ τε τὸν θεὸν καὶ τὰν πόλιν ἀμῶν ἔτι δὲ καὶ τὰν ἑνδαμίαν καὶ ἀναστροφὴν¹⁰ καὶ διδασκαλίαν τῶν παιδῶν ἐποίησαντο ἀξίως αὐσωτῶν τε καὶ τᾶς ἰδίας πατρίδος καὶ τᾶς ἀμετέρας πόλιος, vac.2 ἀγαθᾷ τύχαι, δεδόχθαι τᾷ πόλει τῶν Δελφῶν ἐπαινέσαι Κλεόδωρον καὶ Θρασύβουλον ἐπὶ τε τᾷ ἀναστροφῇ καὶ τᾷ φιλοτιμίᾳ ἃι¹⁵ τυγχάνοντι ἔχοντες ἐν τῷ ἐπιταδεύματι, καὶ εἴμεν αὐτοῖς καὶ ἐκγόνοις παρὰ τᾶς πόλιος τῶν Δελφῶν προξενίαν, προμαντείαν, προδικίαν, ἀσυλίαν, ἀτέλειαν, προεδρίαν ἐμ πᾶσι τοῖς ἀγῶνις οἷς ἃ πόλις τίθητι, εἴμεν δὲ αὐτοῖς καὶ γᾶς καὶ οἰκίας ἐνκτησιν καὶ τὰ ἄλλα²⁰ τίμια πάντα, ὅσα καὶ τοῖς ἄλλοις προξένοις καὶ εὐεργέταις τᾶς πόλιος τῶν Δελφῶν. ἄρχοντος Ἀμύντα, βουλευόντων τὰν πρώταν ἐξάμηνον Κλέωνος τοῦ Διονυσίου, Ξενοκρίτου τοῦ Στησιμένους, γραμματεύοντος Μνασιδάμου τοῦ Ξενοκρίτου.

"God, with good fortune. It was resolved by the city of Delphi, in full assembly with votes as prescribed by law: since Kleodoros and Thrasyboulos from Pheneos, sons of Theoxenidas, when came to us delivered demonstrations for the god through the musical art, in which they were highly esteemed, presented the rhythmic patterns of the ancient poets which were appropriate to the god and to our city and conducted their stay, their behavior, and served a lesson to the children in a honorable way for themselves, for their fatherland, and for our city; with good fortune, it is resolved by the city of Delphi to praise Kleodoros and Thrasyboulos for their conduct and goodwill that they happen to show in their profession; and they shall be granted by the city of Delphi, both for themselves and for their descendants, proxeny, priority in access to the oracle, priority in receiving justice, inviolability, freedom from taxes, and *proedria* at all the contests that the city holds; they shall also have the right to own land and buildings, and all the other honors that are given to the other *proxenoi* and benefactors of the city. Under the archon Amyntas, the members of the *boule* for the first six months Kleon son of Dionysios and Xenokritos son of Stesimenes, and the secretary Mnasidamos son of Xenokritos."

Delphi - Delos

▪ *FD III 3, 128 (200-175 BC)*

Σάτυρος Εὐμένου Σάμιος·| τούτῳ πρώτῳ συμβέβηκεν μόνῳ| ἄνευ ἀνταγωνιστῶν ἀυλῆσαι τὸν ἀγῶνα καὶ ἀξιοθέντα ἐπιδοῦναι τῷ θεῷ καὶ τοῖς Ἑλλησι μετὰ τὸν γυμνικὸν τῆι θυσίᾳ ἐν τῷ σταδίῳ τῷ Πυθικῷ

ἄισμα μετὰ χοροῦ| Διόνυσον καὶ κιθάρισμα ἐκ Βακχῶν| Εὐριπίδου.

“Satyros from Samos, son of Eumenes. It happened to him for the first time to play the *aulos* alone without competitors at the ἀγών and, being regarded worthy, to offer to the god and the Greeks, after the athletic contest during the sacrifice in the Pythian stadium, the *Dionysos*, song with the chorus, and a song on the kithara from the *Bacchae* of Euripides.”

▪ *IG XI, 4 1079* (post 166 BC)

in corona laurea ὁ δῆμος| ὁ Δηλί(ω[ν])| Σάτυρον| Εὐμένους|⁵ Σάμιον.

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