Pausanias
Description of Greece

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PREFACE

The present work was originally intended to be a plain translation of the text of Spiro. After a time I was requested by the Editors of the Loeb series to add a few notes, dates, maps, etc., so that the Tour might be more intelligible to English readers. Fully aware of the difficulties and dangers of the plan, I have nevertheless tried my best to choose from a vast quantity of material just those scraps of information which an English reader would need most. A few of the notes are printed at the side and foot of the page; most of them, together with the maps and plans, are reserved for the Index, which it is hoped to make a "companion" to Pausanias.

The transliteration of Greek names has been a matter of difficulty. The only way to avoid inconsistencies is to transliterate letter for letter without attempting either to Latinize or to Anglicize. To follow the rules adopted in the Loeb series without occasional inconsistencies is impossible, especially as the number of names given by Pausanias is so vast;
here again I can only say that I have tried my best.

The text of Spiro has rarely been altered. A few of the most plausible conjectures, generally though not always adopted by Spiro, have been assigned to their authors in footnotes.

In my translation I have not distinguished between "Medes" and "Persians," or "Ilium" and "Troy." It is rather deceptive to an English reader to do so, and the Greek scholar can easily tell from the original which word in each case was used by Pausanias.

I have to acknowledge much kind help. Especially am I indebted to my friend Mr. A. W. Spratt, Fellow of St. Catharine's College, for his careful reading of the proofs. Professor Ridgeway and my colleague, Mr. R. B. Appleton, have given invaluable criticism and advice.

W. H. S. J.
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INTRODUCTION

LIFE OF PAUSANIAS

About Pausanias we know nothing except what we can gather from a few scattered hints in his own Tour of Greece. In book v. xiii. § 7 he mentions "the dwelling among us of Pelops and Tantalus," and "the throne of Pelops on Mount Sipylus." It is a fair inference that Pausanias was a native of Lydia. His date we can fix with tolerable certainty. In v. i. § 2 he says that two hundred and seventeen years had passed since Corinth was repeopled. Now Corinth was restored in 44 B.C., so that Pausanias was writing his fifth book in 174 A.D. Again, in vii. xx. § 6, he tells us that in his account of Attica he did not mention the Odeum of Herodes because it was not yet built at the time of writing; but we happen to know that it was built during the time of the Antonines. These emperors Pausanias knows as "the first Antonine" and "the second Antonine," and he mentions a war of the latter against the Germans and Sauromatae. This war began in 166 A.D., and the emperor triumphed in 176 A.D.
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He does not mention the death of "the second Antonine," which took place in 180 A.D.

Of the character of Pausanias we know very little. His work is that of a commonplace mind, which accepts the conditions of the period in which it finds itself as the best possible outcome of an unhappy past. Without being a scientific critic, Pausanias can reject the improbable or relate it with a caveat lector. He is transparently honest, with no axe to grind and no object to be gained by intentional inaccuracy. His book exhibits no enthusiasms, either of love or of hate, but throughout it there is manifest a quiet admiration for the beauties and glories of Greece.

THE STYLE OF PAUSANIAS

The style of Pausanias is simple and unpretentious. The matter of the work does not lend itself to literary embellishment, and, with two exceptions, the narrative unfolds itself plain and unadorned. The first exception is that Pausanias, like other Hellenistic writers, often indulges in curiously verbose and tortuous expressions to represent very simple ideas; the second is his fondness for transpositions of words, which are sometimes so violent as to throw doubt upon the sense.

The translator is sometimes troubled by what appears to be carelessness in the use of prepositions.
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It is impossible, for example, to decide positively in many cases whether ἄνω means "above" or "beyond." Another source of ambiguity is the use of ἵπτε with the dative case, of which Pausanias is very fond. But ἵπτε with the dative may have, among others, the following meanings:

(1) In addition to;
(2) Next to, close to, at, near;
(3) On the top of;
(4) In the case of.

Now in topographical descriptions the use of prepositions with local meanings should be very strict and precise, and it is rather unfortunate that Pausanias employs this construction of ἵπτε so frequently, as the translator is often uncertain which meaning to choose, and an error may make a serious change in the sense of a passage.

Another ambiguity, occurring several times in Pausanias, is of less account, as it does not seriously affect the sense, but it may be of some interest to grammarians. Pausanias is fond of using a past tense when in many cases the natural tense in English is the present. The reason is sometimes because the writer is thinking of the time when he visited a locality, or investigated a problem, sometimes because he places himself in the position of his readers. Occasionally the past tense appears to be of the "momentary" type. In each case the
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translator has to decide which course is the best—to use a past tense in English,\(^1\) to use the present, or to paraphrase.

THE TOUR

The work of Pausanias is far from being a complete description of ancient Greece. Many points which a modern reader would be interested in are either passed over altogether or else dismissed in the fewest possible words. Geological features, scenery, the general appearance of cities and villages, the state of agriculture and of trade, the power and efficiency of the country—all these things, which nowadays are objects of concern to an author, occupy a very small part of the narrative of Pausanias. To some extent these omissions are due to the differences between ancient taste and modern taste. The Greeks, for example, and indeed ancient peoples generally, appreciated scenery less than we do. But the chief reason for the peculiar character of the Tour is that Pausanias wrote for a limited public, which took little interest in such matters as industrial and economic questions. The reader he

\(^{1}\) I have retained the past tense in i. vi. § 1, i. xii. § 2, i. xxix. § 10 (ἐπηλθεν), and in i. xxxiii. § 3 (ἐλθον, ἀπεδεχόμην), as referring to the time when Pausanias was making his inquiries, but it would perhaps be more natural to use the English present in all cases. The tense of ἐπηλθεν reminds one of the colloquial English, "I am sending the photograph, because I thought you would like to see it."
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has in mind is the tourist, who visited Greece for pleasure. It is interesting to observe that even in the second century A.D. there were not a few who travelled for the sake of sight-seeing. We have as evidence not only the work of Pausanias, but also the many references in it (some nineteen in all) to the *ciceroni* (ἐκηγγείαι) who conducted visitors over the various districts and showed them the sights, adding a running commentary of legend and gossip. Pausanias himself was one of these tourists, and he appears to have explored the country with some thoroughness.

A modern reader of Pausanias is disappointed because the information given is often so scanty, and of such a nature, that he cannot successfully visualize the place or object that is being described. This dryness of the narrative, this enumeration of sights without adequate description, indicates that Pausanias meant his work to be a guide-book to accompany the tourist on his travels and to show him what to look for; he had no intention of giving information which could be obtained by a glance on the spot.

I have spoken of the omissions of Pausanias; what kind of information is he careful to include? Towns, villages, roads, rivers, mountains and bays are given with some completeness. Fountains, and water

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1 See i. xiii. § 8, xxxiv. § 4, xxxv. § 8, xli. § 2, xlii. § 4; ii. ix. § 7, xxiii. § 6, xxxi. § 4; iv. xxxiii. § 6; v. vi. § 6, x. § 7, xv. § 10, xviii. § 6, xx. § 4, xxi. §§ 8 and 9, xxiii. § 6; vii. vi. § 5; ix. iii. § 3.
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supply generally, theatres and race-courses are often mentioned. But his main interest lies in sanctuaries, statues, tombs, and the legends connected therewith. We notice moreover that, like the tourist of modern days, he devotes his attention to superficial details rather than to truly artistic qualities. When describing a statue Pausanias will tell us that it is "worth seeing" for its size or grace, but he rarely gives a critical appreciation of it. Interspersed among the descriptions of places and buildings are myths and legends, scraps of folklore and history, oracles and prophecies—in fact, odds and ends of all sorts. Sometimes, particularly when Pausanias turns aside to history, these digressions are of great length, and seriously interrupt the main thread of the narrative. Peculiarities of ritual are regularly given when they might strike the visitor as odd. Pausanias has a voracious appetite for names. It may safely be said that he never omits to mention one if he can give it. Artists, builders, those who have dedicated votive offerings, figures in history and legend, catalogues and genealogies, appear in great

1 It was natural for a Greek writer to lay stress upon water, that precious necessity in southern lands. But other creature comforts for the traveller Pausanias ignores; he does not even inform his readers where a night's lodging could be obtained.

2 In a modern work they would either not appear at all, the reader being referred to other books, or they would be inserted as notes or appendices. The form of an ancient book and the difficulties of reference in ancient times account for many artistic defects in the old writers.
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profusion. To us these names are dull enough, but to Greek ears they came fraught with pleasing and romantic associations derived from the stories of childhood, from the national poetry and sagas, and from the hymns sung at religious festivals.

Pausanias appears to have gathered most of his topographical knowledge from his own travels, but he doubtless used in places the works of his predecessors, while his historical information is fairly reliable, being generally derived from good sources.

SUMMARY OF BOOKS I AND II

The regions described in the first two books of Pausanias are, roughly, Attica, Megaris, Corinth and Argolis. The chief places to which the reader is conducted are Sunium, Laurium, the Peiraeus, Athens and its neighbourhood, Marathon, Oropus, the islands Patroclus, Hélēna and Salamis, Eleusis, Megara, Nisaēa and Megaris, Corinth, the Isthmus, Lechæum, Cenchreæ, Acrocorinthus, Sicyon, Tītane, Phlius, Cleonæ, Argos, Mycënae, Ornëae, Tiryns, Epidaurus, Aegina, Troezen, Hermione and its neighbourhood. The way in which Pausanias describes a place can be seen from an analysis of the first five chapters of the second book. The origin of the name Corinth; the Isthmus and what is on it; the harbours of Corinth; the tombs on the way to Corinth from Cenchreæ; the sights in Corinth itself—the
sanctuary of Artemis Ephesia and the images of Dionysus, the temple of Fortune, the sanctuary of all the gods, the fountain and the statues by it, the market-place with its bronze Athena and the temple of Octavia above it—the road from the market-place to Lechaem and the sights on it, the chariots of Phaethon and the Sun, the bronze Heracles, Peirene, the enclosure of Apollo, the statues of Hermes, Poseidon, Leucothea and Palaemon; the baths and wells of Corinth; the road from Corinth to Sicyon with the temple of Apollo, the well of Glauc, the Odeum, and the tomb of Medea's children; the legend of Medea; the temple of Athena the Bridler and the legend of Bellerophon; the other early kings of Corinth; the theatre and the Heracles of Daedalus; the sanctuary of Zeus Capitolinus; the old gymnasium and the temples of Zeus and of Asclepius; the Acrocorinthus, with enclosures of Isis and Serapis, altars to the Sun, Necessity and Force, temples of the Mother of the gods, the Fates, Demeter, Hera Bunaëa and Aphrodite, the spring behind the last and the legend about it; the Teneatic gate and the sanctuary of Eileithyia; the burnt temple on the way to Sicyon. Pausanias then passes on to the Sicyonians and their city.

The general method of description seems to be to describe the road to some central spot, such as the market-place, and to make this a starting point. Pausanias first gives the chief objects of interest at his centre, and then, taking in turn the chief roads xvi
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leading from it, describes the sights to be seen along each, returning after a while to the starting point to begin again with a fresh road.

He does not profess to give an exhaustive account. "From the beginning my narrative has picked out of much material the things that deserve to be recorded."¹ Such is the rule governing his work; he commends himself for adopting it, and promises never to break it.²

GREEK RELIGION

It will be seen that most of the sights noted by Pausanias had religious associations. Indeed, in the eyes of a Greek, everything that he could not explain, everything that puzzled or awed him, was of divine origin, and in those early and pre-scientific days the realm of the unexplained was a large one. A Greek instinctively personified the forces, powers and processes of nature, both of the animate and of the inanimate world, and this personification nearly always resulted in assigning to these aspects of nature human forms endowed with divine and miraculous characteristics, that is, in the creation of anthropomorphic gods and goddesses.

Greek religion is of disputed origin, or origins, but it is certainly a complex. It consists of several different kinds of belief, with some of which the

¹ I. xxxix. § 3. ² III. xi. § 1.
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reader of Pausanias ought to be familiar. Three of them, at least, must be briefly noticed.

First there is ancestor worship, the payment of divine honours to "heroes." These divinities were on a lower level than the "gods,"¹ and some modern scholars plausibly conjecture that the worship of them was the native religion² of the primitive inhabitants of the country, who were conquered just before the dawn of Greek history by a race from the North, who introduced the "gods." Be this as it may, the hero depended on his descendants for sustenance to enable him to enjoy such existence as fell to his lot, and it was therefore their bounden duty to pay him the traditional honours if they wished to keep his friendship. The ritual of this service is expressed in Greek by a special verb, ἵραγικευ.³ The offerings to a hero were not burnt; the sweet savour ascending to heaven was for the "upper gods." The dead hero in the ground was nourished by drink and food, especially by the blood

¹ Sometimes a "hero" became a "god" in course of time. Instances of such a change are (probably) Asclepius and Heracles. See, e.g. Pausanias ii. x.

² One of the strongest pieces of evidence in support of this theory is derived from the methods of disposing of the dead. Archaeology tells us that the primitive inhabitants buried their dead, and were therefore likely to conceive of them as living a ghostly existence underground near their family; the Achaeans of Homer, supposed to be the later conquerors, burned their dead, and therefore were likely to believe that the spirits of the departed left the scene of their earthly activities to take up their abode in a distant Hades.

³ To sacrifice to a "god" was θυεῖν.
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of victims, sent down to him through his grave. Usually the sacrifice was not shared in by the worshippers, but was all sacred to the hero. The shrine of the hero was called an ἔραμον.

Early in Greek history, probably during the eighth and seventh centuries B.C., there spread through Greece a religious movement to which the name Orphism, a name derived from the Orpheus of legend, has been given. Orphism taught that man was a creature of sin and defilement, that the body was the prison of the soul, and that by ceremonial purification the soul could win a more blessed existence in the world to come. This movement found concrete expression in the "mysteries," initiation in which was sought by those who were depressed by a consciousness of sin or by the awful facts of life and death. Mysteries were associated with the worship of the dead and with various deities, but especially with Demeter and her worship at Eleusis. The ritual, if we may judge from the little we know about it, was trivial and absurd, but there can be no doubt that it did much to satisfy the emotional side of the religious instincts of the Greeks. Its modern analogue is perhaps the Salvation Army.

1 Pausanias mentions, e.g., mysteries of Demeter, of the Great Gods, and of a hero Dryops.
2 The Greeks were careful not to divulge the holy secrets. We know however that they were acts, ritual and perhaps pantomime, rather than a liturgy of words.
3 Any parallel is bound to be unfair and misleading, as the evangelicalism of religious bodies like the Salvation Army is
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Thirdly, we have as a component of Greek religion nature-worship, the deification of physical forces and physical impulses. The instinct which created the fairies, brownies, elves and mermaids of our own legends gave to the Greeks that wonderful hierarchy,\(^1\) with the nymphae and muses at one end and Zeus, the king of the gods, at the other. Round their names there gradually grew a matchless mythology, which was at once the inspiration and the theme of the best Greek art. Maintained by the state, although often helped by private gifts and benefactions, the more honourable of these cults, in spite of their obvious drawbacks, not only afforded an outlet for religious devotion, but also presented to the Greek mind idealised conceptions of man's activities and aspirations. Anthropomorphism, with all its defects,\(^2\) provides the worshipper with a deity that he can understand, to whom he

pure and spiritual, and, unlike any form of Greek religion, is closely connected with a strict moral code. But there are certain close resemblances, only to be explained by the fact that religious emotion does not differ much from age to age and seeks to express itself by the same or similar channels.

\(^1\) It is not implied that all \(\theta\epsilon\omega\) originated in nature-worship, but only that such worship is an important factor in this part of Greek religion. Although Greek religion has many aspects, it must not be thought that these are altogether separate and unconnected. The exact relations, however, that they bear to one another are largely a matter of conjecture.

\(^2\) These defects are largely due to the conservatism of religious traditions, which preserve and pass on to the future the ideals of a less developed, less moral, past.

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can attribute, sometimes indeed his vices, but more often his noblest virtues, raised to a height they never attain in the actual, workaday world. A conception like that of Athena, once thoroughly established, grew; poets and sculptors purified and enriched it, and the religious consciousness of the worshipper, deepening ever from age to age, gave to it a fuller and nobler significance. It was to art that religion owed most; indeed, art exerted that purifying influence which is exerted on modern religions by the development of the moral sense. The grandeur of the Parthenon and the majesty of the Athena of Pheidias could not fail to awake in Athenian hearts loftier notions both of divinity and of womanhood.

The ritual that formed part of the worship of a "god" differed from the ritual of "hero" worship. The offering, or rather a part¹ of it, was burnt, so as to send a sweet smell to the deity above; after the sacrifice, the rest of the victim formed part of a feast shared in by both worshippers and priest.

Even this brief summary of Greek religion must not entirely omit the ceremonies of riddance, ritual by which the Greeks tried to ward off evil influences which they did not attempt to personify. These rituals often had affinities to magic, and are perhaps the most primitive and degraded element in Greek

¹ The thigh-bones wrapped in fat.
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belief. Probably the Thesmophoria and the Lithobolia (Stoning) were ceremonies of this type.

Finally, we have the cults that were imported late, those for example of Isis and Serapis, signs of the close connexion between Greece and Egypt, and also those of the Roman emperors, to whom every subject of the Roman empire was expected to pay his respects.

There were no sermons and few prayers in Greek worship. Its object was, not to edify the worshipper, but to persuade the god or goddess to grant a favour. The chief means employed of persuading the deity were burnt sacrifice, processions, dances and hymns.

It should be noticed that there was no priestly caste. Many of the priesthoods were held by girls or women, and, with very few exceptions, no ministers of the gods laid any claim to peculiar sanctity. There were indeed diviners, who were more skilled than ordinary men in interpreting omens or in discovering the intentions of heaven, but, on the whole, Greek religion was singularly free from priestcraft of any kind.

SURNAMES OF GODS

Any reader of Pausanias will be struck by the number of epithets or surnames attached to the names of certain gods. The following is a list of

1 Possibly there was most priestcraft in the oracles, especially that at Delphi, and in the mysteries.

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the chief divinities he mentions with the number of surnames given to each:

<table>
<thead>
<tr>
<th>Deity</th>
<th>Surnames</th>
</tr>
</thead>
<tbody>
<tr>
<td>Aphrodite</td>
<td>27</td>
</tr>
<tr>
<td>Apollo</td>
<td>58</td>
</tr>
<tr>
<td>Ares</td>
<td>4</td>
</tr>
<tr>
<td>Artemis</td>
<td>64</td>
</tr>
<tr>
<td>Asclepius</td>
<td>10</td>
</tr>
<tr>
<td>Athena</td>
<td>59</td>
</tr>
<tr>
<td>Core</td>
<td>6</td>
</tr>
<tr>
<td>Demeter</td>
<td>26</td>
</tr>
<tr>
<td>Dionysus</td>
<td>27</td>
</tr>
<tr>
<td>Dioscuri</td>
<td>2</td>
</tr>
<tr>
<td>Fortune</td>
<td>3</td>
</tr>
<tr>
<td>Hera</td>
<td>18</td>
</tr>
<tr>
<td>Heracles</td>
<td>11</td>
</tr>
<tr>
<td>Hermes</td>
<td>15</td>
</tr>
<tr>
<td>Muses</td>
<td>2</td>
</tr>
<tr>
<td>Nymphs</td>
<td>10</td>
</tr>
<tr>
<td>Pan</td>
<td>4</td>
</tr>
<tr>
<td>Poseidon</td>
<td>18</td>
</tr>
<tr>
<td>Sleep</td>
<td>1</td>
</tr>
<tr>
<td>Zeus</td>
<td>67</td>
</tr>
</tbody>
</table>

Pausanias gives no surnames of Cronus, Hephaestus, # Leto, Pluto, or of the Graces.

The mere number of epithets attached to a deity is a fair test of the power of his cult to appeal to the religious instinct. But a closer examination of them will enable a reader to appreciate passages in Pausanias which otherwise may be almost meaningless.

Many of the epithets merely refer to the city or place in which the cult was established. Thus Artemis was called Brauronian, Ephesian, Munychian and Tauric; Poseidon was Heliconian, Isthmian, Onchestian, Taenarian.

Other surnames are derived from the names of animals. In many cases, without a doubt, the deity was originally an animal, or at any rate manifested himself in the form of an animal; while in other
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cases the epithet merely refers to some legend about the deity. Examples are:—

Apollo . . . Wolf-god.
Apollo . . . Locust-god.
Athena . . . Horse-goddess.
Zeus . . . Cuckoo-god.
Artemis . . . Goat-goddess.

Not a few surnames are taken from the names of plants sacred to the deity, for instance, Demeter Grass and Dionysus Ivy.

A great number of epithets refer to some mode in which the divine power manifests itself, or to an aspect or characteristic of the deity, either (a) general or (b) peculiar to a particular time or place. Thus Zeus was:—

Lord of Thunderbolts.
Lord of Dust.
Cleanser.
Gracious.
Saviour.

Apollo was:—

Lord of Embarking.
Lord of Streets.
Healer.

Again, the surname may mark the supplanting of one deity by another, as Artemis supplanted Dictynna, the Goddess of Nets, Apollo Carneüs, and Hermes (apparently) a hero Aeptytus. In other
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cases the epithet perpetuates some detail of a legend (Athena Trumpet), of a temple (Athena of the Bronze House), or even of a type of image (Athena Sharp-sighted). In a great number of cases the meaning can only be guessed at, or has been entirely lost.
A FEW SYNONYMS

There are a few synonyms, mostly with religious associations, a short discussion of which will not be out of place here.

(1) ἵππος: hero-shrine or "chapel," the temple of a hero or demi-god.

ἱερόν: sanctuary, the holy ground belonging to a god or (sometimes) a hero,¹ and generally containing a temple.

ναός: temple, the actual building. It is sometimes used of a hero-shrine.²

περίβολος, τέμενος: precinct, sacred enclosure. It is hard to distinguish between these two words. Perhaps the former looks more to the boundaries of the precinct, the latter to the space enclosed. Usually the words are used of ἱερό without a ναός.³

(2) ξύλον: wooden image of a god. Statues of wood are older than those of metal or stone.

ἀγαλμα: image, statue, generally of a god. It might be translated "idol" were it not for the superstitious associations of this word.

ἀνδριάς: statue of a man. This word has no religious associations, and in this way can be distinguished from ἀγαλμα.

εἰκών: portrait, likeness, often identical in meaning with ἀνδριάς.⁴

ἔδος: used only once in Pausanias, of a statue of Aphrodite.⁵

(3) τάφος: grave, burying-place.

μνήμα: tomb, memorial, monument. The word therefore suggests more than τάφος, though the two are sometimes identical.⁶

¹ III. xv. §3.
² III. xv. §7.
³ But sometimes a τέμενος has a ναός, II. xxiii. §7.
⁴ See, e.g., III. xvii. §7 and III. xviii. §1.
⁵ II. xx. §8.
⁶ III. xv. §§2 and 3.

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THE MANUSCRIPTS OF PAUSANIAS

There are many MSS. of Pausanias, but all are late. They have been divided into three classes, of which the best representatives are:

(1) P, a manuscript written in the year 1491 A.D. It is now in Paris, and is known as Parisinus 1410.

Pd, known as Parisinus 1411.

Fa, now at Florence, and known as Laurentianus 56. 10.

Fb, also at Florence, and known as Laurentianus 56. 11.

(2) L, now at Leyden, known as Lugdunensis 16. K.

(3) V, now at Vienna, known as Vindobonensis 23.

M, now at Moscow, known as Mosquensis 194.

Vn, now at Venice, known as Venetus 413.

Lb, now at Leyden, known as Lugdunensis 16. L.

The first two groups are closely connected, while the third has given us the “vulgate” or common text. It does not seem likely that a further study of the MSS. will, of itself, do much to clear away the blemishes that still disfigure the text of Pausanias. The chief blemishes are gaps in the text, where the manuscript tradition fails us entirely. Conjectures may sometimes fill these gaps plausibly, but obviously no great trust can be reposed in them.
EDITIONS AND TRANSLATIONS

The following are the chief editions of Pausanias:—

1516 (Venice), M. Musurus.
1550 (Basle), A. Loescher.
1613 (Hanover), G. Xylander.
This is one of the best early editions.
1794–6 (Leipzig), Jo. F. Facius.
1822–8 (Leipzig), C. G. Siebelis.
1826–7 (Berlin), I. Bekker.
1838 (Leipzig), J. H. C. Schubart et Chr. Walz.
1845 (Paris), L. Dindorf.
1853 (Leipzig), J. H. C. Schubart.
1896-1910 (Leipzig), H. Hitzig, H. Bluemner.
1903 (Leipzig), F. Spiro.

The English Translations are:—

1794 (London), T. Taylor.
1886 (London), A. R. Shilleto.
1898 (London), J. G. Frazer.

The last has a monumental commentary, and is the standard work of reference in English.

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DESCRIPTION OF GREECE

BOOK I—ATTICA
ΠΑΥΣΑΝΙΟΥ
ΕΛΛΑΔΟΣ ΠΕΡΙΗΓΗΣΕΩΣ
Α'

ΑΤΤΙΚΑ

1. Τὴς ἦπεϊρου τῆς Ἑλληνικῆς κατὰ νῆσους τὰς Κυκλάδας καὶ πέλαγος τὸ Ἀἰγαῖον ἄκρα Σούνιον πρόκειται γῆς τῆς 'Αττικῆς· καὶ λιμὴν τε παραπλεύσαντί την ἄκραν ἐστί καὶ ναὸς Ἀθηνᾶς Σουνιάδος ἐπὶ κορυφῇ τῆς ἄκρας. πλέοντι δὲ ἐστὶ τὸ πρόσω Δαύριον τέ ἐστιν, ἐνθα ποτὲ Ἀθηναῖοι ἤρθαν ἀργύρου μέταλλα, καὶ νήσος ἔρημος οὐ μεγάλη Πατρόκλου καλομέγη· τεῖχος γάρ σκοτομήσατο ἐν αὐτῇ καὶ χάρακα ἐβάλετο Πάτροκλος, οὗ τριήρεσιν ὑπέπλευς ναύαρχος Αἰγυπτίας, ὁς Πτολέμαιος ὁ Πτολεμαίος τοῦ Δάγου τιμωρεῖν ἄστειλεν Ἀθηναίοις, ὅτε σφίσαν Ἀντίγονος ὁ Δημητρίου στρατιά τα ἑσπεριδερήματα ἐβάλετε τὴν χώραν καὶ ναυσίν ἄμα ἐκ θαλάσσης κατείργην.

2. 'Ὅ δὲ Πειραιαῖν ἔδημος μὲν ἦν ἐκ παλαιοῦ, πρότερον δὲ πρὶν ἡ Θεμιστοκλῆς Ἀθηναῖοι ἦρξαν ἐπίνειον οὐκ ἦν. Φαληρὸν δὲ—ταύτη γὰρ ἐλάχιστον ἀπέχει τῆς πόλεως ἡ θάλασσα—.
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DESCRIPTION OF GREECE

BOOK I

ATTICA

I. On the Greek mainland facing the Cyclades Islands and the Aegean Sea the Sunium promontory stands out from the Attic land. When you have rounded the promontory you see a harbour and a temple to Athena of Sunium on the peak of the promontory. Farther on is Laurium, where once the Athenians had silver mines, and a small uninhabited island called the Island of Patroclus. For a fortification was built on it and a palisade constructed by Patroclus, who was admiral in command of the Egyptian men-of-war sent by Ptolemy, son of Ptolemy, son of Lagus, to help the Athenians, when Antigonus, son of Demetrius, was ravaging their country, which he had invaded with an army, and at the same time was blockading them by sea with a fleet.

The Peiraeus was a parish from early times, though it was not a port before Themistocles became an archon of the Athenians. Their port was Phale-rum, for at this place the sea comes nearest to
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tούτο σφισίν ἔπιτεινον ἦν, καὶ Μενεσθέα φασὶν αὐτόθεν ταῖς ἱπποῖν ἔς Τροίαν ἀναχθῆναι καὶ τούτου πρότερον. Θησέα δώσοντα Μίνυ φίλας τῆς Ἀνδρόγεω τελευτῆς. Θεμιστοκλῆς δὲ ὡς ἤρξε—τοῖς τε γὰρ πλέονσιν ἐπιτηδειότεροι ὁ Πειραιαῦς ἐφαίνετα οἱ προκείσθαι καὶ λιμένας τρεῖς ἀνθ’ ένος ἔχειν τοῦ Φαληροῦ—τούτο σφισίν ἐπίνειον εἶναι κατεσκεύαστον καὶ νεώς καὶ ἐς ἐμὲ ἦσαν ὅλκοι καὶ πρὸς τῷ μεγίστῳ λιμένι τάφος Θεμιστοκλέους. φαίνει γὰρ μεταμελήσαι τῶν ἐσ Θεμιστοκλέα Ἀθηναίοις καὶ ὡς οἱ προσήκοντες τὰ ὡστὰ κομίσανεν ἐκ Μαγνησίας ἀνελόντες· φαίνονται δὲ οἱ παῖδες οἱ Θεμιστοκλέους καὶ κατελθόντες καὶ γραφήν ἐς τῶν Παρθενὼν ἀναδέντες, ἐν ἡ Θεμιστοκλῆς ἔστι γεγραμμένος. 3 θέας δὲ ἄξιον τῶν ἐν Πειραιεῖ μάλιστα Ἀθηνᾶς ἐστὶ καὶ Δίδος τέμενος· χαλκοὺ μὲν ἀμφότερα τὰ ἀγάλματα, ἔχει δὲ ὁ μὲν σκήπτρον καὶ Νίκην, ἢ δὲ Ἀθηνᾶ δόρυν. ἐνταῦθα Λεωσθένην, ὅς Ἀθηναῖοι καὶ τοῖς πάσιν Ἐλλησιν ἡγούμενος Μακεδόνας ἐν τε Βοιωτοῖς ἐκράτησε μάχη καὶ αὐθείς ἔξω Θερμοπυλῶν καὶ βιασάμενος ἔς Δάμιαν κατέκλεισε τὴν ἀπαντικρὺ τῆς Οἰτῆς, τούτον τὸν Λεωσθένην καὶ τοὺς πάιδας ἔγραψεν Ἀρκεσίλαος. ἐςτὶ δὲ τῆς στοὰς τῆς μακρὰς, ἐνθα καθέστηκεν ἀγορὰ τοῖς ἐπὶ θαλάσσης—καὶ γὰρ τοῖς ἀπωτέρῳ τοῦ λιμένος ἐστὶν ἐτέρα—, τῆς δὲ ἐπὶ θαλάσσης στοὰς ὁπισθὲν ἐστάσι Ζεὺς καὶ Δήμος, Δεωχάρους ἔργον. πρὸς δὲ τῇ θαλάσσῃ Κόινων ὁκοδόμησεν Ἀφροδίτης ἱερον, τριήρεις Δακεδαιμονίων κατεργασάμενος περὶ Κυίδου τὴν ἐν τῇ Καρικῇ χερσονήσῳ. Κυίδου γὰρ τιμῶσιν
ATTICA, 1. 2–3

Athens, and from here men say that Menestheus set sail with his fleet for Troy, and before him Theseus, when he went to give satisfaction to Minos for the death of Androgeos. But when Themistocles became archon, since he thought that the Peiraeus was more conveniently situated for mariners, and had three harbours as against one at Phalerum, he made it the Athenian port. Even up to my time there were docks there, and near the largest harbour is the grave of Themistocles. For it is said that the Athenians repented of their treatment of Themistocles, and that his relations took up his bones and brought them from Magnesia. And the children of Themistocles certainly returned and set up in the Parthenon a painting, on which is a portrait of Themistocles. The most noteworthy sight in the Peiraeus is a precinct of Athena and Zeus. Both their images are of bronze; Zeus holds a staff and a Victory, Athena a spear. Here is a portrait of Leosthenes and of his sons, painted by Arcesilas. This Leosthenes at the head of the Athenians and the united Greeks defeated the Macedonians in Boeotia and again outside Thermopylae, forced them into Lamia over against Oeta, and shut them up there. The portrait is in the long portico, where stands a market-place for those living near the sea—those farther away from the harbour have another—but behind the portico near the sea stand a Zeus and a Demos, the work of Leochares. And by the sea Conon built a sanctuary of Aphrodite, after he had crushed the Lacedaemonian warships off Cnidus in the Carian peninsula. For the Cnidians

323 B.C.

fl. c.

350 B.C.

804 B.C.

5
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'Αφροδίτην μάλιστα, καὶ σφίσιν ἔστων ἱερὰ τῆς θεοῦ, τὸ μὲν γὰρ ἁρχαίοτατον Δωρίτιδος, μετὰ δὲ τὸ Ἀκραίας, νεῶτατον δὲ ἦν Κνίδιαν ὦι πολλοὶ, Κνίδιοι δὲ αὐτοὶ καλοῦσιν Ἐυπλοιαιν.

— 4 Ἐστι δὲ καὶ ἄλλος Ἀθηναῖος ὁ μὲν ἐπὶ Μοῦννιά ἔμην καὶ Μοῦννιάς ναὸς Ἀρτέμιδος, οὐ δὲ ἐπὶ Φαληρῷ, καθὰ καὶ πρότερον εἰρηταί μοι, καὶ πρὸς αὐτὸ Δήμητρος ἱερόν. ἐνταῦθα καὶ Σκιράδος Ἀθηνᾶς ναὸς ἔστι καὶ Δίως ἀπώτερον, ἐν ωμοὶ δὲ θεῶν τε ὀνομαζομένων Ἀγνώστων καὶ ἡρώων καὶ παῖδων τῶν Θησέως καὶ Φαληροῦ· τούτων γὰρ τὸν Φαληρὸν Ἀθηναῖοι πλεύσαι μετὰ Ἰάσσονος φασιν ἐς Κόλχους. ἔστι δὲ καὶ Ἀνδρόγεω ωμὸς τοῦ Μίνω, καλεῖται δὲ Ὁρως. Ἀνδρόγεω δὲ ὄντα ἵσασιν οἷς ἔστων ἐπιμέλες τὰ ἐγχώρια σαφέστερον ἄλλων ἐπιστάσθαι. ἀπέχει δὲ σταδίους εἴκοσιν ἄκρα Κολιάς· ἐς ταύτην φθαρέντος τοῦ ναυτικοῦ τοῦ Μήδων κατήγγειλεν ὁ κλύδων τὰ ναυάγια. Κολιάδος δὲ ἔστων ἐνταῦθα Ἀφροδίτης ἁγαλμα καὶ Γενετυλλίδες ὀνομαζόμεναι θεαί· δοκῶ δὲ καὶ Φωκεύσι τοῖς ἐν Ὁμίνια θεᾶς, ἂς καλοῦσι Λεονταῖος, ἐγὼ ταῖς ἐπὶ Κολιάδι τὰς αὐτάς.—ἔστι δὲ κατὰ τὴν ὑδῶν τὴν ἐς Αθηνᾶς ἐκ Φαληροῦ ναὸς Ἡρᾶς οὐτε θύρας ἔχων οὐτε ὤροφον. Μαρδόνιον φασιν αὐτὸν ἐμπρήσαι τὸν Γοβρύου. τὸ δὲ ἁγαλμα τὸ νῦν δῆ, καθὰ λέγουσιν, Ἀλκαμένους ἐστὶν ἔργον· οὐκ ἂν τούτῳ γε ὁ Μήδως εἰς λελωβημένος.

II. Ἐσελθόντων δὲ ἐς τὴν πόλιν ἔστιν Ἀν···
ATTICA, i. 3–11. i

hold Aphrodite in very great honour, and they have sanctuaries of the goddess; the oldest is to her as Doritis (Bountiful), the next in age as Acraea (Of the Height), while the newest is to the Aphrodite called Cnidian by men generally, but Euploia (Fair Voyage) by the Cnidians themselves.

The Athenians have also another harbour, at Munychia, with a temple of Artemis of Munychia, and yet another at Phalerum, as I have already stated, and near it is a sanctuary of Demeter. Here there is also a temple of Athena Sciras, and one of Zeus some distance away, and altars of the gods named Unknown, and of heroes, and of the children of Theseus and Phalerus; for this Phalerus is said by the Athenians to have sailed with Jason to Colchis. There is also an altar of Androgeos, son of Minos, though it is called that of Heros; those, however, who pay special attention to the study of their country's antiquities know that it belongs to Androgeos. Twenty stades away is the Coliad promontory; on to it, when the Persian fleet was destroyed, the wrecks were carried down by the waves. There is here an image of the Coliad Aphrodite, with the goddesses Genetyllides (Goddesses of Birth), as they are called. And I am of opinion that the goddesses of the Phocaeans in Ionia, whom they call Gennaides, are the same as those at Colias. On the way from Phalerum to Athens there is a temple of Hera with neither doors nor roof. Men say that Mardonius, son of Gobryas, burnt it. But the image there to-day is, as report goes, the work of Alcamenes. So that this, at any rate, cannot have been damaged by the Persians.

II. On entering the city there is a monument to
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τιότης μνήμα 'Αμαζόνως. ταύτην τὴν 'Αντιόπην Πίνδαρος μὲν φησιν ὑπὸ Πειρίθου καὶ Θησέως ἀρπασθῆναι, Τροιζήνης δὲ Ἡγία τοιάδε ἐσ αὐτήν πεποίηται Ἡρακλέα Θεμίσκυραν πολυορκοῦντα τὴν ἐπὶ Θερμόδοτον ἐλείν μὴ δύνασθαι, Θησέως δὲ ἐρασθείσαν Ἀντιόπην — στρατεύσαι γὰρ ἄμα Ἡρακλεῖ καὶ Θησέα — παραδοῦναι τὸ χωρίον. τάδε μὲν Ἡγίας πεποίηκεν Ἀθηναίοι δὲ φασίν, ἐπεὶ τε ἦλθον Ἄμαζόνες, Ἀντιόπην μὲν ὑπὸ Μολπαδίας τοξευθῆναι, Μολπαδίαν δὲ ἀποθάνειν ὑπὸ Θησέως. καὶ μνήμα ἐστὶ καὶ Μολπαδίας Ἀθηναίοις.

'Ανώντων δὲ ἐκ Πειραιῶς ἐρείπια τῶν τειχῶν ἔστιν, ἃ Κόνων ὑστερον τῆς πρὸς Κνίδῳ ναυ-μαχίας ἀνέστησεν τὰ γὰρ Θεμιστοκλέους μετὰ τὴν ἀναχώρησιν οἰκοδομήθεντα τὴν Μήδων ἐπὶ τῆς ἀρχῆς καθηρέθη τῶν τριάκοντα ὀνομαζομένων. εἰς τὲ τάφοι κατὰ τὴν ὅδὸν γυνημώτατοι Με- νάνδρου τοῦ Διοσκείου καὶ μνήμα Εὐριπίδου κενὸν τέθαται δὲ Εὐριπίδης ἐν Μακεδονίᾳ παρὰ τὸν βασιλέα ἡλθὼν Ἀρχέλαον, ὃ δὲ οἱ τοῦ Θανα- τοῦ τρόπος — πολλοὶ γὰρ ἐστίν εἰρημένοις — ἔχετω καθὰ λέγουσιν. συνήσαν δὲ ἄρα καὶ τότε τοῖς βασιλεύσι ποιηταὶ καὶ πρότερον ἔτι καὶ Πολυ- κράτει Σάμου τυραννοῦντι Ἀνακρέων παρῆν καὶ ἐς Συρακούσας πρὸς Ίέρωνα Αἰσχύλος καὶ Σι- μωνίδης ἐστάλησαν. Διονυσίῳ δὲ, δὲ υστερον ἐτυράννυσεν ἐν Σικελίᾳ, Φιλόξενος παρῆν καὶ Ἀντιγόνῳ Μακεδόνων ἄρχοντι Ἀνταγόρας Ρόδιος καὶ Σολεύς Ἀρατος. Ἡσίοδος δὲ καὶ Ὀμηρος ἡ συγγενέσθαι βασιλεύσιν ἠτύχησαν ἢ καὶ ἐκόμενες ὀλιγόρηταν, ὃ μὲν ἀγροκλὰ καὶ ὄκινω
Antiope the Amazon. This Antiope, Pindar says, was carried off by Peirithous and Theseus, but Hegias of Troezen gives the following account of her: Heracles was besieging Themiscyra on the Thermodon, but could not take it, but Antiope, falling in love with Theseus, who was aiding Heracles in his campaign, surrendered the stronghold. Such is the account of Hegias. But the Athenians assert that when the Amazons came, Antiope was shot by Molpadia, while Molpadia was killed by Theseus. To Molpadia also there is a monument among the Athenians.

As you go up from the Peiraeus you see the ruins of the walls which Conon restored after the naval battle off Cnidus. For those built by Themistocles after the retreat of the Persians were destroyed during the rule of those named the Thirty. Along the road are very famous graves, that of Menander, son of Diopeithes, and a cenotaph of Euripides. He himself went to King Archelaus and lies buried in Macedonia; as to the manner of his death (many have described it), let it be as they say. So even in his time poets lived at the courts of kings, as earlier still Anacreon consorted with Polycrates, despot of Samos, and Aeschylus and Simonides journeyed to Hiero at Syracuse. Dionysius, afterwards despot in Sicily, had Philoxenus at his court, and Antigonus, ruler of Macedonia, had Antagoras of Rhodes and Aratus of Soli. But Hesiod and Homer either failed to win the society of kings or else purposely despised it, Hesiod through boorishness and reluctance to

1 Antigonus surnamed Gonatas became king of Macedonia in 283 B.C.
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πλάνης, ὁμηρὸς δὲ ἀποδημήσας ἐπὶ μακρότατον καὶ τὴν ὄφελειαν τὴν ἐς χρήματα παρὰ τῶν δυνατῶν ὑστέραν θέμενος τῆς παρὰ τούς πολλοὺς δόξης, ἐπεὶ καὶ Ὕμηρῳ πεποιημένα ἐστὶν Ἀλκίνῳ παρεῖναι Δημόδοκου καὶ ὡς Ἀγαμέμνων καταλείπει τινὰ παρὰ τῇ γυναικὶ ποιητῆν.—ἐστὶ δὲ τάφος οὗ πόρρω τῶν πυλῶν, ἐπίθημα ἐχὼν στρατιώτην ἠπέφυ παρεστήκοτα. οὐτὶνα μὲν, οὐκ οἶδα, Πραξιτέλης δὲ καὶ τὸν ἰπποῦ καὶ τὸν στρατιώτην ἐποίησεν.

4 Ἑσθλοντων δὲ ἐς τὴν πόλιν οἰκοδόμημα ἐς παρασκευήν ἐστὶ τῶν ποιμῶν, ἃς πέμπουσι τὰς μὲν ἀνὰ πᾶν ἔτος, τὰς δὲ καὶ χρόνου διαλείποντες. καὶ πλησίων ναὸς ἐστὶ Δήμητρος, ἀγάλματα δὲ αὐτῇ τε καὶ ἡ παίς καὶ δάδα ἔχων Ἰακχος. γέγραπται δὲ ἐπὶ τῷ τοιῷχῳ γράμμασιν Ἀττικοῖς ἔργα εἴναι Πραξιτέλους. τοῦ ναοῦ δὲ οὗ πόρρω Ποσειδών ἐστιν ἐφ’ ὑπποῦ, δόρυ ἀφείς ἐπὶ γίγαντα Πολυβώτην, ἐς δὲ Κόρων ὁ μύθος ὁ περὶ τῆς ἀκρας ἐχεὶ τῆς Χελώνης τὸ δὲ ἐπὶ-γραμμα τὸ ἐφ’ ἠμῶν τὴν εἰκόνα ἀλλὰ δίδωσι καὶ οὗ Ποσειδώνι. στοιά δὲ εἰσὶν ἀπὸ τῶν πυλῶν ἐς τὸν Κεραμεικὸν καὶ εἰκόνες πρὸ αὐτῶν χαλκαὶ καὶ γυναικῶν καὶ ἀνδρῶν, ὅσοι τι ὑπήρχεν

5 ἐς δόξαν. ἦ δὲ ἑτέρα τῶν στοὸν ἐχει μὲν ἱερὰ θεῶν, ἐχει δὲ γυμνασίων Ἔρμον καλούμενον· ἐστὶ δὲ ἐν αὐτῇ Πουλτίωνος οἰκία, καθ’ ἦν παρὰ τὴν ἐν Ἐλευσίνῃ δρᾶσαι τελετὴν Ἀθηναίων φασὶν οὗ τοὺς ἀφανεστάτους· ἐπ’ ἐμοῦ δὲ ἀνείτο Διονύσῳ. Διώνυσον δὲ τοῦτον καλοῦσι Μελπομένου ἐπὶ λογῳ τοιῷδε ἐφ’ ὁποῖῳ περ Ἄπολλωνα Μουσηγήτην. ἐνταύθα ἐστιν Ἀθηνᾶς.
travel, while Homer, having gone very far abroad, depreciated the help afforded by despot in the acquisition of wealth in comparison with his reputation among ordinary men. And yet Homer, too, in his poem makes Demodocus live at the court of Alcinous, and Agamemnon leave a poet with his wife. Not far from the gates is a grave, on which is mounted a soldier standing by a horse. Who it is I do not know, but both horse and soldier were carved by Praxiteles.

On entering the city there is a building for the preparation of the processions, which are held in some cases every year, in others at longer intervals. Hard by is a temple of Demeter, with images of the goddess herself and of her daughter, and of Iacchus holding a torch. On the wall, in Attic characters, is written that they are works of Praxiteles. Not far from the temple is Poseidon on horseback, hurling a spear against the giant Polybotes, concerning whom is prevalent among the Coans the story about the promontory of Chelone. But the inscription of our time assigns the statue to another, and not to Poseidon. From the gate to the Cerameicus there are porticoes, and in front of them brazen statues of such as had some title to fame, both men and women. One of the porticoes contains shrines of gods, and a gymnasium called that of Hermes. In it is the house of Pultyion, at which it is said that a mystic rite was performed by the most notable Athenians, parodying the Eleusinian mysteries. But in my time it was devoted to the worship of Dionysus. This Dionysus they call Melpomenus (Minstrel), on the same principle as they call Apollo Musegetes (Leader of the Muses). Here there are images of
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ἀγάλμα Παιωνίας καὶ Δίως καὶ Μνημοσύνης καὶ Μουσών, Ἀπόλλων τε ἀνάθημα καὶ ἔργον Ἐυβούλιδος, καὶ δαίμον τῶν ἀμφὶ Διόνυσον Ἀκρατος πρόσωπον ἔστιν οἱ μόνον ἐνφικοδομημένον τοίχῳ. μετὰ δὲ τὸ τοῦ Διονύσου τέμενος ἐστίν οἰκήμα ἄγαλμα ἔχουν ἐκ πηλοῦ, βασιλεῶς Ἀθηναίων Ἀμφικτύων ἀδήσος τε θεοῦ ἐστίν καὶ Διώνυσον. ἐνταῦθα καὶ Πηγασός ἐστιν Ἑλευθερέως, ὃς Ἀθηναῖοι τὸν θεὸν ἐσήματο συνεπελάβετο δὲ οἱ τὸ ἐν Δελφοῖς μαντείων ἀναμνήσαν τὴν ἐπὶ Ἰκαρίων ποτὲ ἐπιδημίαν τοῦ θεοῦ. 6 Τὴν δὲ βασιλείαν Ἀμφικτύων ἔσχεν οὕτως. Ἀκταίοι λέγουσιν ἐν τῇ νόμῳ Ἀττικὴ βασιλεύσα πρῶτον ἀποθανόντος δὲ Ἀκταίου Κέρκυρα ἐκδέχεται τὴν ἄρχὴν θυγατρὶ συνοικῶν Ἀκταίου, καὶ οἱ γίνονται θυγατέρες μὲν ἔρση καὶ Ἀγλαυρος καὶ Πάνδρος, νῦσ δὲ ἔρμυς ὄστος οὐκ ἐβασίλευσεν Ἀθηναίων, ἀλλὰ οἱ τοῦ πατρὸς ξώντος τελευτησάι συνέβη, καὶ τὴν ἄρχὴν τὴν Κέρκυρας Κρανοὶ ἐχεδέξατο, Ἀθηναίων δυνάμει προύχων. Κραναὶ δὲ θυγατέρας καὶ ἀλλας καὶ Ἀττικη γενέσθαι λέγουσιν ἀπὸ ταύτης ὄνομαξουσίν Ἀττικὴν τὴν χώραν, πρότερον καλομένην Ἀκταίαν. Κραναὶ δὲ Ἀμφικτύων ἐπαναστάς, θυγατέρα ὡς ἔχων αὐτοῦ, παίει τῆς ἀρχῆς καὶ αὐτὸς ύστερον ύπὸ Ἔρικθον καὶ τῶν συνεπαναστάντων ἐκπίπτει. πατέρα δὲ Ἔρικθον ύφιστον ἐν ἀνθρώπων μὲν οὐδένα εἶναι, γονέας δὲ "Ηφαιστον καὶ Γῆν.

III. Τὸ δὲ χώριον ὁ Κεραμεικῶς τὸ μὲν ὄνομα ἔχει ἀπὸ ἡρώος Κεράμου, Διονύσου τε εἶναι καὶ Ἀριάδνης καὶ τοῦτο λεγομένου πρῶτη δὲ ἔστιν
ATTICA, II. 5–III. 1

Athena Paeonia (Healer), of Zeus, of Mnemosyne (Memory) and of the Muses, an Apollo, the votive offering and work of Eubulides, and Acratus, a daemon attendant upon Apollo; it is only a face of him worked into the wall. After the precinct of Apollo is a building that contains earthenware images, Amphictyon, king of Athens, feasting Dionysus and other gods. Here also is Pegasus of Eleutherae, who introduced the god to the Athenians. Herein he was helped by the oracle at Delphi, which called to mind that the god once dwelt in Athens in the days of Icarius. Amphictyon won the kingdom thus. It is said that Actaeus was the first king of what is now Attica. When he died, Cecrops, the son-in-law of Actaeus, received the kingdom, and there were born to him daughters, Herse, Aglaurus and Pandrosus, and a son Erysichthon. This son did not become king of the Athenians, but happened to die while his father lived, and the kingdom of Cecrops fell to Cranaus, the most powerful of the Athenians. They say that Cranaus had daughters, and among them Atthis; and from her they call the country Attica, which before was named Actaea. And Amphictyon, rising up against Cranaus, although he had his daughter to wife, deposed him from power. Afterwards he himself was banished by Erichthonius and his fellow rebels. Men say that Erichthonius had no human father, but that his parents were Hephaestus and Earth.

III. The district of the Cerameicus has its name from the hero Ceramus, he too being the reputed son of Dionysus and Ariadne. First on the right is
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ἐν δεξιᾷ καλουμένη στοὰ βασιλείους, ἐνθα καθίζει βασιλεὺς ἐνιαυσίαν ἄρχων ἀρχὴν καλουμένην βασιλείαν. ταύτης ἐπεστὶ τῷ κεράμῳ τῆς στοὰς ἀγάλματα ὀπτῆς γῆς, ἀφείς Ὄησευς ἐς θάλασσαν Σκίρωνα καὶ φέρουσα Ἡμέρα Κέφαλον, ἵνα κάλλιστον γενόμενον φαινὼ ὑπὸ Ἡμέρας ἐρασθείσης ἀρπασθήναι· καὶ οἱ παῖδα γενέσθαι Φαέθοντα, ἢν ύστερον ἡ 'Αφροδίτη ἦρπασε> . . . καὶ φύλακα ἐποίησε τοῦ ναοῦ. ταῦτα ἄλλοι τε καὶ Ἡσίοδος εἰρηκεν ἐν ἑπει τοῖς ἐς τᾶς γυναικας.

2 πλησίον δὲ τῆς στοὰς Κόων ἐστήκη καὶ Τιμάθεος υἱὸς Κόωνος καὶ βασιλεὺς Κυπρίων Εὐαγόρας, δς καὶ τὰς τριήρεις τὰς Φοινίσσας ἐπράξε παρὰ βασιλέως Ἀρταξέρξου δοθήναι Κόωνων· ἐπράξε δὲ ὁς Ἀθηναῖος καὶ τὸ ἀνέκαθεν ἐκ Σαλαμίνος, ἔπει καὶ γενεαλογῶν ἐς προγόνους ἀνέβαιεν Τεύκρον καὶ Κινύρου θυγατέρα. ἐνταῦθα ἐστήκε Ζεὺς ὁνομαζόμενος Ἐλευθέριος καὶ βασιλεὺς Ἀδριανός, ἐς ἄλλοις τε ὁν ἦρχεν εὐεργεσίας καὶ ἐς τὴν πόλιν μάλιστα ἀποδείξαμεν τὴν

3 Ἀθηναίων. στοὰ δὲ ὁπισθεν φίλοδομηται γραφάς ἔχουσα θεοὺς τοὺς δώδεκα καλουμένους· ἐπὶ δὲ τῷ τοίχῳ τῷ πέραν Θησεύς ἐστὶ γεγραμμένος καὶ Δημοκρατία τε καὶ Δῆμος. δηλοὶ δὲ ἡ γραφὴ Θησεύς εἶναι τὸν καταστήσαντα Ἀθηναίως ἐξ ἱσον πολιτεύεσθαι· κεχώρηκε δὲ φήμη καὶ ἄλλος ἐς τοὺς πολλοὺς, ὡς Θησεύς παραδοχὴ τα πράγματα τῷ δήμῳ καὶ ὃς ἐξ ἐκείνου δημοκρατούμενον διαμείναντεν, πρὶν ἡ Πεισίστρατος ἐτυράννησεν ἐπαναστάς. λέγεται μὲν δὴ καὶ ἄλλα οὐχ ἄληθῆ παρὰ τοῖς πολλοῖς ἔλιξι, ἔστι καὶ ὑπὸ ἡκουσί εὐθὺς εκ παίδων ἐν τε
what is called the Royal Portico, where sits the king when holding the yearly office called the kingship. On the tiling of this portico are images of baked earthenware, Theseus throwing Sciron into the sea and Day carrying away Cephalus, who they say was very beautiful and was ravished by Day, who was in love with him. His son was Phaethon, <afterwards ravished by Aphrodite> . . . and made a guardian of her temple. Such is the tale told by Hesiod, among others, in his poem on women. Near the Portico stand Conon, Timotheus his son and Evagoras¹ King of Cyprus, who caused the Phoenician men-of-war to be given to Conon by King Artaxerxes. This he did as an Athenian whose ancestry connected him with Salamis, for he traced his pedigree back to Teucer and the daughter of Cinyras. Here stands Zeus, called Zeus of Freedom, and the Emperor Hadrian, a benefactor to all his subjects and especially to the city of the Athenians. A portico is built behind with pictures of the gods called the Twelve. On the wall opposite are painted Theseus, Democracy and Demos. The picture represents Theseus as the one who gave the Athenians political equality. By other means also has the report spread among men that Theseus bestowed sovereignty upon the people, and that from his time they continued under a democratical government, until Peisistratus rose up and became despot. But there are many false beliefs current among the mass of mankind, since they are ignorant of historical science and consider trustworthy whatever

¹ Evagoras was a king of Salamis in Cyprus, who reigned from about 410 to 374 B.C. He favoured the Athenians, and helped Conon to defeat the Spartan fleet off Cnidus in 394 B.C.
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χοροῖς καὶ τραγῳδίαις πιστὰ ἡγομένοις, λέγεται δὲ καὶ ἐς τὸν Θησέα, ὅς αὐτὸς τε ἔβασιλευε καὶ ὑστερον Μενεσθέως τελευησάντος καὶ ἐς τετάρτην οἱ Θησείδαι γενεάν διέμειναν ἀρχοντες. εἶ δὲ μοι γενεαλογεῖν ἥρεσκε, καὶ τοὺς ἀπὸ Μελάνθου βασιλεύσαντας ἐς Κλείδικον τὸν Λίσιμδου καὶ τούτους ἄν ἀπηριμησάμην.

4 Ἐνταῦθα ἐστὶ γεγραμμένον καὶ τὸ περὶ Μαντίνειαν Ἀθηναίων ἔργον, οὗ βοηθήσοντες Δακεδαιμονίους ἐπέμφθησαν. συνέγραψαν δὲ ἄλλοι τε καὶ Ξενοφόν τὸν πάντα πόλεμον, κατάληψιν τε τῆς Καδμείας καὶ τὸ πταῖσμα Δακεδαιμονίων τὸ ἐν Δεύκτροις καὶ ὃς ἐς Πελοπόννησον ἐσεβαλὸν Βοιωτοὶ καὶ τὴν συμμαχίαν Δακεδαιμονίως τὴν παρ’ Ἀθηναίων ἠλθοῦσαν ἐν δὲ τῇ γραφῇ τῶν ἵππεων ἐστὶ μάχη, ἐν ἡ γνωριμώτατοι Γρύλος τε ὁ Ξενοφόντος ἐν τοῖς Ἀθηναίοις καὶ κατὰ τὴν ἱππίον τὴν Βοιωτίαν Ἑπαμμένων ὁ Θηβαῖος. ταῦτας τὰς γραφὰς Εὐφράνωρ ἐγράψειν Ἀθηναίους καὶ πλησίον ἐποίησεν ἐν τῷ ναῷ τὸν Ἀπόλλωνα Πατρῴου ἐπίκλησιν πρὸ δὲ τοῦ νεῶ τῶν μὲν Δεσχάρης, δὴ δὲ καλοῦσιν Ἀλεξί-κακον Κάλαμος ἐποίησε. τὸ δὲ ὅνομα τῷ θεῷ γενέσθαι λέγουσιν, ὅτι τὴν λοιμώδη σφίσιν νόσου ὁμοῦ τῷ Πελοποννησίῳ πολέμῳ πιέζουσαν κατὰ μάντευμα ἐπαυσαν ἐκ Δελφῶν.

5 Ὡκοδόμηται δὲ καὶ Μητρὸς θεῶν ἱερὸν, ἦν Φειδίας εἰργάσατο, καὶ πλησίον τῶν πεντακοσίων καλουμένων βουλευτήριον, οὗ βουλεύουσιν ἐναυτῶν Ἀθηναίοι. Βουλαίος δὲ ἐν αὐτῷ κεῖται ξόναν Διὸς καὶ Ἀπόλλων τέχνη Πεισίου καὶ Δήμος ἐργον Ὄσσωνος. τοὺς δὲ θεσμοθέτας

16
they have heard from childhood in choruses and tragedies; one of these is about Theseus, who in fact himself became king, and afterwards, when Menestheus was dead, the descendants of Theseus remained rulers even to the fourth generation. But if I cared about tracing the pedigree I should have included in the list, besides these, the kings from Melanthus to Cleidicus the son of Aesimides.

Here is a picture of the exploit, near Mantinea, of the Athenians who were sent to help the Lacedaemonians. Xenophon among others has written a history of the whole war—the taking of the Cadmea, the defeat of the Lacedaemonians at Leuctra, how the Boeotians invaded the Peloponnesus, and the contingent sent to the Lacedaemonians from the Athenians. In the picture is a cavalry battle, in which the most famous men are, among the Athenians, Grylus the son of Xenophon, and in the Boeotian cavalry, Epaminondas the Theban. These pictures were painted for the Athenians by Euphranor, and he also wrought the Apollo surnamed Patroûs (Paternal) in the temple hard by. And in front of the temple is one Apollo made by Leocares; the other Apollo, called Averter of evil, was made by Calamis. They say that the god received this name because by an oracle from Delphi he stayed the pestilence which afflicted the Athenians at the time of the Peloponnesian War.

Here is built also a sanctuary of the Mother of the gods; the image is by Pheidias. Hard by is the council chamber of those called the Five Hundred, who are the Athenian councillors for a year. In it are a wooden figure of Zeus Counsellor and an Apollo, the work of Peisias,¹ and a Demos by Lyson.¹ The

¹ The dates of these artists are unknown.
PAUSANIAES: DESCRIPION OF GREECE

ἐγραψε Πρωτογένης Καύνιος, Ὄλβιάδης δὲ Κάλλιππον, δς Ἀθηναίους ἐς Θερμοπύλας ἤγαγε φυλάξοντας τὴν ἐς τὴν Ἑλλάδα Γαλατῶν ἐσβολήν.

IV. Οἱ δὲ Γαλάται οὗτοι νέμονται τῆς Εὐρώπης τὰ ἔσχατα ἐπὶ θαλάσσῃ πολλῇ καὶ ἐς τὰ πέρατα οὐ πλωίῳ, παρέχεται δὲ ἄμπωτι καὶ ῥαχίαι καὶ θηρία οὐδὲν ἐοικότα τοῖς ἐν θαλάσσῃ τῇ λοιπῇ καὶ σφισὶ διὰ τῆς χώρας ρεῖ ποταμός Ἡριδανός, ἐφ’ ὃ τὰς θυγατέρας τὰς Ἰλίου ὄδυρεθάν τοις Πείρι τῶν Φαέθοντα τῶν ἀδελφῶν πάθος. ὄψε δὲ ποτε αὐτοὺς καλείσθαι Γαλάταις ἐξενίκησεν Κελτοὶ γὰρ κατὰ τε σφάς τὸ ἀρχαῖον καὶ παρὰ τοῖς ἄλλοις ὀνομάζοντο. συλλεγέσα δὲ σφισὶ στρατιὰ τρέπεται τὴν ἐπὶ Ἰονίου, καὶ τὸ τε Ἰλλυρίων ἔθνος καὶ πάν ὅσον ἄχρι Μακεδόνων ὕμει καὶ Μακεδόνας αὐτοὺς ἀναστάτους ἐποίησε Θεσσαλίαν τε ἐπέδραμε. καὶ ὡς ἐγγὺς Θερμοπυλῶν ἐγίνοντο, ἐνταῦθα οἱ πολλοὶ τῶν Ἑλλήνων ἐς τὴν ἔφοδον ἠσύχαζον τῶν βαρβάρων, ἀτε ὑπὸ Ἀλεξάνδρου μεγάλως καὶ Φιλίππου κακώσεστε προτερον καθείλε δὲ καὶ Αντίπατρος καὶ Κάσσανδρος υπερον τὸ Ἑλληνικόν, ὡστε ἐκαστὸι δὲ ἀσθενεῖαν οὐδὲν ἀίσχρον εὐμόιζον ἀπείναι 2 τὸ κατὰ σφάς τῆς βοηθείας. Ἀθηναῖοι δὲ μάλιστα μὲν τῶν Ἑλλήνων ἀπειρῆκεναν μηκεῖ τοῦ Μακεδονικοῦ πολέμου καὶ προσπαθεῖτε τὰ πολλὰ ἐν ταῖς μάχαις, ἐξεινάει δὲ ὅμως ἠρμῆτο ἐς τὰς Θερμοπύλας σὺν τοῖς ἐλθοῦσι τῶν Ἑλλήνων, ἑλομένοι σφίσι τὸν Κάλλιππον τοῦτον ἡγείσθαι. καταλαβόντες δὲ ἦς στενώτατον ἦν, τῆς ἐσόδου 18
the smothetae (laungivers) were painted by Protogenes\textsuperscript{1} the Caunian, and Olbiades\textsuperscript{2} portrayed Callippus, who led the Athenians to Thermopylae to stop the incursion of the Gauls into Greece.\textsuperscript{279 B.C.} 

IV. These Gauls inhabit the most remote portion of Europe, near a great sea that is not navigable to its extremities, and possesses ebb and flow and creatures quite unlike those of other seas. Through their country flows the river Eridanus, on the bank of which the daughters of Helius (Sun) are supposed to lament the fate that befell their brother Phaëthon. It was late before the name “Gauls” came into vogue; for anciently they were called Celts both amongst themselves and by others. An army of them mustered and turned towards the Ionian Sea, dispossessed the Illyrian people, all who dwelt as far as Macedonia with the Macedonians themselves, and overran Thessaly. And when they drew near to Thermopylae, the Greeks in general made no move to prevent the inroad of the barbarians, since previously they had been severely defeated by Alexander and Philip. Further, Antipater and Cassander\textsuperscript{3} afterwards crushed the Greeks, so that through weakness each state thought no shame of itself taking no part in the defence of the country. But the Athenians, although they were more exhausted than any of the Greeks by the long Macedonian war, and had been generally unsuccessful in their battles, nevertheless set forth to Thermopylae with such Greeks as joined them, having made the Callippus I mentioned their general. Occupying the pass where it was narrowest,

\textsuperscript{1} A contemporary of Alexander the Great.
\textsuperscript{2} An unknown painter.
\textsuperscript{3} Antipater and Cassander were successors of Alexander the Great.
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τῆς ἐς τὴν Ἐλλάδα εἰργον τοὺς βαρβάρους· ἀνευρόντες δὲ οἱ Κελτοὶ τὴν ἀτραπόν, ἦν καὶ Μηδοῖς ποτε Ἐφιάλτης ἤγησατο ὁ Τραχύνως, καὶ βιασάμενοι Φωκέων τοὺς τεταγμένους ἐπ' αὐτῇ λανθάνουσι τοὺς Ἐλληνας ὑπερβαλόντες 3 τὴν Οἰκήν. ἔνθα δὴ πλείστον παρέσχοντο αὐτοῖς Ἀθηναίοι τοῖς Ἐλληνας ἄξιους, ἀμφοτέρωθεν ὡς ἐκκυκλώθησαν ἀμυνόμενοι τοὺς βαρβάρους· οἱ δὲ σφισὶν ἐπὶ τῶν νεῶν μάλιστα ἐταλαίπωρον ἅτε τοῦ κόλπου τοῦ Δαμιακοῦ τέλματος πρὸς ταῖς Θερμοπόλαις ὄντως· αἰτίων δὲ ἐμὸι δοκεῖν τὸ ὕδωρ ταῦτη τὸ θερμὸν ἐκρέων ἐς τὴν θάλασσαν. μείζονα οὖν εἰχον αὐτοὶ πόνου ἀναλαβόντες γὰρ ἐπὶ τὰ καταστρώματα τοὺς Ἐλληνας ναυσὶν ὑπὸ τε ὀπλῶν βαρείας καὶ ἀνδρῶν ἐβιάζοντο κατὰ τοῦ 4 τηλοῦ πλείων. αὐτοὶ μὲν δὴ τοὺς Ἐλληνας τρόπον τὸν εἰρημένον ἔσωζον, οἱ δὲ Γαλάται Πυλῶν τε ἐντὸς ἦσαν καὶ τὰ πολίσματα ἔλειν ἐν οὐδεὶς τὰ λοιπὰ ποιητάμενοι Δελφοὺς καὶ τὰ χρήματα τοῦ θεοῦ διαρράσασι μάλιστα εἰχον σπουδήν. καὶ σφισὶν αὐτοὶ τε Δελφοὶ καὶ Φωκέων ἀντετάχθησαν οἱ τὰς πόλεις περὶ τὸν Παρνασσόν οἰκοῦντες, ἀφίκετο δὲ καὶ δυνάμες Αἰτωλῶν· τὸ γὰρ Αἰτωλικὸν προείχεν ἀκμῇ νεότητος τὸν χρόνον τούτον. ὥς δὲ ἐς χεῖρας συνήσεαν, ἐνταῦθα κεραυνὸι τε ἐφέροντο ἐς τούς Γαλάτας καὶ ἀπορραγεῖσαι πέτραι τοῦ Παρνασσοῦ, δείματά τε ἀνδρεῖς ἐφίσταντο ὅπλα τοῖς βαρβάροις· τούτων τοὺς μὲν ἔξ Τερβορέων λέγοντον ἐλθέον, Ἰπέροχοις καὶ Ἀμάδοκοι, τὸν δὲ τρίτον Πύρρον ἦν τοῦ Ἀχιλλεώς· ἐναγίζονι δὲ ἀπὸ ταῦτης Δελφοὶ τῆς συμμαχίας Πύρρῳ, πρότερον ἔχοντες ἀτε ἀνδρῶς 20
ATTICA, iv. 2–4

they tried to keep the foreigners from entering Greece; but the Celts, having discovered the path by which Ephialtes of Trachis once led the Persians, overwhelmed the Phocians stationed there and crossed Oeta unperceived by the Greeks. Then it was that the Athenians put the Greeks under the greatest obligation, and although outflanked offered resistance to the foreigners on two sides. But the Athenians on the fleet suffered most, for the Lamian gulf is a swamp near Thermopylae—the reason being, I think, the hot water that here runs into the sea. These then were more distressed; for taking the Greeks on board they were forced to sail through the mud weighted as they were by arms and men. So they tried to save Greece in the way described, but the Gauls, now south of the Gates, cared not at all to capture the other towns, but were very eager to sack Delphi and the treasures of the god. They were opposed by the Delphians themselves and the Phocians of the cities around Parnassus; a force of Aetolians also joined the defenders, for the Aetolians at this time were pre-eminent for their vigorous activity. When the forces engaged, not only were thunderbolts and rocks broken off from Parnassus hurled against the Gauls, but terrible shapes as armed warriors haunted the foreigners. They say that two of them, Hyperochus and Amadocus, came from the Hyperboreans, and that the third was Pyrrhus son of Achilles. Because of this help in battle the Delphians sacrifice to Pyrrhus as to a hero, although formerly they held even his tomb in dishonour, as
5 polemou kai to mouma en atimia. Galatw de ois pollloi nassoyn es tin 'Asian diaabantes ta paraathanasia auth thelelatoyn xronof de usteron ois Pergamou exontes, palai de Thebrawian kaloumenh, es tauntu Galatas elaunousin atop thalassh. outoi men de tin ektoi Saggarion xwran esxon 'Agkuraan polii elontes Frouw, hyn Midas o Gordion proteron fikisev—

Agkura de, hyn o Midas aneirve, hyn eti kai es eme en ierof Dios kai krhnh Midou kaloumenh

tauntu oinw keraasa Midaen fasin eti tin thera

tou Silnou—, tauntu te de tin 'Agkuraan elon

cal Pescinontas tin upo to dras tin 'Agdiwv, eitha kai tin 'Attin tessaphai leghousi.

6 Pergamhnoi de esoti mev skula atop Galatw, esoti de graphi to ergho to proes Galatas

exousia. hyn de nemontai ois Pergamhnoi, Kabeir

ron ieran fashin einai to arxaiou autoi de

Arkades thelousin einai ton omou Thlepho dia-

bantos es tin 'Asian. polemow de ton men

allon, ei de tinas epolemiasan, ouk es antantas

kekwrkeven h fhmh tria de gnwrimota ta exeir-

yastai sfisi, tis te ' Asian arxh ths katw kai

h Galatw an' auths anachwrisi kai to es tous

sou 'Agamemnou Thlephou tolmpima, ede 'Ellhnes

amartontes 'Iliou to pedion elenhastou to Mhion

ws ghn Triphada. epameimi de es tin arxh thn

exebev to tin logov.

V. Toin Bouleutirhion ton penteakosiou plhsoin

Thlois esti kaloumenh, kai thuvosi te enattha ois

prutaneis kai tina kai arghour peneupimeva estin
ATTICA, iv. 4–v. 1

being that of an enemy. The greater number of the Gauls crossed over to Asia by ship and plundered its coasts. Some time after, the inhabitants of Pergamus, that was called of old Teuthrania, drove the Gauls into it from the sea. Now this people occupied the country on the farther side of the river Sangarius, capturing Ancyra, a city of the Phrygians, which Midas son of Gordius had founded in former time. And the anchor, which Midas found,¹ was even as late as my time in the sanctuary of Zeus, as well as a spring called the Spring of Midas, water from which they say Midas mixed with wine to capture Silenus. Well then, the Pergameni took Ancyra and Pessinus which lies under Mount Agdistis, where they say that Attis lies buried. They have spoils from the Gauls, and a painting which portrays their deed against them. The land they dwell in was, they say, in ancient times sacred to the Cabeiri, and they claim that they are themselves Arcadians, being of those who crossed into Asia with Telephus. Of the wars that they have waged no account has been published to the world, except that they have accomplished three most notable achievements; the subjection of the coast region of Asia, the expulsion of the Gauls therefrom, and the exploit of Telephus against the followers of Agamemnon, at a time when the Greeks, after missing Troy, were plundering the Meian plain thinking it Trojan territory. Now I will return from my digression.

¹ A legend invented to explain the name Ancyra, which means anchor.
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ἀγάλματα οὐ μεγάλα. ἀνωτέρω δὲ ἀνδριάντες ἐστήκασιν ἥρων, ἀφ’ ὁν 'Αθηναίοις ὅστερον τὰ ὀνόματα ἔσχον αἱ φυλαῖ. ὃστις δὲ κατεστήσατο δέκα ἄντι τεσσάρων φυλαὶ εἶναι καὶ μετέθετό σφισ τὰ ὀνόματα ἄντι τῶν ἀρχαίων, Ἡροδότῳ

2 καὶ ταύτα ἐστὶν εἰρημένα. τῶν δὲ ἐποιήμων—

caloūi γὰρ οὕτω σφᾶς—ἐστὶ μὲν Ἰπποθόων

Ποσειδώνος καὶ Ἀλόπης θυγατρῶν Κερκυόνος,

ἔστι δὲ Ἀντίοχος τῶν παῖδων τῶν Ἡρακλέων,

γενόμενος ἐκ Μήδας Ἡρακλεῖ τῆς Φύλαντος, καὶ

τρίτος Αἰας ὁ Τελαμώνος, ἔκ δὲ Ἀθηναίων Δεόων.

doῦναι δὲ ἐπὶ σωτηρία λέγεται κοινῇ τὰς θυγα-

τέρας τοῦ θεοῦ χρῆσαντος. Ἔρεχθείς τε ἐστίν ἐν

τοῖς ἐποιήμοις, δι’ εἰνίκησεν Ἐλευσίνιοις μάχη

καὶ τῶν ἡγούμενον ἀπέκτεινεν Ἰμμάραδον τῶν

Εὐμόλπου. Αἴγειας τε ἐστὶ καὶ Οίνεις Πανδίωνος

νῦν νόθος καὶ τῶν Θησέως παῖδων Ἀκάμας.

3 Κέκροπα δὲ καὶ Πανδίωνα—εἰδον γὰρ καὶ τοῦ-

των ἐν τοῖς ἐποιήμοις εἰκόνας—οὐκ οἶδα οὔς

ἀγουσιν ἐν τιμῇ πρότερος τε γὰρ ἦρξε Κέκροψ,

δι’ τὴν Ἀκταίοις θυγατέρα ἐσχε, καὶ ὅστερος, δι’

καὶ μετόκησεν ἐς Εὐβοίαν, Ἔρεχθεός νῦσ

tοῦ Πανδίωνος τοῦ Ἐριχθούνοι. καὶ δὴ καὶ

Πανδίων ἐβασίλευσεν ὃ τε Ἐριχθούνοι καὶ ὁ

Κέκροπος τοῦ δευτέρου τοῦτον Μητιονίδαι τῆς

ἀρχῆς ἐξελαύνουσι, καὶ οἱ φυγόντι ἐς Μέγαρα—

θυγατέρα γὰρ εἰχὲ Πύλα τοῦ βασιλεύσαντος ἐν

Μεγάροις—συνεκκιπτούσι οἱ παῖδες. καὶ Παν-

δίωνα μὲν αὐτοῦ λέγεται νοσήσαντα ἀποθανεῖν,

καὶ οἱ πρὸς θαλάσση μνήμα ἐστίν ἐν τῇ Με-

γαρίδι ἐν Ἀθηνᾶς Αἰθηίας καλουμένω σκοτέλω.

4 οἱ δὲ παῖδες κατίσατε ἐκ τῶν Μεγάρων ἐκβαλ-
small statues made of silver. Farther up stand statues of heroes, from whom afterwards the Athenian tribes received their names. Who the man was who established ten tribes instead of four, and changed their old names to new ones—all this is told by Herodotus.¹ The eponymoi—this is the name given to them—are Hippothoön son of Poseidon and Alope daughter of Cercyon, Antiochus, one of the children of Heracles borne to him by Meda daughter of Phylas, thirdly, Ajax son of Telamon, and to the Athenians belongs Leos, who is said to have given up his daughters, at the command of the oracle, for the safety of the commonwealth. Among the eponymoi is Erechtheus, who conquered the Eleusinians in battle, and killed their general, Immaradus the son of Eumolpus. There is Aegeus also and Oeneus the bastard son of Pandion, and Acamas, one of the children of Theseus. I saw also among the eponymoi statues of Cecrops and Pandion, but I do not know who of those names are thus honoured. For there was an earlier ruler Cecrops who took to wife the daughter of Actaeus, and a later—he it was who migrated to Euboea—son of Erechtheus, son of Pandion, son of Erichthonius. And there was a king Pandion who was son of Erichthonius, and another who was son of Cecrops the second. This man was deposed from his kingdom by the Metionidae, and when he fled to Megara—for he had to wife the daughter of Pylas king of Megara—his children were banished with him. And Pandion is said to have fallen ill there and died, and on the coast of the Megarid is his tomb, on the rock called the rock of Athena the Gannet. But his children expelled the

¹ See v. 66 and 69. The reform took place in 508 B.C.
² That is, those after whom others are named.
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όντες Μητιονίδας, καὶ τὴν ἀρχήν τῶν 'Αθηναίων Αἴγινος πρεσβύτατος δι' ἔσχατον. θυγατέρας δὲ ὅσον ἄγαθον δαίμον ἔθρεψεν ὁ Πανδίων, οὐδὲ οἱ τιμωροὶ παῖδες ἀπὸ αὐτῶν ἐλειφθησαν καίτοι δυνάμεως γε ἐνεκα πρὸς τὸν Θρᾴκην κῆδος ἐποιήσατο. ἄλλα οὖντες πόρος ἑστὶν ἅ ἥρωπος παραβίναι τὸ καθήκον ἐκ τοῦ θεοῦ λέγουσιν ὥς Τηρεὺς συνοικῶν Πρόκυης Φιλομῆλης ἔχοντες, οὐκ ἀλλὰ νῦν δρᾶσας τὸν Ἑλλήνων καὶ τὸ σῶμα ἐπὶ λαβησάμενοι τῇ παιδὶ ἤγαγεν ἐς ἀνάγκην δίκης τὰς γυναίκας. Πανδίων δὲ καὶ ἀλλος ἀνδριάς ἑστὶν ἐν άκροπόλει θέας ἄξιος.

5 Οίδε μὲν εἰσὶν Ἀθηναίοις ἐπώνυμοι τῶν ἀρχαίων ύστερον δὲ καὶ ἀπὸ τῶν δυνάμεων ἔρχοντες, Ἀττάλου τοῦ Μυσοῦ καὶ Πτολεμαίου τοῦ Αἴγυπτιοι καὶ κατ’ ἐμὲ ἡδὴ βασιλέως Ἀδριανοῦ τῆς τε ἐς τὸ θείον τιμῆς ἐπὶ πλείστον ἐλθόντως καὶ τῶν ἀρχαίων ἐς εὐδαιμονίαν τὰ μέγιστα ἐκάστως παρασχόμενον. καὶ ἐς μὲν πόλεμον οὐδένα ἐκουσίος κατέστη, Ἐβραίοις δὲ τοὺς ὑπὲρ Σύρων ἐχειρώσατο ἀποστάντας. ὅπόσα δὲ θεῶν ἱερὰ τὰ μὲν ὁκοδόμησεν ἐξ ἀρχῆς, τὰ δὲ καὶ ἐπεκόσμησεν ἀναθήματι καὶ κατασκευαῖς ἡ δωρεὰς πόλεων ἔδωκεν Ἐλληνίσι, τὰς δὲ καὶ τῶν βαβυλών τοῖς δεθεῖσιν, ἐστὶν οἱ πάντα γεγραμμένα Ἀθηναῖοι ἐν τῷ κοινῷ τῶν θεῶν ἱερὸ. VI. τὰ δὲ ἐς Ἀττάλου καὶ Πτολεμαίου ἡλικία τε ἦν ἀρχαίστερα, ὡς μὴ μένειν ἔτι τὴν φύμην αὐτῶν, καὶ οἱ συγγενομένοι τοῖς βασιλεύσιν ἐπὶ συγγραφῇ τῶν

1 This king of Pergamum visited Athens in 200 B.C. in the company of the Roman ambassadors, and was treated with every mark of respect by the Athenians.
ATTICA, v. 4–vi. i

Metionidae, and returned from banishment at Megara, and Aegeus, as the eldest, became king of the Athenians. But in rearing daughters Pandion was unlucky, nor did they leave any sons to avenge him. And yet it was for the sake of power that he made the marriage alliance with the king of Thrace. But there is no way for a mortal to overstep what the deity thinks fit to send. They say that Tereus, though wedded to Procris, dishonoured Philomela, thereby transgressing Greek custom, and further, having mangled the body of the damsel, constrained the women to avenge her. There is another statue, well worth seeing, of Pandion on the Acropolis.

These are the Athenian eponymoi who belong to the ancients. And of later date than these they have tribes named after the following, Attalus¹ the Mysian and Ptolemy the Egyptian,² and within my own time the emperor Hadrian, who was extremely religious in the respect he paid to the deity, and contributed very much to the happiness of his various subjects. He never voluntarily entered upon a war, but he reduced the Hebrews beyond Syria, who had rebelled. As for the sanctuaries of the gods that in some cases he built from the beginning, in others adorned with offerings and furniture, and the bounties he gave to Greek cities, and sometimes even to foreigners who asked him, all these acts are inscribed in his honour in the sanctuary at Athens common to all the gods. VI. But as to the history of Attalus and Ptolemy, it is more ancient in point of time, so that tradition no longer remains, and those who lived with these kings for the purpose of chronicling their deeds

² It is uncertain to which of the many kings of Egypt called by this name Pausanias refers.
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2 Πτολεμαῖον Μακεδόνες Φιλίππου παϊδα εἶναι τοῦ Ἀμύντου, λόγῳ δὲ Δάγου νομίζονσι· τὴν γὰρ οἱ μητέρα ἔχουσαν ἐν γαστρὶ δοθῆναι γυναῖκα ὑπὸ Φιλίππου Δάγῳ. Πτολεμαῖον δὲ λέγουσιν ἄλλα τε ἐν τῇ Ἀσίᾳ λαμπρὰ ἀποδείξασθαι καὶ Ἀλεξάνδρῳ κινδύνου ξυμβάντος ἐν Ὀξυδράκαις μάλιστα οἱ τῶν ἔταρχῶν ἀμύναι. τελευτήσαντος δὲ Ἀλεξάνδρου τοῖς ἐς Ἀριδαίον τὸν Φιλίππου τὴν πάσαν ἅγουσιν ἀρχῆν ἀντιστὰσ αὐτὸς μᾶλιστα ἐγένετο ἐς τὰς βασιλείας αὐτοὺς τὰ ἔθνη νεμηθῆναι· αὐτὸς δὲ ἐς Αἰγύπτου διαβὰς Κλεομένην τε ἀπέκτεινεν, ὅπως σατραπεῦειν Αἰγύπτου κατέστησεν Ἀλεξάνδρος, Περδίκκας νομίζον εὑροὺν καὶ δι’ αὐτὸ οὐ πιστοῖν αὐτῷ, καὶ Μακεδόνων τοὺς ταχθέντας τὸν Ἀλεξάνδρου νεκρὸν ἐς Αἰγᾶς κομίζειν ἀνέπεισεν αὐτῷ παραδοῦναι· καὶ τὸν μὲν τῷ νόμῳ τῷ Μακεδόνων ἔθαπτεν ἐν Μέμφι, οיעה δὲ εἰπεισάμενος πολεμήσοντα Περδίκκαν Αἰγύπτου ἐξεχεν ἐν φυλακῇ. Περδίκκας δὲ ἐς μὲν τὸ εὐπρεπὲς τῆς στρατείας ἐπήγειτο Ἀριδαίον τὸν Φιλίππου καὶ παῖδα Ἀλεξάνδρου ἐκ Ρωξάνης τῆς Ὀξυράτου γεγονότα καὶ Ἀλεξάνδρου, τῷ δὲ ἔργῳ Πτολεμαῖον ἐπεβούλευεν ἀφελέσθαι τὴν ἐν 28
fell into neglect even before tradition failed. Wherefore it occurred to me to narrate their deeds also, and how the sovereignty of Egypt, of the Mysians and of the neighbouring peoples fell into the hands of their fathers.

The Macedonians consider Ptolemy to be the son of Philip, the son of Amyntas, though putatively the son of Lagus, asserting that his mother was with child when she was married to Lagus by Philip. And among the distinguished acts of Ptolemy in Asia they mention that it was he who, of Alexander’s companions, was foremost in succouring him when in danger among the Oxydracae. After the death of Alexander, by withstanding those who would have conferred all his empire upon Arideus, the son of Philip, he became chiefly responsible for the division of the various nations into the kingdoms. He crossed over to Egypt in person, and killed Cleomenes, whom Alexander had appointed satrap of that country, considering him a friend of Perdiccas, and therefore not faithful to himself; and the Macedonians who had been entrusted with the task of carrying the corpse of Alexander to Aegae, he persuaded to hand it over to him. And he proceeded to bury it with Macedonian rites in Memphis, but, knowing that Perdiccas would make war, he kept Egypt garrisoned. And Perdiccas took Arideus, son of Philip, and the boy Alexander, whom Roxana, daughter of Oxyartes, had borne to Alexander, to lend colour to the campaign, but really he was plotting to take from

1 The account which follows deals with the troubled period which came after the death of Alexander the Great in 323 B.C. The generals Antigonus, Ptolemy, Seleucus, Lysimachus and Cassander quarrelled over the division of the empire.
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Αἰγύπτῳ βασιλείαν ἐξωσθείς δὲ Αἰγύπτου καὶ τὰ ἐς πόλεμον ἔτι οὖχ ὁμοίως θαυμαζόμενοι, διαβεβλημένοι δὲ καὶ ἄλλως ἐς τοὺς Μακεδόνας, ἀπέθανεν ὑπὸ τῶν σωματοφυλάκων. Πτολεμαίοι δὲ αὐτίκα ἐς τὰ πράγματα ὁ Περδίκκου θάνατος ἐπέστησε· καὶ τούτῳ μὲν Σύρους καὶ Φοινίκην εἶλε, τούτῳ δὲ ἐκπεσόντα ὑπὸ Ἀντιγόνον καὶ φεύγοντα ὑπεδέξατο Σέλευκον τὸν Ἀντιόχου, καὶ αὐτὸς παρεσκευάζετο ὡς ἀμυνομένος Ἀντίγονον. καὶ Κάσσανδρον τὸν Ἀντιπάτρου καὶ Δυσίμαχον βασιλεύοντα ἐν Θράκη κυβερνήστηκεν ἐπεί οἱ πολέμοι, τὴν φυγὴν λέγον τὴν Σέλευκον καὶ τὸν Ἀντίγονον φοβερὸν σφισεν εἶναι πᾶσιν αὐξηθέντα. Ἀντίγονος δὲ τέως μὲν ἦν ἐν παρασκευῇ πολέμου καὶ τὸν κίνδυνον οὐ παντάπασιν θάρρει· ἐπεὶ δὲ ἐς Διβήνην ἐπύθετο στρατεύειν Πτολεμαίον ἀφεστηκότων Κυρηναίων, αὐτίκα Σύρους καὶ Φοινίκας εἶλεν εἰς ἐπιδρομὴς, παραδοὺς δὲ Δημήτριῳ τῷ παιδί, ἠλικιάν μὲν νέῳ φρονεῖν δὲ ἣδη δοκοῦντι, καταβαίνει ἐπὶ τὸν Ἐλλησπόντον. πρὶν δὲ ἡ διαβήναι πάλιν ἤγεν ὁπίσω τὴν στρατιάν, Δημήτριον ἀκούων ὑπὸ Πτολεμαίου μάχη κεκρατηθαί. Δημήτριος δὲ ὀὔτε παντάπασιν ἐξειστήκηκε Πτολεμαίῳ τῆς χώρας καὶ τινάς τῶν Αἰγυπτίων λοχῆσας διεφθείρειν οὐ πολλούς. τότε δὲ ἦκοντα Ἀντίγονου οὐχ ὑπομείνας Πτολεμαίος ἀνεχώρησεν ἐς Αἰγύπτουν. διελθόντος δὲ τού χειμῶνος Δημήτριος πλεύσας ἐς Κύπρον Μεινελαίον σατράπην Πτολεμαίου ναυμαχία καὶ αὖθις αὐτὸν Πτολεμαίον ἐπίδιαβάντα εὐυκῆς· φυγόντα δὲ αὐτὸν ἐς Αἰγύπτουν καταβηναι, emended by Hitzig.
Ptolemy his kingdom in Egypt. But being expelled from Egypt, and having lost his reputation as a soldier, and being in other respects unpopular with the Macedonians, he was put to death by his bodyguard. The death of Perdiccas immediately raised Ptolemy to power, who both reduced the Syrians and Phoenicia, and also welcomed Seleucus, son of Antiochus, who was in exile, having been expelled by Antigonus; he further himself prepared to attack Antigonus. He prevailed on Cassander, son of Antipater, and Lysimachus, who was king in Thrace, to join in the war, urging that Seleucus was in exile and that the growth of the power of Antigonus was dangerous to them all. For a time Antigonus prepared for war, and was by no means confident of the issue; but on learning that the revolt of Cyrene had called Ptolemy to Libya, he immediately reduced the Syrians and Phoenicians by a sudden inroad, handed them over to Demetrius, his son, a man who for all his youth had already a reputation for good sense, and went down to the Hellespont. But he led his army back without crossing, on hearing that Demetrius had been overcome by Ptolemy in battle. But Demetrius had not altogether evacuated the country before Ptolemy, and having surprised a body of Egyptians, killed a few of them. Then on the arrival of Antigonus Ptolemy did not wait for him but returned to Egypt. When the winter was over, Demetrius sailed to Cyprus and overcame in a naval action Menelaus, the satrap of Ptolemy, and afterwards Ptolemy himself, who had crossed to bring help. Ptolemy fled to
'Αντίγονος τε κατά γῆν καὶ ναυσίν ἀμα ἐπολυόρ-κει Δημήτριος. Πτολεμαῖος δὲ ἐς πάν ἄφι-
κόμενος κινδύνου διέσωσεν ὃμως τὴν ἄρχὴν
στρατιᾶ τε ἀντικαθήμενος ἐπὶ Πηλούσιῳ καὶ
τριήρεσιν ἀμυνόμενος ἀμα ἐκ τοῦ ποταμοῦ.
'Αντίγονος δὲ Αἰγύπτου μὲν αἱρῆσειν ἐκ τῶν
παρόντων οὐδεμίαν ἔτι εἶχεν ἐπὶ τίνα, Δημήτριον
δὲ ἔπι ᾿Ροδίου στρατιᾶ πολλῇ καὶ ναυσίν ἐστει-
λεν, ὥς εἰ οἱ προσγένοντο ἡ νῆσος ὄρμητηρίῳ
χρήσεθαι πρὸς τοὺς Αἰγυπτίους ἐπιζώγον ἀλλὰ
ἀυτοῖς τε οἱ ᾿Ρόδιοι τολμήματα καὶ ἐπιτεχνήσεις
παρέσχοντο ἐς τοὺς πολιορκοῦντας καὶ Πτολε-
μαῖος σφίσιν ἐς ὅσον δυνάμεως ἦκε συνήρατο
7 ἐς τὸν πόλεμον. 'Αντίγονος δὲ ᾿Ρόδου τε ᾿Αμαρ-
τῶν καὶ Αἰγύπτου πρότερον, οὐ πολλῷ τούτων
ὐστερον ἀντιτάξασθαι Δυσιμάχῳ τολμήσας καὶ
Κασσάνδρῳ τε καὶ τῇ Σελεύκου στρατιᾶ, τῆς
δυνάμεως ἀπώλεσε τὸ πολὺ καὶ αὐτὸς ἀπέθανε
ταλαιπωρήσας μάλιστα τῷ μήκει τοῦ πρὸς
Εὐμένη πολέμου. τῶν δὲ βασιλεῶν τῶν καθε-
λόντων ᾿Αντίγονον ἀνοσιώτατον κρίνω γενέσθαι
Κάσσανδρον, δι' ᾿Αντιγόνου τὴν Μακεδόνων
ἀρχὴν ἀνασωσάμενος πολεμήσων ἠλθεν ἐπ' ἀνδρα
8 εὐεργέτην. ἀποθανόντος δὲ ᾿Αντιγόνου Πτολε-
μαῖος Σύρους τε αὐτῆς καὶ Κύπρου εἰλε, κατήγαγε
dὲ καὶ Πύρρου ἐς τὴν Θεσπρωτίδα ἤπειρον.
Κυρῆν̄ς δὲ ᾿αποστάσης Μάγας Βερενίκης νῦνς
Πτολεμαῖος τότε συνοικούσης ἔτει πέμπτῳ μετὰ
τὴν ἀπόστασιν εἴλε Κυρῆνη. — εἰ δὲ ὁ Πτολε-
μαῖος οὕτως ἂληθεῖ λόγῳ Φίλιπποι τοῦ ᾿Αμύντου
παῖς ἦν, ἐστώ τὸ ἐπιμανεῖς ἐς τὰς γυναικάς κατὰ
τὸν πατέρα κεκτημένος, ὡς Εὐρυδίκη τῇ ᾿Αντι-
Egypt, where he was besieged by Antigonus on land and by Demetrius with a fleet. In spite of his extreme peril Ptolemy saved his empire by making a stand with an army at Pelusium while offering resistance with warships from the river. Antigonus now abandoned all hope of reducing Egypt in the circumstances, and dispatched Demetrius against the Rhodians with a fleet and a large army, hoping, if the island were won, to use it as a base against the Egyptians. But the Rhodians displayed daring and ingenuity in the face of the besiegers, while Ptolemy helped them with all the forces he could muster. Antigonus thus failed to reduce Egypt or, later, Rhodes, and shortly afterwards he offered battle to Lysimachus, and to Cassander and the army of Seleucus, lost most of his forces, and was himself killed, having suffered most by reason of the length of the war with Eumenes. Of the kings who put down Antigonus I hold that the most wicked was Cassander, who although he had recovered the throne of Macedonia with the aid of Antigonus, nevertheless came to fight against a benefactor. After the death of Antigonus, Ptolemy again reduced the Syrians and Cyprus, and also restored Pyrrhus to Thesprotia on the mainland. Cyrene rebelled; but Magas, the son of Berenice (who was at this time married to Ptolemy) captured Cyrene in the fifth year of the rebellion. If this Ptolemy really was the son of Philip, son of Amyntas, he must have inherited from his father his passion for women, for, while wedded to Eurydice, the daughter of Antipater, although he
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πάτρου συνοικῶν ὄντων οἱ παῖδων Βερενίκης ἐς ἐρωτα ἦλθεν, ἵνα Ἀντίπατρος Ἑυρυδίκη συνέπεμψεν ἐς Αἰγυπτον. ταύτης τῆς γυναικὸς ἑρασθεῖς παίδας ἐξ αὐτῆς ἐποιήσατο, καὶ ὡς ἦν οἱ πλησίον ἡ τελευτή, Πτολεμαίων ἀπέλυσεν Αἰγύπτου βασιλεύειν, ἢφ' οὖ καὶ Ἀθηναίων ἐστὶν ἡ φυλή, γεγονότα ἐκ Βερενίκης ἀλλ' οὐκ ἐκ τῆς Ἀντιπάτρου θυγατρός.

VII. Οὕτως ο Πτολεμαίως Ἀρσινόης ἀδελφῆς ἀμφοτέρωθεν ἑρασθεῖς ἐγγεμένῳ αὐτῆς, Μακεδόσιν οὐδαμῶς ποιῶν νομιζόμενα, Αἰγυπτίως μέντοι δὲν ἦρε. δεύτερα δὲ ἀδελφὸν ἀπέκτεινεν Ἀργαῖον ἐπιβουλεύοντα, ὡς λέγεται, καὶ τὸν Ἀλεξάνδρου νεκρὸν οὕτως ὁ καταγαγὼν ἦν ἐκ Μέμφιδος. ἀπεκτείνε δὲ καὶ ἄλλον ἀδελφὸν γεγονότα ἐξ Ἑυρυδίκης, Κυπρίους ἀφιστάντα αἰσθόμενος. Μάγας δὲ ἀδελφὸς ὁμομήτηρος Πτολεμαίων παρὰ Βερενίκης τῆς μητρὸς ἑξιώθεις ἐπιτροπεύειν Κυρήνην —ἐγεγόνει δὲ ἐκ Φιλίππου τῇ Βερενίκῃ Μακεδόνος μὲν, ἄλλως δὲ ἀγνώστου καὶ ἐνὸς τοῦ δήμου—, τότε δὴ οὕτως ὁ Μάγας ἀποστήσας Πτολεμαίου 2 Κυρηναίας ἠλαύνει ἐπ' Αἰγυπτον. καὶ Πτολεμαίος μὲν τὴν ἐσβολὴν φραξάμενος ὑπέμενεν ἐπιώντας Κυρηναίας, Μάγα δὲ ἀπαγγέλλεται καθ' ὁδὸν ἀφεστηκέναι Μαρμαρίδας· εἰσὶ δὲ Διβύων οἱ Μαρμαρίδαι τῶν νομάδων. καὶ τότε μὲν ἐς Κυρήνην ἀπηλλάσσετο. Πτολεμαίοι δὲ ὄρμημένον διώκειν αἰτία τοιάδε ἐπέσχεν. ἦνικα παρεσκευάζετο ἐπιώντα ἀμύνεσθαι Μάγαν, ξένους ἐπηγάγετο καὶ ἄλλους καὶ Γαλάτας ἐς τετρακισχελίους· τούτους λαβὼν ἐπιβουλεύοντας κατασχεῖν Αἰγυπτον, ἀνήγαγε σφᾶς ἐς νῆσον ἔρημον

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had children he took a fancy to Berenice, whom Antipater had sent to Egypt with Eurydice. He fell in love with this woman and had children by her, and when his end drew near he left the kingdom of Egypt to Ptolemy (from whom the Athenians name their tribe) being the son of Berenice and not of the daughter of Antipater.

VII. This Ptolemy fell in love with Arsinoë, his full sister, and married her, violating herein Macedonian custom, but following that of his Egyptian subjects. Secondly he put to death his brother Argaeus, who was, it is said, plotting against him; and he it was who brought down from Memphis the corpse of Alexander. He put to death another brother also, son of Eurydice, on discovering that he was creating disaffection among the Cyprians. Then Magas, the half-brother of Ptolemy, who had been entrusted with the governorship of Cyrene by his mother Berenice—she had borne him to Philip, a Macedonian, but of no note and of lowly origin—induced the people of Cyrene to revolt from Ptolemy and marched against Egypt. Ptolemy fortified the entrance into Egypt and awaited the attack of the Cyrenians. But while on the march Magas was informed that the Marmaridae, a tribe of Libyan nomads, had revolted, and thereupon fell back upon Cyrene. Ptolemy resolved to pursue, but was checked owing to the following circumstance. When he was preparing to meet the attack of Magas, he engaged mercenaries, including some four thousand Gauls. Discovering that they were plotting to seize Egypt, he led
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dià tou potamou, kal oi mév entaiðh deuolou
3 upo te allhlon kai tou limou. Mágas dé hí dh
ynaihika échou 'Apámhn 'Antíoxou tou Seleukou
thugatéra, èpeisèv 'Antíoxon paraðantà òs ò
patír oi Seleukos èpoujasa sunthikás pròs
Ptolemaion, èlaûneiv èp' Aigupton. òrhmenenon
dè 'Antíoxou stratetéw, Ptolemaioi dièpempev
ès èpantasa òn ërchev 'Antíoxos, tout mév àsthene-
stérów khrastas katatréch evn òn, ou dé ësas
vnaatatóren stratéri kataeréven, òoste 'Antíoxh
mèpote ègevesth ai stratetékè evn' Aigupton. ou-
tos o Ptolemaioi kai pròteron èrthai moi òs
ynatikôn èsteile evn òn 'Athnaiow svmmakhv
èp' 'Antígonon kai Makédhnn. állass gar ap'
autoi oude denounced ògéneto ès swterów 'Athnaiow.
oi dé oi paídes ègênuont èx 'Araiov, ou à
àdelphi, Lusimácho dè thugatròs, òn òs
synoikësasan àdelphhn katelebev èti pròteron
àpòthenein èpantiva, kal nòmò èstiv ap' aúthh
'Araioiðh Aiguptiv.

VIII. 'Apaitei dé o logh deilóswa kai tâ ès
'Attalon èchontà, déi kal oustos tòn èpwnumon
èstiv 'Athnaiow. ànhr Makédhnn Dókimos ònoma,
stratéghos 'Antígonon, Lusimácho paradoús ùst-
teron auton kai tâ xhrimata, Filétaírou Pafłal-
gyona elèven enovnh. òsa mèn dé Filétaírho
pepragméva ès tòn apóstasiv èstiv toun àpò
Lusimácho kai òs Seleukon èpargageto, èstai
moi tòn ès Aýsimaçon parènhtikh. dé 'Atalos
'Atalou mév pæis òn, àdelphiðous dé Filétaírou,
tûn árkhèn Evméhous paradóstos èshèn ànepíou.

1 pæis òn àdelpòh filétalhos dé, emended by Clavier.
them through the river to a deserted island. There they perished at one another’s hands or by famine. Magas, who was married to Apame, daughter of Antiochus, son of Seleucus, persuaded Antiochus to break the treaty which his father Seleucus had made with Ptolemy and to attack Egypt. When Antiochus resolved to attack, Ptolemy dispatched forces against all the subjects of Antiochus, free-booters to overrun the lands of the weaker, and an army to hold back the stronger, so that Antiochus never had an opportunity of attacking Egypt. I have already stated how this Ptolemy sent a fleet to help the Athenians against Antigonus and the Macedonians, but it did very little to save Athens. His children were by Arsinoë, not his sister, but the daughter of Lysimachus. His sister who had wedded him happened to die before this, leaving no issue, and there is in Egypt a district called Arsinoítes after her.

VIII. It is pertinent to add here an account of Attalus, because he too is one of the Athenian eponymoi. A Macedonian of the name of Docimus, a general of Antigonus, who afterwards surrendered both himself and his property to Lysimachus, had a Paphlagonian eunuch called Philetaerus. All that Philetaerus did to further the revolt from Lysimachus, and how he won over Seleucus, will form an episode in my account of Lysimachus. Attalus, however, son of Attalus and nephew of Philetaerus, received the kingdom from his cousin Eumenes, who handed it
μέγιστον δὲ ἐστὶν οἱ τῶν ἔργων. Παλάτας γὰρ ἐστὶν ἤγαμα, ἣν ἤτο καὶ νῦν ἔχουσιν, ἀναφυγεῖν ἢνάγκασεν ἀπὸ θαλάσσης.

2 Μετὰ δὲ τὰς εἰκόνας τῶν ἐπωνύμων ἐστὶν ἀγάλματα θεῶν, Ἀμφιάραος καὶ Εἰρήνη φέρουσα Πλούτον παῖδα. ἐνταῦθα Δυκόφρυγος τε κεῖται χαλκοῦς ὁ Δυκόφρυγος καὶ Καλλίας, δα πρὸς Ἀρταξέρξην τὸν Πέρξιον τοῖς Ἑλλησίων, ὡς Ἀθηναίων ὁ πολλὸι λέγουσιν, ἔπραξε τὴν εἰρήνην ἐστὶ δὲ καὶ Δημοσθένης, ὃν ἐστὶν Καλαυρείαν Ἀθηναίων τὴν πρὸ Τροιζήμων νῆσον ἤγαμακασαν ἀποχωρῆσαι, δεξάμενοι δὲ ὑστερον διάκουσιν αὐθίνες μετὰ τὴν ἐν Δαμία πληγὴν. Δημοσθένης δὲ ὥστε τὸ δεύτερον ἔφυγε, περαιοῦται καὶ τότε ἐστὶν τὴν Καλαυρείαν, ἐνθα δὴ πιὸν φάρμακον ἔτελεύτησεν φυγάδα τε Ἑλληνα μόνον τοῦτον Ἀντιπάτρῳ καὶ Μακεδόσιν οὐκ ἀνήγαγεν Ἀρχίας. ὧ δὲ Ἀρχίας οὔτος Θεύριος ὃν ἔργον ἤρατο ἄνόσιον οὔσοι Μακεδόσιν ἔπραξαν ἐναντία πρὶν ἡ τοῖς Ἑλλησίων πρὸς Ἑλλησίων ἑπταίσια τὸ ἐν Θεσσαλία γενέσθαι, τούτους ἤγεν Ἀρχίας Ἀντιπάτρῳ δώσοντας δίκην. Δημοσθένης μὲν ὃ πρὸς Ἀθηναίους ἀγανεύσασα ἐστὶν τὸ ἔχωρον εὔσκελος δεικνὺς. Ἔνθα δὲ μοι λελέχθαι δοκεῖν ἀνδρὰ ἀφεδῶς ἐκπεσόντα ἐστὶν πολιτείαν καὶ πικτὰ ἄγησάμενον τὰ τοῦ δήμου μήποτε καλῶς τελευτήσαι.  

4 Τῆς δὲ τοῦ Δημοσθένους εἰκόνος πλησίου Ἀρεώς ἐστὶν ἱερόν, ἐνθα ἀγάλματα δύο μὲν Ἀφροδίτης κεῖται, τὸ δὲ τοῦ Ἀρεώς ἐποίησε τὸ 'Αλκαμένης, τὴν ἐν δὲ Ἀθηναίῶν ἄνὴρ Πάρος, ὅνομα δὲ αὐτῷ Δόκρος. ἐνταῦθα καὶ Ἐυνούς ἀγαλμά ἐστιν, ἐποίησαν δὲ οἱ παῖδες οἱ Πραξιτέλους.
over. The greatest of his achievements was his forcing the Gauls to retire from the sea into the country which they still hold.

After the statues of the *eponymoi* come statues of gods, Amphiaraus, and Eirene (*Peace*) carrying the boy Plutus (*Wealth*). Here stands a bronze figure of Lycurgus,\(^1\) son of Lycophron, and of Callias, who, as most of the Athenians say, brought about the peace between the Greeks and Artaxerxes, son of Xerxes. Here also is Demosthenes, whom the Athenians forced to retire to Calauria, the island off Trözen, and then, after receiving him back, banished again after the disaster at Lamia. Exiled for the second time Demosthenes crossed once more to Calauria, and committed suicide there by taking poison, being the only Greek exile whom Archias failed to bring back to Antipater and the Macedonians. This Archias was a Thurian who undertook the abominable task of bringing to Antipater for punishment those who had opposed the Macedonians before the Greeks met with their defeat in Thessaly. Such was Demosthenes' reward for his great devotion to Athens. I heartily agree with the remark that no man who has unsparingly thrown himself into politics trusting in the loyalty of the democracy has ever met with a happy death.

Near the statue of Demosthenes is a sanctuary of Ares, where are placed two images of Aphrodite, one of Ares made by Alcamenes, and one of Athena made by a Parian of the name of Locrus. There is also an image of Enyo, made by the sons of Praxiteles.

\(^1\) An Athenian orator who did great service to Athens when Demosthenes was trying to stir up his countrymen against Philip of Macedon.
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περὶ δὲ τὸν ναὸν ἑστάσιν Ἡρακλῆς καὶ Θησεύς καὶ Ἀπόλλων ἀναδούμενος ταινία τήν κόμην, ἀνδριάντες δὲ Καλάδης Ἀθηναίοις ὡς λέγεται νόμους γράψας καὶ Πίνδαρος ἄλλα τε ευρόμενος παρὰ Ἀθηναίων καὶ τὴν εἰκόνα, ὅτι σφαῖς ἐπήνε-5 σεν ἁσμα ποιήσας. οὐ πόρρω δὲ ἑστάσιν Ἀρμό-διος καὶ Ἀριστογείτων οἱ κτείναντες Ἰππαρχον· αἴτια δὲ ἤτις ἐγένετο καὶ τὸ ἔργον ἄντων τρόπων ἐπράξαν, ἐτέρως ἐστὶν εἰρήμενα. τῶν δὲ ἀνδρι-άντων οἱ μὲν εἰςι Κριτίου τέχνη, τοὺς δὲ ἀρχαίους ἐποίησεν Ἀντήνωρ Ἐξέβου δὲ, ὡς εἰλευ Ἀθήνας ἐκλιπὼν τὸ ἄστυ Ἀθηναίων, ἀπαγαγομένου καὶ τούτους ἀτι λάφυρα, κατέπεμψεν ύστερον Ἀθηναίοις Ἀντίοχος.

6 Τοῦ θεάτρου δὲ ὁ καλούσιν Ὀιδεῖον ἀνδριάντες πρὸ τῆς ἐσόδου βασιλέων εἰσὶν Ἀιγυπτίων. ὄνο-ματα μὲν δὴ κατὰ τὰ αὐτὰ Πτολεμαῖοι σφισσίν, ἀλλὰ δὲ ἐπίκλησις ἄλλῳ· καὶ γὰρ Φιλομήτωρ καλοῦσι καὶ Φιλάδελφον ἔτερον, τὸν δὲ τοῦ Δάγου Σωτῆρα παραδόντων Ῥοδίων τὸ ὄνομα. τῶν δὲ ἄλλων ο μὲν Φιλάδελφος ἐστὶν οὐ καὶ πρότερον μνήμην ἐν τοῖς ἐπωνύμοις ἐποίησάμην, πλησίον δὲ οἱ καὶ Ἁρσιών τῆς ἀδελφῆς ἐστὶν εἰκών.

IX. ο δὲ Φιλομήτωρ καλούσεις ὅγδοος μὲν ἐστὶν ἀπόγονος Πτολεμαίου τοῦ Δάγου, τὴν δὲ ἐπι-κλησιν ἔσχεν ἐπὶ χλενσμῷ. οὐ γὰρ τινα τῶν βασιλέων μυσθέντα ἴσμεν ἐς τοσώνδε ὑπὸ μη-τρός, διὰ πρεσβύτατον δὲ τῶν παῦδων ἡ μήτηρ οὐκ εἰα καλεῖν ἐπὶ τὴν ἀρχήν, πρότερον δὲ ἐς Κύπρον ὑπὸ τοῦ πατρὸς πεμφθῆναι πράξασα-τῆς δὲ ἐς τὸν παῦδα τῇ Κλεοπάτρᾳ δυσνοίας λέγουσιν ἄλλας τε αἰτίας καὶ ὅτι Ἀλέξανδρον τὸν
About the temple stand images of Heracles, Theseus, Apollo binding his hair with a fillet, and statues of Calades,\textsuperscript{1} who it is said framed laws\textsuperscript{2} for the Athenians, and of Pindar, the statue being one of the rewards the Athenians gave him for praising them in an ode. Hard by stand statues of Harmodius and Aristogiton, who killed Hipparchus. The reason of this act and the method of its execution have been related by others; of the figures some were made by Critius, the old ones being the work of Antenor. When Xerxes took Athens after the Athenians had abandoned the city he took away these statues also among the spoils, but they were afterwards restored to the Athenians by Antiochus.

Before the entrance of the theatre which they call the Odeum (\textit{Music Hall}) are statues of Egyptian kings. They are all alike called Ptolemy, but each has his own surname. For they call one Philometor, and another Philadelphus, while the son of Lagus is called Soter, a name given him by the Rhodians. Of these, Philadelphus is he whom I have mentioned before among the \textit{eponymoi}, and near him is a statue of his sister Arsinoë.\textsuperscript{XIX.} The one called Philometor is eighth in descent from Ptolemy son of Lagus, and his surname was given him in sarcastic mockery, for we know of none of the kings who was so hated by his mother. Although he was the eldest of her children she would not allow him to be called to the throne, but prevailed on his father before the call came to send him to Cyprus. Among the reasons assigned for Cleopatra's enmity towards her son is her expectation

\textsuperscript{1} Nothing more is known of this person.

\textsuperscript{2} Or "tunes."
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νεότερον τῶν παιδών κατήκοιν ἐσεσθαί μᾶλλον ἥπιζε. καὶ διὰ τούτο ἐλέσθαι βασιλέα Ἀλέξανδρον ἐπείθειν Ἀιγυπτίους. ἐναντιουμένου δὲ οὗ τοῦ πλήθους, δεύτερα ἐστὶν Κύπρον ἐστειλεν Ἀλέξανδρον, στρατηγὸν μὲν τῷ λόγῳ, τῷ δὲ ἔργῳ δὲ αὐτοῦ Πτολεμαίῳ θέλουσα εἰναι φοβερωτέρα, τέλος δὲ κατατρώσασα οὕς μάλιστα τῶν εὐνοούχων ἐνόμιζεν εὐνοὺς, ἐπήγετο σφᾶς ἐστὶν πλῆθος ὡς αὐτὴ τε ἐπιβουλευθεῖσα ὑπὸ Πτολεμαίου καὶ τοὺς εὐνοούχους τοιαῦτα ὑπὲρ ἔκεινον παθόντας, οἳ δὲ Ἀλέξανδρείς ὠρμησαν μὲν ὡς ἀποκτενοῦντες τὸν Πτολεμαίου, ὡς δὲ σφᾶς ἐφθασεν ἐπὶ βάς νεώς, Ἀλέξανδρον ἠκούσα ἐκ Κύπρου ποιοῦνται βασιλέα. Κλεοπάτραν δὲ περιήλθεν ἡ δίκη τῆς Πτολεμαίου φυγῆς ἀποθανοῦσαν ὑπὸ Ἀλέξανδρον, διὰ αὐτὴ βασιλεύειν ἐπηράξειν Ἀιγυπτίων. τοῦ δὲ ἐργον φοραθέντος καὶ Ἀλέξανδρον φῶβον τῶν πολιτῶν φεύγοντος, οὕτω Πτολεμαίους κατήλθε καὶ τὸ δεύτερον ἐσχεν Ἀιγυπτίους καὶ Θηβαίους ἐπολέμησεν ἀποστάσι, παραστησάμενος δὲ ἔτει τρίτῳ μετὰ τὴν ἀπόστασιν ἐκάκωσεν, ὡς μηδὲ ὑπόμνημα λειφθήναι Θηβαίος τῆς ποτὲ εὐδαιμονίας προελθούσης ἐς τοσοῦτον ὡς ὑπερβαλέσατι πλοῦτῳ τοῖς Ἑλλήνων πολυχρημάτωσι, τὸ τε ἱερὸν τὸ ἐν Δελφοῖς καὶ 'Ὀρχομενών. Πτολεμαίοι μὲν οὖν ὅλιγον τούτων ὑστερον ἐπελαβὲ κρίμα ἡ καθήκουσα. Ὡθεναι δὲ ὑπὸ αὐτοῦ παθόντες εἶν πολλά τε καὶ οὐκ ἀξία εἴηνεν εἰς χαλκοῦν καὶ αὐτὸν καὶ Βερενίκῃς ἀνέθηκαν, ἡ μόνη γνησία οἱ τῶν παιδῶν ἦν.

4 Metà δὲ τοὺς Ἀιγυπτίους Φιλίππος τε καὶ Ἀλέξανδρος ὁ Φιλίππου κεῖναι τοῦτοι μεῖζον

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that Alexander the younger of her sons would prove more subservient, and this consideration induced her to urge the Egyptians to choose Alexander as king. When the people offered opposition, she dispatched Alexander for the second time to Cyprus, ostensibly as general, but really because she wished by his means to make Ptolemy more afraid of her. Finally she covered with wounds those eunuchs she thought best disposed, and presented them to the people, making out that she was the victim of Ptolemy’s machinations, and that he had treated the eunuchs in such a fashion. The people of Alexandria rushed to kill Ptolemy, and when he escaped on board a ship, made Alexander, who returned from Cyprus, their king. Retribution for the exile of Ptolemy came upon Cleopatra, for she was put to death by Alexander, whom she herself had made to be king of the Egyptians. When the deed was discovered, and Alexander fled in fear of the citizens, Ptolemy returned and for the second time assumed control of Egypt. He made war against the Thebans, who had revolted, reduced them two years after the revolt, and treated them so cruelly that they were left not even a memorial of their former prosperity, which had so grown that they surpassed in wealth the richest of the Greeks, the sanctuary of Delphi and the Orchomenians. Shortly after this Ptolemy met with his appointed fate, and the Athenians, who had been benefited by him in many ways which I need not stop to relate, set up a bronze likeness of him and of Berenice, his only legitimate child.

After the Egyptians come statues of Philip and of his son Alexander. The events of their lives were too
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ὑπήρχε τώς ἡ ἄλλοι πάρεργα εἶναι λόγου. τοῖς μὲν σὺν ἀπ' Ἀγάπττου τιμή τε ἀλῆθεῖ καὶ εὐεργεταισις οὐσὶ γεγόνασιν αἱ δωρεαί. Φίλιππος δὲ καὶ Ἀλεξάνδρῳ κολακεία μᾶλλον ἐς αὐτοὺς τοῖς πληθοὺς, ἐπεῖ καὶ Δυσίμαχον οὐκ εἰσοδεῖ τοσοῦτον ὡς ἐς τὰ παρόντα χρήσιμον νομίζοντες ἀνέθηκαν.

5 Ὅ δὲ Δυσίμαχος οὗτος γένος τε ἦν Μακεδῶν καὶ Ἀλεξάνδρου δορυφόρος, διὸ Ἀλεξάνδρος ποτέ ὑπ' ὀργῆς λέοντι ὤμοι καθείρξας ἐς οἰκήμα κεκρατηκότα εὑρε τοῦ θηρίου τα τε ὤν ἄλλα ἥδη διετέλει θαυμάζου καὶ Μακεδόνων ὀμοίως τοῖς ἀρίστοις ἔγεν ἐν τιμή. τελευτήσαντος δὲ Ἀλεξάνδρου Θρακῶν ἐβασίλευεν ὁ Δυσίμαχος τοὺς προσώπων Μακεδόσιν, ὅσων ἦρχεν Ἀλεξάνδρος καὶ ἐτι πρότερον Φίλιππος· εἶν δ' ἂν οὕτω τοῦ Θρακίου μοῖρα οὐ μεγάλη. Θρακῶν δὲ τῶν πάντων οὐδένες πλείους εἰσὶ τῶν ἀνθρώπων ὅτι μὴ Κελτοῖ πρὸς ἄλλο ἔδως ἐν ἀντεξετάζουντι, καὶ διὰ τοῦτο οὐδεὶς ποι πρότερος Θράκας. Ρωμαίοις δὲ Θράκη τε πᾶσα ἐστὶν ὑποχείριος, καὶ Κελτῶν ὅσον μὲν ἀχρεῖον νομίζουσι διὰ τέ ὑπερβάλλων φύχος καὶ γῆς φαυλότητα, ἐκουσίως παρώτπαι σφισι, τὰ δὲ ἀξιόκτητα ἔχουσι καὶ τούτων. τότε δὲ ὁ Δυσίμαχος πρώτοις τῶν περιόρικων ἐπολέμησεν Ὀδρύσαις, δεύτερα δὲ ἔπλη Δρομικάτην καὶ Γέτας ἐστράτευσεν· ολα δὲ ἀνδράσι συμβαλὼν οὐκ ἀοπεῖρῃς πολέμων, ἀριθμῷ δὲ καὶ πολὺ ὑπερβεβληκόσιν, αὐτὸς μὲν ἐς τῷ ἔσχατον ἐλθὼν κινδύνου διέφυγεν, ὁ δὲ οἱ παῖς Ἀγαθοκλῆς συστρατευόμενος τοῦτο πρῶτον ὑπὸ τῶν Γετῶν ἐάλω. Δυσί-
important to form a mere digression in another story. Now the Egyptians had their honours bestowed upon them out of genuine respect and because they were benefactors, but it was rather the sycophancy of the people that gave them to Philip and Alexander, since they set up a statue to Lysimachus also not so much out of goodwill as because they thought to serve their immediate ends.

This Lysimachus was a Macedonian by birth and one of Alexander's body-guards, whom Alexander once in anger shut up in a chamber with a lion, and afterwards found that he had overpowered the brute. Henceforth he always treated him with respect, and honoured him as much as the noblest Macedonians. After the death of Alexander, Lysimachus ruled such of the Thracians, who are neighbours of the Macedonians, as had been under the sway of Alexander and before him of Philip. These would comprise but a small part of Thrace. If race be compared with race no nation of men except the Celts are more numerous than the Thracians taken all together, and for this reason no one before the Romans reduced the whole Thracian population. But the Romans have subdued all Thrace, and they also hold such Celtic territory as is worth possessing, but they have intentionally overlooked the parts that they consider useless through excessive cold or barrenness. Then Lysimachus made war against his neighbours, first the Odrysae, secondly the Getae and Dromichaetes. Engaging with men not unversed in warfare and far his superiors in number, he himself escaped from a position of extreme danger, but his son Agathocles, who was serving with him then for the first time, was taken prisoner by the Getae.
μαχος δὲ καὶ ύστερον προσπταίσας μάχαις καὶ τὴν ἀλωσιν τοῦ παιδὸς οὐκ ἐν παρέργῳ ποιούμενος συνέθετο πρὸς Δρομιχαίτην εἰρήνην, τῆς τε ἀρχῆς τῆς αὐτοῦ τὰ πέραν Ἰστροῦ παρεῖς τῇ Γέτη καὶ θυγατέρα συνοικίσασα ἀνάγκης τὸ πλέον οί δὲ οὐκ Ἀγαθοκλέα, Δυσίμαχον δὲ αὐτῶν ἀλώναι λέγουσιν, ἀνασώθηναι δὲ Ἀγαθοκλέους τὰ πρὸς τὸν Γέτην ὑπὲρ αὐτοῦ πράξαντος. ὡς δὲ ἐπανῆλθεν, Ἀγαθοκλεῖ Δυσάνδραν γυναῖκα ἡγάγετο, Πτολεμαῖο τοῦ τοῦ Δάγου καὶ Εὐρυδίκης 7 οὔσαν. διέβη δὲ καὶ ναυσὶν ἐπὶ τὴν Ἀσίαν καὶ τὴν ἀρχὴν τὴν Ἀντιγόνου συγκαθεῖλε. συνήκεσε δὲ καὶ Ἐφεσίων ἁχρὶ θαλάσσης τὴν νῦν πόλιν, ἐπαγαγόμενος ἐς αὐτὴν Δεσδέδιος τε οἰκήτορας καὶ Κολοφωνίους, τὰς δὲ ἐκείνων ἀνελὼν πόλεις, ὡς Φοίνικα ιάμβων ποιητὴν Κολοφωνίων θρηνήσας τὴν ἀλωσιν. Ἐρμησιάναξ δὲ ὁ τὰ ἐλεγεῖα γράψας οὐκέτι ἐμοὶ δοκεῖν περιήν πάντως γὰρ ποὺ καὶ αὐτὸς ἀν ἐπὶ ἀλούσῃ Κολοφωνί ὁδύρατο. Δυσίμαχος δὲ καὶ ἐς πόλεμον πρὸς Πύρρον κατέστη τὴν Αιακίδου· φυλάξας δὲ ἔξι Ἡπείρου ἀπίόντα, οὐδὲ ὑπὸ τοὺς ἐκείνους ἐπλαννατο, τὴν τε ἀλλην ἐλεηλάτησεν ὡς Ἡπείρον καὶ ἐπὶ 8 τὰς θήκας ἦλθε τῶν βασιλέων. τὰ δὲ ἐντεῦθεν ἐμοὶ ἐστὶν οὐ πιστὰ, Ἰερώνυμος δὲ ἐγραψε Κάρδιαν δυσίμαχον τὰς θήκας τῶν νεκρῶν ἀνελόντα τὰ ὅστὰ ἐκρίναι. ὁ δὲ Ἰερώνυμος οὗτος ἔχει μὲν καὶ ἄλλως δόξαν πρὸς ἀπέχθειαν γράψας τῶν βασιλέων πληρ' Ἀντιγόνου, τούτῳ δὲ οὐ δικαίως χαρίζεσθαι· τὰ δὲ ἐπὶ τοῖς τάφοις τῶν Ἱπειρα- τῶν παντάπασιν ἐστὶ φανερὸς ἐπηρεία συνθεῖς, ἀνδρὰ Μακεδόνα θήκας νεκρῶν ἀνελείν. χωρὶς δὲ 46
Lysimachus met with other reverses afterwards, and attaching great importance to the capture of his son made peace with Dromichaetes, yielding to the Getic king the parts of his empire beyond the Ister, and, chiefly under compulsion, giving him his daughter in marriage. Others say that not Agathocles but Lysimachus himself was taken prisoner, regaining his liberty when Agathocles treated with the Getic king on his behalf. On his return he married to Agathocles Lysandra, the daughter of Ptolemy, son of Lagus, and of Eurydice. He also crossed with a fleet to Asia and helped to overthrow the empire of Antigonus. He founded also the modern city of Ephesus as far as the coast, bringing to it as settlers people of Lebedos and Colophon, after destroying their cities, so that the iambic poet Phoenix composed a lament for the capture of Colophon. Hermesianax, the elegiac writer, was, I think, no longer living, otherwise he too would certainly have been moved by the taking of Colophon to write a dirge. Lysimachus also went to war with Pyrrhus, son of Aeacides. Waiting for his departure from Epeirus (Pyrrhus was of a very roving disposition) he ravaged Epeirus until he reached the royal tombs. The next part of the story is incredible to me, but Hieronymus the Cardian relates that he destroyed the tombs and cast out the bones of the dead. But this Hieronymus has a reputation generally of being biased against all the kings except Antigonus, and of being unfairly partial towards him. As to the treatment of the Epeiriot graves, it is perfectly plain that it was malice that made him record that a Macedonian desecrated the tombs of the dead. Besides, Lysimachus was
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ἡπίστατο δὴ που καὶ Δυσίμαχος οὖ Πῦρρου σφάς προγόνος μόνον ἀλλὰ καὶ Ἀλεξάνδρου τοὺς αὐτοὺς τούτους ὁντας· καὶ γὰρ Ἀλεξάνδρος 'Ἡπειρώτης τε ἦν καὶ τῶν Αἰακιδῶν τὰ πρὸς μητρός, ἢ τε ὕστερον Πῦρρου πρὸς Δυσίμαχον συμμαχία δὴλοι καὶ πολεμήσασιν ἀδιάλλακτον ἔγενος πρὸς ἀλλήλους γενέσθαι σφίσι. τῷ δὲ Ἰεραούμοις τάχα μὲν ποι ποι ἢν ἐς Δυσίμαχον ἐγκλήματα, μέγιστον δὲ ὅτι τὴν Καρδιανῆν πόλιν ἀνελὼν Δυσιμάχειαν ἀντ' αὐτῆς ὁμίσεως ἔπει τῷ ἵσθμῳ τῆς Ῥακίας χερρονήσου.

Χ. Δυσιμάχῳ δὲ ἐπὶ μὲν 'Ἀριδαίου βασιλεύοντος καὶ ὕστερον Κασσάνδρου καὶ τῶν παιδῶν φιλία διέμενε πρὸς Μακεδόνας· περιελθούσης δὲ ἐς Δημήτριον τὸν Ἀντιγόνου τῆς ἄρχης, ἐνταῦθα ἢδη Δυσίμαχος πολεμήσεσθαι ἤπιτεξεν ὑπὸ Δημήτριον καὶ αὐτὸς ἄρχειν ἥξιον πολέμου, πατρὸν ἐπιστάμενον δὲ Δημήτριῳ προσπερβάλλεσθαι τι ἐθέλειν καὶ ἀμα ὅρον αὐτὸν παρελθόντα ἐς Μακεδονίαν μετάπεμπτον ὑπὸ Ἀλεξάνδρου τοῦ Κασσάνδρου, ὅσ δὲ ἄφίκετο, αὐτὸν τὸ Ἀλέξανδρον φονεύσαντα καὶ ἐχοῦταν ἀντ' ἐκείνου τῆς

2 Μακεδόνων ἄρχην. τούτων ἐνεκα Δημήτριῳ συμβαλλόν πρὸς 'Ἀμφιτόλει παρ' ὄλγον μὲν ἤθεν ἐκπεσεῖν Θράκης, ἀμύναστος δὲ οἱ Πῦρρον τὴν τε Θράκην κατέσχε καὶ ὕστερον ἐπήρξε Νεστίων καὶ Μακεδόνων· τὸ δὲ πολὺ Μακεδονίας αὐτὸς Πῦρρος κατεῖχε, δυνάμει τε ἦκων εἴ 'Ηπείρου καὶ πρὸς Δυσίμαχον ἐν τῷ παρόντι ἔξων ἐπιτηδείως. Δημήτριος δὲ διαβάντος ἔς τὴν Ἀσίαν καὶ Σελεύκων πολεμοῦντος, ὅσον μὲν χρόνον ἀντεῖχε τὰ Δημήτριου, διέμεινεν ἡ Πῦρρου καὶ Δυσιμαχοῦ 48
ATTICA, ix. 8–x. 2

surely aware that they were the ancestors not of Pyrrhus only but also of Alexander. In fact Alexander was an Epeirot and an Aeacid on his mother’s side, and the subsequent alliance between Pyrrhus and Lysimachus proves that even as enemies they were not irreconcilable. Possibly Hieronymus had grievances against Lysimachus, especially his destroying the city of the Cardians and founding Lysimachea in its stead on the isthmus of the Thracian Chersonesus.

X. As long as Aridaeus reigned, and after him Cassander and his sons, friendly relations continued between Lysimachus and Macedon. But when the kingdom devolved upon Demetrius, son of Antigonus, Lysimachus, henceforth expecting that war would be declared upon him by Demetrius, resolved to take aggressive action. He was aware that Demetrius inherited a tendency to aggrandize, and he also knew that he visited Macedonia at the summons of Alexander and Cassander, and on his arrival murdered Alexander himself and ruled the Macedonians in his stead. Therefore encountering Demetrius at Amphipolis he came near to being expelled from Thrace, but on Pyrrhus’ coming to his aid he mastered Thrace and afterwards extended his empire at the expense of the Nestians and Macedonians. The greater part of Macedonia was under the control of Pyrrhus himself, who came from Epeirus with an army and was at that time on friendly terms with Lysimachus. When however Demetrius crossed over into Asia and made war on Seleucus, the alliance between Pyrrhus and Lysimachus lasted only as long as

294 B.C. 288 B.C.
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συμμαχία: γενομένου δὲ ἐπὶ Σελεύκω δημητρίου
Λυσίμαχῳ καὶ Πύρρῳ διελύθη ἡ φίλια, καὶ κατα-
στάντων ἐς πόλεμον Λυσίμαχος Ἀντιγόνῳ τε
τῷ Δημητρίῳ καὶ αὐτῷ Πύρρῳ πολεμήσας ἐκρά-
tῆσα παρὰ πολὺ καὶ Μακεδονίαν ἔσχεν, ἀνα-
χωρήσας Πύρρον βιασάμενος ἐς τὴν Ἡπείρον.

3 εἰσώθασι δὲ ἀνθρώπως φύσεσθαι δι’ ἔρωτα πολλαὶ
συμφοραί. Λυσίμαχος γὰρ ἥλκια τε ἡδὴ προ-
ήκων καὶ ἐς τοὺς παῖδας αὐτῶς τε νομιζόμενος
εὐδαιμόν καὶ Ἀγαθοκλεῖ παῖδων ὄντων ἐκ Λυσά-
δρας Ἀρσινόην ἐγγεμεν ἀδελφὴν Λυσάνδρας. ταῦ-
tην τὴν Ἀρσινόην φοβουμένην ἐπὶ τοῖς παισί, μὴ
Λυσίμαχου τελευτησάντος ἐπ’ Ἀγαθοκλεῖ γένων-
tαι, τοῦτων ἑνεκα Ἀγαθοκλεῖ ἐπὶβουλεύσαι
λέγεται. ἢδη δὲ ἐγγαθαν καὶ ὁ Ἀγαθοκλέους
ἀφίκοιτο ἐς ἔρωτα ἡ Ἀρσινόη, ἀποτυγχάνουσα δὲ
ἐπὶ τῷ 1 βουλεύσαι λέγουσι Ἀγαθοκλεῖ θάνατον.
λέγουσι δὲ καὶ ὁς Λυσίμαχος αἴτθωτο ὑστερον
tά τολμηθέντα ὑπὸ τῆς γυναικός, εἶναι δὲ οὐδὲν
ἐτι οἱ πλέον ἡρμημομένω φίλων ἐς τὸ ἔσχατον.

4 ὡς γὰρ δὴ τότε ὁ Λυσίμαχος ἀνελεῖν τῶν Ἐγαθο-
κλεὰ Ἀρσινόῃ παρῆκε, Λυσάνδρα παρὰ Σέλευκον
ἐκδιδράσκει τοὺς τε παῖδας ἀμα ἀγομένη καὶ τοὺς
ἀδελφοὺς τοὺς αὐτῆς, οἱ 2 περιελθὼν τοῦτο ἐς
Πτολεμαίων κατασφεύγοι. τοῦτος ἐκδιδρά-
σκουσι παρὰ Σέλευκον καὶ Ἀλέξανδρος ἡκολούθη-
σει, νῦν μὲν Λυσίμαχου, γεγονός δὲ ἐξ Ὀδρυσ-
άδος γυναικός, οὐτοὶ τε οὖν ἐς Βαβυλώνα ἀνα-
βεβηκότες ἰκέτευον Σέλευκον ἐς πόλεμον πρὸς
Λυσίμαχου καταστήμαν· καὶ Φιλέταιρος ἀμα, ὁ
τὰ χρήματα ἐπετέτραπτο Λυσίμαχον, τῇ τε

1 ἢπειτα? 2 Text corrupt.
ATTICA, x. 2–4

Demetrius continued hostilities; when Demetrius submitted to Seleucus, the friendship between Lysimachus and Pyrrhus was broken, and when war broke out Lysimachus fought against Antigonus son of Demetrius and against Pyrrhus himself, had much the better of the struggle, conquered Macedonia and forced Pyrrhus to retreat to Epeirus. Love is wont to bring many calamities upon men. Lysimachus, although by this time of mature age and considered happy in respect of his children, and although Agathocles had children by Lysandra, nevertheless married Lysandra's sister Arsinoë. This Arsinoë, fearing for her children, lest on the death of Lysimachus they should fall into the hands of Agathocles, is said for this reason to have plotted against Agathocles. Historians have already related how Arsinoë fell in love with Agathocles, and being unsuccessful they say that she plotted against his life. They say also that Lysimachus discovered later his wife's machinations, but was by this time powerless, having lost all his friends. Since Lysimachus, then, overlooked Arsinoë's murder of Agathocles, Lysandra fled to Seleucus, taking with her her children and her brothers, who were taking refuge with Ptolemy and finally adopted this course. They were accompanied on their flight to Seleucus by Alexander, who was the son of Lysimachus by an Odrysian woman. So they going up to Babylon entreated Seleucus to make war on Lysimachus. And at the same time Philetaerus, to whom the property of Lysimachus had
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'Αγαθοκλέους τελευτὴ χαλεπῶς φέρων καὶ τὰ
παρὰ τῆς 'Αρσινόης ὑποττά ἤγούμενος καταλαμ-
βάνει Πέργαμον τὴν ὑπὲρ Καῖκου, πέμψας δὲ
κήρυκα τὰ τε χρήματα καὶ αὐτὸν ἑδίδου Σελεύκῳ.
5 Δυσίμαχος δὲ ταύτα πάντα πυνθανόμενος ἐβήκ
διαβὰς ἐς τὴν 'Ασίαν καὶ ἄρξας αὐτὸς πολέμου
συμβαλῶν τε Σελεύκῳ παρὰ πολὺ τε ἐκρατήθη
c καὶ αὐτὸς ἀπέθανεν. 'Αλέξανδρος δὲ, δς ἐκ τῆς
γυναῖκὸς 'Οδρυσίδος ἐγεροῦντο, τολλὰ Δυσάν-
δραν παρατησάμενος ἀναίρεται τε καὶ ὠστερον
τούτων ἐς Χερρώνησον κομίσας ἔθαψεν, ἐνθα ἐτι
καὶ νῦν ἐστὶν οἱ φανερὸς ὁ τάφος Καρδίας τε
μεταξῆ κόμης καὶ Πακτυῆς.

XI. Τὰ μὲν οὖν Δυσίμαχου τοιαύτα ἐγένετο:
'Αθηναίοις δὲ εἰκὼν ἐστὶ καὶ Πύρρου. οὗτος ὁ
Пύρρος 'Αλέξανδρῳ προσήκειν οὐδὲν, εἰ μὴ ὅσα
κατὰ γένος Αλκίδου γὰρ τοῦ 'Αρύββου Πύρρος
ην, 'Ολυμπιάδος δὲ 'Αλέξανδρος τῆς Νεοπτολέ-
μου, Νεοπτολέμου δὲ καὶ 'Αρύββα πατὴρ ἦν 'Αλ-
κέτας ὁ Θαρύπου. ἀπὸ δὲ Θαρύπου ἐς Πύρρου
τὸν 'Αχιλλέως πέντε ἄνδρῶν καὶ δέκα εἰσὶ γενεα-
πρώτος γὰρ δὴ οὗτος ἀλούσης Ἰλιοῦ τὴν μὲν ἐς
Θεσσαλίαν ὑπερεῖδεν ἀναχώρησιν, ἐς τὴν
'Ηπειρον κατάρας ἑνταῦθα ἐκ τῶν 'Ελένου χρη-
σμῶν ὄψησε. καὶ οἱ παῖς ἐκ μὲν Ἐρμίους ἐγένετο
οῦδεὶς, ἐξ 'Ανδρομάχης δὲ Μολοσσός καὶ Πίελος
καὶ νεώτατος ὁ Πέργαμος. ἐγένετο δὲ καὶ 'Ελένῳ
Κεστρίνος, τούτῳ γὰρ 'Ανδρομάχης συνώδεσεν
2 ἀποθανόντος ἐν Δελφοὶς Πύρρου. 'Ελένου δὲ ὡς
ἐτελεύτα Μολοσσὸς τῷ Πύρρου παραδόντος τὴν
ἀρχὴν Κεστρίνος μὲν σὺν τοῖς ἐθέλουσιν 'Ηπειρω-
τῶν τὴν ὑπὲρ Θύαμιν ποταμὸν χώραν ἔσχε, Πέρ-
been entrusted, aggrieved at the death of Agathocles and suspicious of the treatment he would receive at the hands of Arsinoë, seized Pergamus on the Caicus, and sending a herald offered both the property and himself to Seleucus. Lysimachus hearing of all these things lost no time in crossing into Asia, and assuming the initiative met Seleucus, suffered a severe defeat and was killed. Alexander, his son by the Odrysian woman, after interceding long with Lysandra, won his body and afterwards carried it to the Chersonesus and buried it, where his grave is still to be seen between the village of Cardia and Pactye.

XI. Such was the history of Lysimachus. The Athenians have also a statue of Pyrrhus. This Pyrrhus was not related to Alexander, except by ancestry. Pyrrhus was son of Aeacides, son of Arybbas, but Alexander was son of Olympias, daughter of Neoptolemus, and the father of Neoptolemus and Arybbas was Alcetas, son of Tharypus. And from Tharypus to Pyrrhus, son of Achilles, are fifteen generations. Now Pyrrhus was the first who after the capture of Troy disdained to return to Thessaly, but sailing to Epeirus dwelt there because of the oracles of Helenus. By Hermione Pyrrhus had no child, but by Andromache he had Molossus, Pielus, and Pergamus, who was the youngest. Helenus also had a son, Cestrinus, being married to Andromache after the murder of Pyrrhus at Delphi. Helenus on his death passed on the kingdom to Molossus, son of Pyrrhus, so that Cestrinus with volunteers from the Epeirots took possession of the region beyond the river Thyamis, while Pergamus
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γάμος δὲ διαβάς ἐς τὴν Ἀσίαν Ἀρειὸν δυναστεύοντα ἐν τῇ Θευδρανίᾳ κτείνει μονομαχὴσαντά οἳ περὶ τής ἀρχῆς καὶ τῇ πόλει τὸ ὅνομα ἔδωκε τὸ νῦν ἀφ’ αὐτοῦ καὶ Ἀνδρομάχης—ἥκολοῦθει γὰρ οἳ—καὶ νῦν ἐστὶν ἥρων ἐν τῇ πόλει. Πέλος δὲ αὐτοῦ κατέμεινεν ἐν Ἡπείρῳ, καὶ ἐς πρόγονον τοῦτον ἀνέβαινεν Πῦρρος τε ὁ Αἰακίδου καὶ οἱ πατέρες, ἀλλ’ οὐκ ἐς Μολοσσόν. ἦν δὲ ἄχρι μὲν Ἀλκέτου τοῦ Θαρύπου ἐφ’ ἐν βασιλεῖ καὶ τὰ Ἡπειρωτῶν. οὗ δὲ Ἀλκέτου παῖδες, ὥς σφισι στασιάσασι μετέδοξεν ἐπὶ ἅγιαν ἀρχέων, αὐτοὶ τε πιστῶς ἔχοντες διέμειναν ἐς ἀλλήλους καὶ υἱοτεροὶ Ἀλεξάνδρου τοῦ Νεοτολέμου τελευτάσαντος ἐν Δευκανοῖς. Ὁλυμπιάδος δὲ διὰ τῶν Ἀντιπάτρου φόβων ἑπανελθούσης ἐς Ἡπειρον Ἀἰακίδης ὁ Ἀρύββου τά τε ἄλλα διετέλει κατήκους ὅν Ὁλυμπιάδι καὶ συνετράτευσε πολεμήσων Ἀριδαῖῳ καὶ Μακεδόσιν, οὐκ ἔθελόντων ἐπεσθαι τῶν Ἡπειρωτῶν. Ὁλυμπιάδος δὲ ὡς ἐπεκράτησεν ἀνόσια μὲν ἐργασαμένης καὶ ἐς τὸν Ἀριδαίον θάνατον, πολλῷ δὲ ἔτι ἀνοσιώτερα ἐς ἀνδρᾶς Μακεδόνας, καὶ διὰ ταῦτα οὐκ ἀνάξια ὑπὲρον ὑπὸ Κασσάνδρου παθεῖν νομισθείσης, Ἀἰακίδην κατ’ ἀρχάς μὲν οὖν αὐτόι διὰ τὸ Ὁλυμπιάδος ἐχθρὸς ἐδέχοντο Ἡπειρώται, εὐρομένου δὲ ἀνὰ χρόνον παρὰ τούτων συναγώνισσαν δεύτερα ἡμείντο τοῦ Κάσσανδρος μὴ κατελθεῖν ἐς Ἡπειρον. γενομένης δὲ Φιλίππου τε ἀδελφοῦ Κασσάνδρου καὶ Αἰακίδου μάχης πρὸς Οἰνώδας, Ἀἰακίδην μὲν τρωθέντα κατέλαβε μετ’ οὔ πολύ τὸ χρεὼν. Ἡπειρώται δὲ Ἀλκέταν ἐπὶ βασιλεία κατεδέξαντο, Ἀρύββου μὲν παίδα καὶ ἀδελφὸν Αἰακί-
ATTICA, xi. 2–5

crossed into Asia and killed Areius, despot in Teuthrania, who fought with him in single combat for his kingdom, and gave his name to the city which is still called after him. To Andromache, who accompanied him, there is still a shrine in the city. Pielus remained behind in Epeirus, and to him as ancestor Pyrrhus, the son of Aeacides, and his fathers traced their descent, and not to Molossus. Down to Alcetas, son of Tharypus, Epeirus too was under one king. But the sons of Alcetas after a quarrel agreed to rule with equal authority, remaining faithful to their compact; and afterwards, when Alexander, son of Neoptolemus, died among the Leucani, and Olympias returned to Epeirus through fear of Antipater, Aeacides, son of Arybbas, continued in allegiance to Olympias and joined in her campaign against Aridaeus and the Macedonians, although the Epeirots refused to accompany him. Olympias on her victory behaved wickedly in the matter of the death of Aridaeus, and much more wickedly to certain Macedonians, and for this reason was considered to have deserved her subsequent treatment at the hands of Cassander; so Aeacides at first was not received even by the Epeirots because of their hatred of Olympias, and when afterwards they forgave him, his return to Epeirus was next opposed by Cassander. When a battle occurred at Oeneadae between Philip, brother of Cassander, and Aeacides, Aeacides was wounded and shortly after met his fate. The Epeirots accepted Alcetas as their king, being the son of Arybbas and the elder brother

313 B.C.
δοὺ πρεσβύτερον, ἀκρατῆς ἐκ ἄλλως θυμοῦ καὶ δι' αὐτὸ έξελασθέντα ὑπὸ τοῦ πατρός. καὶ τότε ἦκων έξεμαίνετο εὐθὺς ἐς τοὺς Ἡπειρώτας, ἐς δ' ἰόκτωρ αὐτὸν τε καὶ τοὺς παίδας ἐπαναστάντες ἔκτειναν. ἀποκτείναντες δὲ τούτων Πύρρου τῶν Αιακίδων κατάγοντις ἦκοντι δὲ εὐθὺς ἐπεστράτευε Κάσσανδρος, νέφε τε ἡλικία ὤντι καὶ τὴν ἄρχην οὐ κατεσκευασμένη βεβαιῶς. Πύρρος δὲ ἐπίόντων Μακεδόνων ἐς Ἀιγύπτων παρὰ Πτολεμαίοις ἀναβαίνει τὸν Δάνον καὶ οἱ Πτολεμαίοις γυναῖκα τ' ἔδωκεν ἀδελφήν ὁμομητρίαν τῶν αὐτοῦ παίδων καὶ στόλῳ κατηγαγεν Ἀιγυπτίων.

6 Πύρρος δὲ βασιλεύσας πρώτοις ἐπέθετο Ελλήνων Κορκυραιοῖς, κειμένης τε ὅρων την νήσου πρὸ τῆς αὐτοῦ χώρας καὶ ἄλλους ὁρμητηρίου ἐφ' αὐτῶν ὃς έθέλων εἶναι. μετὰ δὲ ἀλούσαν Κόρκυραν ὅσα μὲν Δυσιμάχῳ πολεμήσας ἐπαθεὶ καὶ ὅσα δημήτριον έκβαλὼν Μακεδονίας ἤρξεν ἐς αὐτὶς ἐξέπεσεν ὑπὸ Δυσιμάχου, τάδε μὲν τοῦ Πύρρου μέγιστα ἐς ἱκείνων τὸν καριδον δεδήλωκεν ἥδη μοι τὰ ἐς Δυσιμάχου ἐχοντα. 'Ρωμαίοις δὲ υστέρα Πύρρον προτέρου πολεμήσατα ἵσμεν 'Ελληνα. Διομήδει μὲν γὰρ καὶ Ἀργείων τοῖς σὺν αὐτῷ οὐδεμίαν ἔτι γενέσθαι πρὸς Αἰνείαν λέγεται μάχην Ἡθηναῖοι δὲ ἀλλὰ τε πολλὰ ἐλπίσασι καὶ Ἰταλίαν πᾶσαν καταστρέψασθαι τὸ ἐν Συρακούσαις πταίσμα ἐμποδῶν ἐγένετο μὴ καὶ 'Ῥωμαίοις λαβεὶ πείραν. 'Αλέξανδρος δὲ ὁ Νεοπτολέμου, γένους τε ἄν Πύρρῳ τοῦ αὐτοῦ καὶ ἡλικία πρεσβύτερος, ἀποθανὼν ἐν Δευκανώις ἔφθη πρὶν ἐς χεῖρας ἐλθείν 'Ρωμαίοις. ΧΙ. οὖτω Πύρρος ἐστὶν ὁ πρῶτος ἐκ τῆς 'Ελλάδος τῆς.

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of Aeacides, but of an uncontrollable temper and on this account banished by his father. Immediately on his arrival he began to vent his fury on the Epeirots, until they rose up and put him and his children to death at night. After killing him they brought back Pyrrhus, son of Aeacides. No sooner had he arrived than Cassander made war upon him, while he was young in years and before he had consolidated his empire. When the Macedonians attacked him, Pyrrhus went to Ptolemy, son of Lagus, in Egypt. Ptolemy gave him to wife the half-sister of his children, and restored him by an Egyptian force.

The first Greeks that Pyrrhus attacked on becoming king were the Corecyraeans. He saw that the island lay off his own territory, and he did not wish others to have a base from which to attack him. My account of Lysimachus has already related how he fared, after taking Corecyra, in his war with Lysimachus, how he expelled Demetrius and ruled Macedonia until he was in turn expelled by Lysimachus, the most important of his achievements until he waged war against the Romans, being the first Greek we know of to do so. For no further battle, it is said, took place between Aeneas and Diomedes with his Argives. One of the many ambitions of the Athenians was to reduce all Italy, but the disaster at Syracuse prevented their trying conclusions with the Romans. Alexander, son of Neoptolemus, of the same family as Pyrrhus but older, died among the Leucani before he could meet the Romans in battle. XII. So Pyrrhus was the first to cross the Ionian
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πέραν Ἰονίου διαβάς ἐπὶ Ῥωμαίους· διέβη δὲ καὶ οὗτος ἐπαγαγομένων Ταραντίνων. τούτων γὰρ πρότερον ἐτὶ πρὸς Ῥωμαίους συνεισέται πόλεμος· ἀδύνατοι δὲ κατὰ σφάς ὄντες ἀντισχεῖν, προὐπαρχοῦσας μὲν ἐς αὐτὸν εὐεργεσίας, ὅτι οἱ πολεμοῦντες τὸν πρὸς Κόρκυραν πόλεμον ναυσὶ συνήραντο, μάλιστα δὲ οἱ πρέσβεις τῶν Ταραντίνων ἀνέπεισαν τὸν Πύρρον, τὴν τε Ἰταλίαν διδάσκοντες ὡς εὐδαιμονίας ἔνεκα αὐτῷ πάσης εἰ ἡ τῆς Ἐλλάδος καὶ ὡς οὐχ ὅσιον αὐτὸν παραπέμψαι σφάς φίλους τε καὶ ἰκέτας ἐν τῷ παρόντι ἥκοντας. ταῦτα λεγόντων τῶν πρέσβεων μνήμη τὸν Πύρρον τῆς ἀλώσεως ἐσήλθε τῆς Ἡλιοῦ, καὶ οἱ κατὰ ταῦτα ἤπειρε βροχῆσει πολεμοῦντι στρατεύειν γὰρ ἐπὶ Τρώων ἀποίκους.

2 Ἀχιλλέως δὲν ἀπόγονος. ὡς δὲ οἱ ταῦτα ἥρεσκε—διέμελλε γὰρ ἐπὶ οὔδενι ὅν ἔλοιπον̣ —, αὐτίκα ναῦς τε ἐπιλήρου μακρὰς καὶ πλοία στρογγύλα εὐτρέπιζον ἵππους καὶ ἀνδρας ὀπλίτας ἄγειν. ἐστὶ δὲ ἀνδράσι βιβλία οὐκ ἐπιφανέσιν ἐς συγγραφήν, ἐχοντα ἐπίγραμμα ἔργων ὑπομνήματα εἶναι. ταῦτα ἐπιλεγομένως μοι μάλιστα ἐπῆλθε θαναμάσαι Πύρρον τὸλμαν τε, ἢν μαχόμενος αὐτὸς παρείχετο, καὶ τὴν ἐπὶ τοὺς ἄλλους ἀκαθορκεῖν πρὸνοιαν δὲ καὶ τότε περαιούμενος ναυσίν ἢ Ἰταλίαν Ῥωμαίους ἐξελήθει καὶ ἤκουν οὐκ εὐθὺς ἢν σφισὶ φανέρος, γινομένης δὲ Ῥωμαίων πρὸς Ταραντίνους συμβολῆς τότε δὴ πρώτον ἐπιφαίνεται σὺν τῷ στρατῷ καὶ παρ' ἐπίδα

3 σφίσι προσπεπών, ὡς τὸ εἰκός, ἐπάραξεν. ἀτε δὲ ἀριστα ἐπιστάμενοι ὡς οὐκ ἀξιομάχοις εἰ ἐπὶ πρὸς Ῥωμαίους, παρεσκευάζετο ὡς τοὺς ἔλεφαντας.
Sea from Greece to attack the Romans. And even he crossed on the invitation of the Tarentines. For they were already involved in a war with the Romans, but were no match for them unaided. Pyrrhus was already in their debt, because they had sent a fleet to help him in his war with Corcyra, but the most cogent arguments of the Tarentine envoys were their accounts of Italy, how its prosperity was equal to that of the whole of Greece, and their plea that it was wicked to dismiss them when they had come as friends and suppliants in their hour of need. When the envoys urged these considerations, Pyrrhus remembered the capture of Troy, which he took to be an omen of his success in the war, as he was a descendant of Achilles making war upon a colony of Trojans. Pleased with this proposal, and being a man who never lost time when once he had made up his mind, he immediately proceeded to man warships and to prepare transports to carry horses and men-at-arms. There are books written by men of no renown as historians, entitled “Memoirs.” When I read these I marvelled greatly both at the personal bravery of Pyrrhus in battle, and also at the forethought he displayed whenever a contest was imminent. So on this occasion also when crossing to Italy with a fleet he eluded the observation of the Romans, and for some time after his arrival they were unaware of his presence; it was only when the Romans made an attack upon the Tarentines that he appeared on the scene with his army, and his unexpected assault naturally threw his enemies into confusion. And being perfectly aware that he was no match for the Romans, he prepared to let loose against them his elephants.
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ἐπαφήσων σφίσιν. ἐλέφαντας δὲ πρῶτος μὲν τῶν ἐκ τῆς Εὐρώπης Ἀλέξανδρος ἔκτησατο Πύρρον καὶ τὴν δύναμιν καθελὼν τὴν Ἰνδῶν, ἀποθανόντος δὲ Ἀλεξάνδρου καὶ ἄλλοι τῶν βασιλέων καὶ πλείστους ἐσχέν Ἀντίγονος, Πύρρος δὲ ἐκ τῆς μάχης ἐγεγόνει τῆς πρὸς Δημήτρειον τὰ θηρία αἰχμάλωτα: τότε δὲ ἐπιφανέστων αὐτῶν δεῖμα ἔλαβε Ὀμηρίνοις ἄλλο τι καὶ οὐ ξοῖα εἶναι

νομίζοντας. ἐλέφαντα γὰρ, δοσὶς μὲν ἔργα καὶ ἀνδρῶν χείρας, εἰσὶν ἐκ παλαιοῦ δήλοι πάντες εἰδοτεῖ: αὐτὰ δὲ τὰ θηρία, πρὶν ἢ διαβῆναι Μακεδόνας ἐπὶ τὴν Ἀσίαν, οὔδε ἐωράκεσαν ἄρχην πλὴν Ἰνδῶν τε αὐτῶν καὶ Διβῶν καὶ ὅσιοι πλησιόχωροι τούτοις. δηλοῖ δὲ Ὁμηρος, ὃς βασιλεύσει κλίνας μὲν καὶ οἰκίας τοῖς εὐδαιμονεστέροις αὐτῶν ἐλέφαντι ἐποίησε τεκοσμημένας, θηρίον δὲ ἐλέφαντος μνήμην οὐδεμιᾶν ἐποιήσατο: Θεασάμενος δὲ ἡ πεπυσμένος ἐμνημόνευσεν ἀν πολὺ γε πρότερον ἐμοὶ δοκεῖν ἢ Πυγμαίων τε ἀνδρῶν καὶ γεράνων μάχης. Πυρρὸν δὲ ἐς Σικελίαν ἀπῆλεγε πρεσβεία Συρακουσίων, Καρχηδόνοι γὰρ διαβάντες τὰς Ἑλληνίδας τῶν πόλεων ἐποίαν ἀναστάτους, ἢ δὲ ἢν λοιπὴν, Συρακοῦσαι πολιορκοῦντες προσεκάθηντο. ἃ τῶν πρέσβεων Πυρρὸς ἀκούσθην Τάραντα μὲν εἰς καὶ τοὺς τὴν ἀκτὴν ἔχοντας Ἰταλιωτῶν, ἢς δὲ τὴν Σικελίαν διαβὰς Καρχηδόνοις ἠνάγκασαν ἀπαναστήναι Συρακουσῶν. φρονῆσας δὲ ἐφ’ αὐτῷ Καρχηδονίων, οὐ θαλάσσης τῶν τότε βάρβαρων μάλιστα εἶχον ἐμπεύρως Τύριοι Φοῖνικες τὸ ἄρχαιον ὄντες,
ATTICA, xii. 3-5

The first European to acquire elephants was Alexander, after subduing Porus and the power of the Indians; after his death others of the kings got them, but Antigonus more than any; Pyrrhus captured his beasts in the battle with Demetrius. When on this occasion they came in sight the Romans were seized with panic, and did not believe they were animals. For although the use of ivory in arts and crafts all men obviously have known from of old, the actual beasts, before the Macedonians crossed into Asia, nobody had seen at all except the Indians themselves, the Libyans, and their neighbours. This is proved by Homer, who describes the couches and houses of the more prosperous kings as ornamented with ivory, but never mentions the beast; but if he had seen or heard about it he would, in my opinion, have been much more likely to speak of it than of the battle between the Dwarf-men and cranes.  

Pyrrhus was brought over to Sicily by an embassy of the Syracusans. The Carthaginians had crossed over and were destroying the Greek cities, and had sat down to invest Syracuse, the only one now remaining. When Pyrrhus heard this from the envoys he abandoned Tarentum and the Italiots on the coast, and crossing into Sicily forced the Carthaginians to raise the siege of Syracuse. In his self-conceit, although the Carthaginians, being Phoenicians of Tyre by ancient descent, were more experienced seamen than any other non-Greek people of that day, Pyrrhus was nevertheless encouraged to meet them

1 Iliad, iii. 3 f.
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toútwν ἐναντία ἐπηρθη οὕρμαχῆσαι τοῖς Ἡπει-
rωταῖς χρώμενοι, οὗ μηδὲ ἀλούσης Ἰλίου θάλασ-
san ois πολλοὶ μηδὲ ἀλσιν ἡπίσταντο πτω χρῆσθαι.  
μαρτυρεῖ δὲ μοι καὶ Ὄμηρον ἔπος ἐν Ὄδυσσείᾳ:

οὐκ ἢσαν θάλασσαι
ἀνέρες, οὐδὲ θ᾽ ἀλέσσαι μεμιγμένοι εἶδοι ἤδουσιν.

XIII. τότε δὲ ὁ Πύρρος, ὡς ἦττηθη, ταῖς ναυσίν
εἰς Τάραντα ἀνήγετο ταῖς λοιπαῖς. ἐν ταύθα προς-
ἐπταισε μεγάλως καὶ τὴν ἀναχώρησιν—οὐ γὰρ
ἀμαχεὶ Ῥωμαῖοι ἡπίστατο ἁφήσονται—πορί-
ξεται τρόπον τούτον. ὡς ἐπανῆκαν ἐκ Σικελίας
ἡττηθῆ, πρῶτον διέπεμπε γράμματα ἐς τὴν
Ἀσίαν καὶ πρὸς Ἀντίγονον, τοὺς μὲν στρατιῶν
τῶν βασιλέων, τοὺς δὲ χρήματα, Ἀντίγονον δὲ
καὶ ἀμφότερα αἰτῶν ἀφικομένων δὲ τῶν ἄγγε-
λων, ὡς οἱ γράμματα ἀπεδόθη, συναγαγὼν τοὺς
ἐν τέλει τῶν τε Ἔξ Ἡπείρου καὶ τῶν Ταραντῖνων,
ὅν μὲν εἰχε τὰ βιβλία ἀνεγίνωσκεν οὐδέν, ὁ δὲ
ηζουν συμμαχίαν ἔλεγε. ταχὺ δὲ καὶ ὁ τοὺς
Ῥωμαίοις ἠλθε φήμη Μακεδόνας καὶ ἀλλα ἐθνη
περαιοῦσθαι τῶν Ἀσιανῶν ἐς τὴν Πύρρον 
βοηθείαν. Ῥωμαῖοι μὲν δὴ ταύτα ἀκούντες ἡσύ-
χαξον, Πύρρος δὲ ὑπὸ τὴν ἐπιούσαν περαιοῦται
νύκτα πρὸς τὰ ἄκρα τῶν ὄρων, ἀν Κεραύνια
ὀνομάξουσι.

2 Μετὰ δὲ τὴν ἐν Ἰταλία πληγὴν ἀναπαύσα
τὴν δύναμιν προείπεν Ἀντιγόνῳ πόλεμον, ἀλλὰ
tε ποιούμενος ἐγκλήματα καὶ μάλιστα τῆς ἐς
Ἰταλίαν βοηθείας διαμαρτίαν. κρατήσας δὲ τὴν
tε ἱδίαν παρασκευὴν Ἀντιγόνου καὶ τὸ παρ᾽ αὐτῷ
Γαλατῶν ξενικὸν ἐδώξεν ἐς τὰς ἐπὶ θαλάσση
ATTICA, xii. 5–xiii. 2

in a naval battle, employing the Epeirots, the majority of whom, even after the capture of Troy, knew nothing of the sea nor even as yet how to use salt. Witness the words of Homer, in the Odyssey¹:

"Nothing they know of ocean, and mix not salt with their victuals."

XIII. Worsted on this occasion Pyrrhus put back with the remainder of his vessels to Tarentum. Here he met with a serious reverse, and his retirement, for he knew that the Romans would not let him depart without striking a blow, he contrived in the following manner. On his return from Sicily and his defeat, he first sent various dispatches to Asia and to Antigonus, asking some of the kings for troops, some for money, and Antigonus for both. When the envoys returned and their dispatches were delivered, he summoned those in authority, whether Epeirot or Tarentine, and without reading any of the dispatches declared that reinforcements would come. A report spread quickly even to the Romans that Macedonians and Asiatic tribes also were crossing to the aid of Pyrrhus. The Romans, on hearing this, made no move, but Pyrrhus on the approach of that very night crossed to the headlands of the mountains called Ceraunian.

After the defeat in Italy Pyrrhus gave his forces a rest and then declared war on Antigonus, his chief ground of complaint being the failure to send reinforcements to Italy. Overpowering the native troops of Antigonus and his Gallic mercenaries he pursued

¹ Odyssey, xi. 122.
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πόλεις, αὐτὸς δὲ Μακεδονίας τε τῆς ἀνώ καὶ Θεσσαλῶν ἐπεκράτησε. δηλοὶ δὲ μάλιστα τὸ μέγεθος τῆς μάχης καὶ τὴν Πύρρου νίκην, ὡς παρὰ πολὺ γένοιτο, τὰ ἀνατεθέντα ὅπλα τῶν Κελτῶν ἐς τὸ τῆς Ἀθηνᾶς ἱερὸν τῆς Ἰτωνίας Φερῶν μεταξὺ καὶ Δαρίσης καὶ τὸ ἐπὶ γραμματαῖ τὸ ἐπὶ αὐτοῖς.

Τοὺς θυρεοὺς ὁ Μολοσσὸς Ἰτωνίδη δῶρον Ἀθάνα

3 Πύρρος ἀπὸ θρασέων ἐκρέμασεν Γαλατᾶν, πάντα τὸν Ἀυτογόνου καθελῶν στρατόν. οὐ μέγα θαῦμα·
ἀιχμαίας καὶ νῦν καὶ πάρος Αἰακίδαι.

tούτοις μὲν δὴ ἔνταῦθα, τῷ δὲ ἐν Δωδώνῃ Δῷ Μακεδόνων ἀνέθηκεν αὐτῶν τὰς ἀσπίδας. ἐπι-
γέρατται δὲ καὶ ταῦτας.

Αἴδε ποτ' Ἀσίδα γαῖαν ἐπόρθησαν πολύ-
χρυσον,
αἴδε καὶ Ἐλλασιν δουλοσύναν ἐποροῦν.

νῦν δὲ Δὼς ναῶ ποτὶ κίονας ὀρφανᾶ κεῖται
τὰς μεγαλαυχήτων σκῦλα Μακεδονίας.

Πύρρω δὲ Μακεδόνας ἐς ἂπαν μὴ καταστρέφα-

σθαι παρ' ὀλίγον ὄμως ἤκουντι ἐγένετο Κλεώνυμος

αὐτίς, ἐτοιμοτέρῳ καὶ ἀλλος ὀντὶ ἐλέσθαι τὰ ἐν

χερσίν. Κλεώνυμος δὲ οὕτως, ὁ τὸν Πύρρον ἀπο-

λιπότα τὰ Μακεδόνων πέσας ἐς Πελοπόννησον

ἔθεεν, Δακεδαιμόνιος δὲν Δακεδαιμονίος στρατὸν

ἐς τὴν χώραν πολέμουν ἐπίγει δὲ αὐτίαν, ἦν ἐν

tοῦ γένους ὑστερον τοῦ Κλεώνυμου δηλῶσω.

Παυσανίου τοῦ περὶ Πλάταιαν τοῖς Ἐλληνων

64
ATTICA, xiii. 2–4

to the coast cities, and himself reduced upper
Macedonia and the Thessalians. The extent of the
fighting and the decisive character of the victory of
Pyrrhus are shown best by the Celtic armour dedi-
cated in the sanctuary of Itonian Athena between
Pherae and Larisa, with this inscription on them:

"Pyrrhus the Molossian hung these shields taken
from the bold Gauls as a gift to Itonian
Athena, when he had destroyed all the host
of Antigonus. 'Tis no great marvel. The
Aeacidae are warriors now, even as they were
of old."

These shields then are here, but the bucklers of the
Macedonians themselves he dedicated to Dodonian
Zeus. They too have an inscription:

"These once ravaged golden Asia, and brought
slavery upon the Greeks. Now ownerless
they lie by the pillars of the temple of Zeus,
spoils of boastful Macedonia."

Pyrrhus came very near to reducing Macedonia
entirely, but, being usually readier to do what
came first to hand, he was prevented by Cleonymus.
This Cleonymus, who persuaded Pyrrhus to abandon
his Macedonian adventure and to go to the Pelop-
ponnesus, was a Lacedaemonian who led an hostile
army into the Lacedaemonian territory for a reason
which I will relate after giving the descent of
Cleonymus. Pausanias, who was in command of the

479 B.C.
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ηγησαμένου Πλειστοάναξ υίος ἐγένετο, τοῦ δὲ Παυσανίας, τοῦ δὲ Κλεόμβροτος, δς ἐναντία Ἐπαμνόνδα καὶ Θηβαῖος μαχόμενος ἀπέθανεν ἐν Δεύκτροις. Κλεόμβροτον δὲ Ἀγησίπολες ἦν καὶ Κλεομένης, Ἀγησιπόλεος δὲ ἀπαίδος τελευ-5 τήσαντος Κλεομένης τὴν βασιλείαν ἔσχε. Κλεο-μένει δὲ παιδεῖς γίνονται πρεσβύτερος μὲν Ἀκρό-τατος, νεώτερος δὲ Κλεώνυμος. Ἀκρότατον μὲν ὁὐν πρότερον κατέλαβεν ἡ τελευτὴ. Κλεομένους δὲ ἀποθανόντος ὑστερον ἐς ἀμφισβήτησιν κατέστη περὶ τῆς ἀρχῆς Ἁρεύς ὁ Ἀκροτάτου, καὶ Κλεώ-νυμος ὅτῳ δὴ τρόπῳ μετέλθων ἐπάγει Πύρρου ἐς τὴν χώραν. Δακεδαιμονίοις δὲ πρὸ μὲν τοῦ ἐν Δεύκτροις οὐδήν ἐγεγονεί πταίσμα, ὡστε οὐδὲ συνεχῶρον ἀγώνι πω κεκρατησθαί τεξῆ. Δεω-νίδα μὲν γὰρ νικῶντι οὐκ ἐφασαν τοὺς ἐπομένους ἐς τελεάν ἐξαρκεσαι φθορὰν τῶν Μήδων, τὸ δὲ Ἀθηναίων καὶ Δημοσθένους ἔργου πρὸς τὴν νήσῳ Σφακνίρια κλοπῆν εἶναι πολέμου καὶ οὐ νίκην. 6 πρῶτης δὲ γενομένης σφίσει συμφορᾶς ἐν Βοιωτοῖς, ὑστερον Ἀντιπάτρῳ καὶ Μακεδοσί πολέμων προσεπταισαν τρῖτος δὲ ὁ Δημητρίου πόλεμος κακὸν ἀνέλπιστον ἦλθεν ἐς τὴν γῆν. Πύρρου δὲ ἐσβαλόντος τέταρτον δὴ τότε στρατὸν ὅρωντες πολέμουν αὐτοὶ τε παρετάσσοντο καὶ Ἀργείων ἦκοντες καὶ Μεσσήνων σύμμαχοι. Πύρρος δὲ ὡς ἐπεκράτησεν, ὅλον μὲν ἦλθεν ἐλείν αὐτοβοεῖ τὴν πόλιν, δηώσας δὲ τὴν γῆν καὶ λεῖαν ἐλάσσας μικρὸν ἥσυχαζεν. οἱ δὲ ἐς πολυρκίαν εὐτρεπί-ζοντο, πρὸτερον ἕτι τῆς Σπάρτης ἐπὶ τοῦ πολέμου τοῦ πρὸς Δημήτριον τάφροι τε βαθείαις καὶ σταυροῖς τετειχισμένης ἴσχυροίς, τὰ δὲ ἐπιμαχώ- 66
ATTICA, xiii. 4–6

Greeks at Plataea, was the father of Pleistocanax, he of Pausanias, and he of Cleombrotus, who was killed at Leuctra fighting against Epaminondas and the Thebans. Cleombrotus was the father of Agesipolis and Cleomenes, and, Agesipolis dying without issue, Cleomenes ascended the throne. Cleomenes had two sons, the elder being Acrotatus and the younger Cleonymus. Now Acrotatus died first; and when afterwards Cleomenes died, a claim to the throne was put forward by Areus son of Acrotatus, and Cleonymus took steps to induce Pyrrhus to enter the country. Before the battle of Leuctra the Lacedaemonians had suffered no disaster, so that they even refused to admit that they had yet been worsted in a land battle. For Leonidas, they said, had won the victory, but his followers were insufficient for the entire destruction of the Persians; the achievement of Demosthenes and the Athenians on the island of Sphacteria was no victory, but only a trick in war. Their first reverse took place in Boeotia, and they afterwards suffered a severe defeat at the hands of Antipater and the Macedonians. Thirdly the war with Demetrius came as an unexpected misfortune to their land. Invaded by Pyrrhus and seeing a hostile army for the fourth time, they arrayed themselves to meet it along with the Argives and Messenians who had come as their allies. Pyrrhus won the day, and came near to capturing Sparta without further fighting, but desisted for a while after ravaging the land and carrying off plunder. The citizens prepared for a siege, and Sparta even before this in the war with Demetrius had been fortified with deep trenches and strong stakes, and at
7 τατά καὶ οἰκοδομῆμασιν. ὑπὸ δὲ τοῦτον τῷ χρόνῳ καὶ τῇ τοῦ πολέμου τοῦ Δακωνικοῦ τρίβην Ἦπτείγετο ἦς Πελαπόννησον οἰα ἐπιστάμενος Πύρρον, ἦν Δακεδαίμονα καταστρέψαται καὶ Πελαπόννησον τὰ πολλά, οὐκ ἦς Ἰππείρον ἀλλ’ ἐπὶ τε Μακεδονίαν αὖθις καὶ τὸν ἐκεῖ πολέμον ἤξονται μέλλοντος δὲ Ἀυτιγόνου τοῦ στρατὸν ἦς Ἀργούς ἦς τῇ Δακωνικῇ ἄγειν, αὐτὸς ἦς τῷ Ἀργος ἔληφθει Πύρρος. κρατῶν δὲ καὶ τότε συνεσπίπτετι τοῖς φεύγουσιν ἦς τὴν πόλιν καὶ οἱ διαλύεται κατὰ τὸ εἰκός ἢ τάξις.

8 μαχομένων δὲ πρὸς ἵππος ἡδὴ καὶ οἰκίας καὶ κατὰ τοὺς στενωτοὺς καὶ κατ’ ἄλλο ἄλλων τῆς πόλεως, ἐνταῦθα ὁ Πύρρος ἐμονωθῆκα καὶ τιτρωσκεται τῇ κεφαλῇ. κεράμῳ δὲ βληθέντα ὑπὸ γυναικὸς τεθνάναι φασὶ Πύρρον. Ἀργεῖοι δὲ σὺ γυναῖκα τῇ ἀποκτείνασαν, Δήμητρα δὲ φασιν εἰναι γυναικὶ εἰκασμένην. ταύτα ἦσ τῇ Πύρρον τελευτην αὐτοὶ λέγουσιν Ἀργεῖοι καὶ ὁ τῶν ἐπιχωρίων ἔξηγητης Δυκέας ἐν ἐπεσιν εἰρηκε· καὶ σφισιν ἐστὶ τοῦ θεοῦ χρήσαντος, ἔνθα ὁ Πύρρος ἐτελεύτησεν, ἱερὸν Δήμητρος. ἐν δὲ αὐτῷ καὶ ὁ

9 Πύρρος τέθαπται. θαῦμα δὴ ποιοῦμαι τῶν καλομένων Αἰακιδῶν τρισὶ κατὰ ταύτα ἐκ τοῦ θεοῦ συμβῆναι τῇ τελευτήν, εἰ γε Ἀχιλλέα μὲν ὁμήρος ὑπὸ Ἀλεξάνδρων φησὶ τοῦ Πριάμου καὶ Ἀπόλλωνος ἀπολέσθαι, Πύρρον δὲ τῶν Ἀχιλλέως ἡ Πυθία προσετάξεν ἀποκτεῖναι Δελφοῖς, τῷ δὲ Αἰακίδου συνέβη τὰ ἐς τὴν τελευτήν οἰα Ἀργεῖοι τε λέγουσι καὶ Δυκέας ἐποίησε.
the most vulnerable points with buildings as well. Just about this time, while the Laconian war was dragging on, Antigonus, having recovered the Macedonian cities, hastened to the Peloponnesus, being well aware that if Pyrrhus were to reduce Lacedaemon and the greater part of the Peloponnesus, he would not return to Epeirus but to Macedonia to make war there again. When Antigonus was about to lead his army from Argos into Laconia, Pyrrhus himself reached Argos. Victorious once more he dashed into the city along with the fugitives, and his formation not unnaturally was broken up. When the fighting was now taking place by sanctuaries and houses, and in the narrow lanes, between detached bodies in different parts of the town, Pyrrhus left by himself was wounded in the head. It is said that his death was caused by a blow from a tile thrown by a woman. The Argives however declare that it was not a woman who killed him but Demeter in the likeness of a woman. This is what the Argives themselves relate about his end, and Lyceas, the guide for the neighbourhood, has written a poem which confirms the story. They have a sanctuary of Demeter, built at the command of the oracle, on the spot where Pyrrhus died, and in it Pyrrhus is buried. I consider it remarkable that of those styled Aeacidae three met their end by similar heaven-sent means; if, as Homer says, Achilles was killed by Alexander, son of Priam, and by Apollo, if the Delphians were bidden by the Pythia to slay Pyrrhus, son of Achilles, and if the end of the son of Aeacides was such as the Argives say and
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diáfora δὲ δήμως ἐστὶ καὶ ταῦτα δὲν Ἰερώνυμος ὁ Καρδιανὸς ἐγραφεῖν ἀνδρὶ γὰρ βασιλεὶς συνόντα ἀνάγκη πᾶσα ἐς χάριν συγγράφειν. εἰ δὲ καὶ Φίλιστος αἰτίαν δικαίαν εἰλήφεν, ἐπέλπιζον τὴν ἐν Συρακούσαις κάθοδον, ἀποκρύψασθαι τῶν Διο-
νυσίου τὰ ἀνοσιώτατα, ἢ ποὺ πολλῆ γε Ἰερωνύμῳ συγγνώμη τὰ ἐς ἠδονὴν 'Αντιγόνου γράφειν.

ΧΙ. Ἡ μὲν Ἡπειρωτῶν ἁμαρτιαί κατέστρεψεν ἐς τοῦτο· ἐς δὲ τὸ Ἀθήνησιν ἐσπευσθοῦσιν Ὁμήρειον ἄλλα τε καὶ Δίονυσος κεῖται θέας άξιος. πλη-
σίων δὲ ἐστὶ κρῆνη, καλοῦσι δὲ αὐτὴν Ἐμνεάκρου-
νυν, οὕτω κοσμηθείσαν ὑπὸ Πεισιστράτου φρέατα
dὲν γὰρ καὶ διὰ πάσης τῆς πόλεως ἐστὶ, πηγὴ δὲ
adὴ μόνη. ναῦδ δὲ ὑπὲρ τὴν κρῆνην ὁ μὲν
Δήμητρος πεποίηται καὶ Κόρης, ἐν δὲ τῷ Τρι-
πτολέμου κείμενον ἐστὶν ἀγαλμα· τὰ δὲ ἐς αὐτὸν
ὀποῖα λέγεται γράψω, παρείς ὀπόσον ἐς Δημότην
ἐχει τοῦ λόγου. Ἑλλῆνων οἱ μάλιστα ἀμφισβη-
τοῦντες Ἀθηναίοις ἐς ἀρχαίοτητα καὶ δώρα, ἃ
παρὰ θεῶν φασίν ἔχειν, εἰςὶν Ἀργείοι, καθάπερ
βαρβάρων Φρυγίων Αἰγύπτιοι. λέγεται οὖν ὡς
Δήμητρα ἐς Ἀργος ἐλθοῦσαν Πελασγῶν δέχατο
οίκῳ καὶ ὡς Χρυσανθῆς τὴν ἄρπαγην ἐπισταμένη
τῆς Κόρης διηγήσατο· ὑστεροῦ δὲ Τροχίλου
ἰεροφάντης φυγόντα ἐξ Ἀργοὺς κατὰ ἐχθὸς
Ἀγνώρος ἐλθεῖν φασὶν ἐς τὴν Ἀττικὴν καὶ
γυναικὰ τε ἐξ Ἑλευσίνων γῆμαι καὶ γενέσθαι οἱ
pαίδες Εὐβούλεα καὶ Τριπτόλεμον. ὁ δὲ μὲν
Ἀργείων ἐστὶ λόγος. Ἀθηναίοι δὲ καὶ ὅσοι παρὰ
τούτως Ἰσαία Τριπτόλεμον τὸν Κέλεοῦ
3 πρῶτον σπειραίς καρπὸν ἥμερον. ἐπὶ δὲ ἄδεται

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ATTICA, xiii. 9–xiv. 3

Lyceas has described in his poem. The account, however, given by Hieronymus the Cardian is different, for a man who associates with royalty cannot help being a partial historian. If Philistus was justified in suppressing the most wicked deeds of Dionysius, because he expected his return to Syracuse, surely Hieronymus may be fully forgiven for writing to please Antigonus.

XIV. So ended the period of Epeirot ascendency. When you have entered the Odeum at Athens you meet, among other objects, a figure of Dionysus worth seeing. Hard by is a spring called Enneacrunos (Nine Jets), embellished as you see it by Peisistratus. There are cisterns all over the city, but this is the only fountain. Above the spring are two temples, one to Demeter and the Maid, while in that of Triptolemus is a statue of him. The accounts given of Triptolemus I shall write, omitting from the story as much as relates to Deiope. The Greeks who dispute most the Athenian claim to antiquity and the gifts they say they have received from the gods are the Argives, just as among those who are not Greeks the Egyptians compete with the Phrygians.

It is said, then, that when Demeter came to Argos she was received by Pelasgus into his home, and that Chrysanthis, knowing about the rape of the Maid, related the story to her. Afterwards Trochilus, the priest of the mysteries, fled, they say, from Argos because of the enmity of Agenor, came to Attica and married a woman of Eleusis, by whom he had two children, Eubuleus and Triptolemus. That is the account given by the Argives. But the Athenians and those who with them . . . know that Triptolemus, son of Celeus, was the first to sow seed for cultivation. Some extant verses of Musaeus, if indeed they are
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Μουσαίου μέν, εἰ δὴ Μουσαίου καὶ ταύτα, Τριπτόλεμον παίδα Ὀκεανοῦ καὶ Γῆς εἶναι, Ὀφέως δὲ, οὐδὲ ταύτα Ὀφέως ἔμοι δοκεῖν οὔτα, Ἐὔβουλεῖ καὶ Τριπτόλεμῳ Δυσαύλην πατέρα εἶναι, μηνύσας δὲ σφισι περὶ τῆς παιδὸς δοθήναι παρὰ Δήμητρος σπείραι τοὺς καρποὺς. Χορίλῳ δὲ Ἀθηναίῳ δράμα ποιήσαντι Ἀλότην ἔστιν εἰρημένα Κερκυόνα εἶναι καὶ Τριπτόλεμον ἀδελφοὺς, τεκεῖν δὲ σφάς θυγατέρα Ἀμφικτύνονος, εἶναι δὲ πατέρα Τριπτόλεμῳ μὲν Ῥάρων, Κερκυόν δὲ Ποσειδώνα. πρὸςω δὲ ἤναι με ὥρμημένου τοῦδε τοῦ λόγου καὶ ὀπόσα ἐξῆγησιν ἕχει τὸ Ἀθηναῖσιν ἱερόν, καλούμενον δὲ Ἐλευσίνου, ἐπέσεχεν ὡς ἄνείρατος. ἀ δὲ ἐς πάντας ὅσιον γράφειν, ἐς ταύτα ἀποτρέψωμαι. πρὸ τοῦ ναοῦ τοῦδε, ἔνθα καὶ τοῦ Τριπτόλεμον τὸ ἄγαλμα, ἔστι βοῦς χαλκός οὐκ ἐς θυσίαν ἁγόμενος, πεποίηται δὲ καθήμενος Ἐπιμενίδης Κυώσσιος, ὃν ἔλθοντα ἐς ἀγρόν κοιμάσθαι λέγουσιν ἐσελθόντα ἐς σπήλαιον ὁ δὲ ὕπνος οὐ πρότερον ἀνήκειν αὐτῷ πρὶν ἡ οἱ τεσσαρακοστὸν ἔτος γενέσθαι καθεύδοντι, καὶ ύστερον ἔτη τε ἐποίει καὶ πόλεις ἐκάθηρεν ἄλλας τε καὶ τὴν Ἀθηναίων. Θάλης δὲ ὁ Δακεδαιμονίος τὴν νῦσιν παύσας οὗτε ἄλλως προσήκου ὡς ὑπὸ τοῦ Ἐπιμενίδη τῆς αὐτῆς· ἀλλ’ ὁ μὲν Κυώσσιος, Θάλητα δὲ εἶναι φησί Γορτύνιον Πολύμναστος Κολοφώνιος ἔτη Δακεδαιμονίους ἐς αὐτὸν ποιήσας. — ἔτι δὲ ἀπωτέρῳ ναὸς Εὐκλείας, ἀνάθημα καὶ τοῦτο ἀπὸ Μήδων, οἱ τῆς χώρας Μαραθῶν ἔσχον. φέρνει δὲ Ἀθηναίους ἔτη τῇ νίκῃ ταύτῃ μάλιστα

1 Text corrupt. ἐς ἐξήγησιν ὁπόσων Hitzig.

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to be included among his works, say that Triptolemus was the son of Oceanus and Earth; while those ascribed to Orpheus (though in my opinion the received authorship is again incorrect) say that Eubuleus and Triptolemus were sons of Dysaules, and that because they gave Demeter information about her daughter the sowing of seed was her reward to them. But Choerilus, an Athenian, who wrote a play called *Alope*, says that Cercyon and Triptolemus were brothers, that their mother was the daughter of Amphictyon, while the father of Triptolemus was Rarus, of Cercyon, Poseidon. After I had intended to go further into this story, and to describe the contents of the sanctuary at Athens, called the Eleusinium, I was stayed by a vision in a dream. I shall therefore turn to those things it is lawful to write of to all men. In front of this temple, where is also the statue of Triptolemus, is a bronze bull being led as it were to sacrifice, and there is a sitting figure of Epimenides of Cnossus, who they say entered a cave in the country and slept. And the sleep did not leave him before the fortieth year, and afterwards he wrote verses and purified Athens and other cities. But Thales who stayed the plague for the Lacedaemonians was not related to Epimenides in any way, and belonged to a different city. The latter was from Cnossus, but Thales was from Gortyn, according to Polymnastus of Colophon, who composed a poem about him for the Lacedaemonians. Still farther off is a temple to Glory, this too being a thank-offering for the victory over the Persians, who had landed at Marathon. This is the victory of which I am of opinion the Athenians were
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εἰκάζω καὶ δὴ καὶ Αἰσχύλος, ὡς οἱ τοῦ βίου προσεδοκάτο ἡ τελευτή, τῶν μὲν ἀλλων ἐμνημόνευσεν οὐδενὸς, δόξης ἐς τοσοῦτο ἢκὼν ἐπὶ ποιήσει καὶ πρὸ Ἀρτεμισίου καὶ ἐν Σαλαμίνι ναυμαχήσας· ὁ ὑπὸ τὸ τε ὄνομα πατρόθεν καὶ τὴν πόλιν ἐγραφεῖ καὶ ὡς τῆς ἀνδρίας μάρτυρας ἔχοι τὸ Μαραθῶνι ἄλσος καὶ Μήδων τούς ἐς αὐτὸ ἀποβάντας.

6 Ὅπερ δὲ τὸν Κεραμεικὸν καὶ στοάν τὴν καλουμένην Βασίλειον ναὸς ἔστιν Ἡφαιστοῦ. καὶ ὅτι μὲν ἀγαλμᾶ ὁ παρέστηκεν Ἀθηνᾶς, οὐδὲν θαῦμα ἐποιούμεν τὸν ἐπὶ Ἑριθοῦνίῳ ἐπιστάμενος λόγον· τὸ δὲ ἀγαλμα ὥρῶν τῆς Ἀθηνᾶς γλαυκοὺς ἔχον τοὺς ὀφθαλμοὺς Διβύων τὸν μύθον ὄντα εὐρίσκων· τοῦτος γὰρ ἔστιν εἰρημένον Ποσειδῶνος καὶ Λίμνης Τριτωνίδος θυγατέρα εἶναι καὶ διὰ τοῦτο γλαυκοὺς εἶναι ὀσπερ καὶ τῷ Ποσειδῶνι τοὺς ὀφθαλμούς. πλησίον δὲ iερῶν ἐστιν Ἀφροδίτης Οὐρανίας. πρῶτος δὲ ἀνθρώπων Ἀσσυρίως κατέστη σέβεσθαί τὴν Οὐρανίαν, μετὰ δὲ Ἀσσυρίως Κυπρίων Παφίως καὶ Φοινίκων τοῖς Ασκάλωνα ἔχουσιν ἐν τῇ Παλαιστίνῃ, παρὰ δὲ Φοινίκως Κυθηρίων μαθόντες σέβουσιν Ἀθηναίοις δὲ κατεστήσατο Αἰγέως, αὐτῷ τε οὐκ εἶναι παῖδας νομίζων—οὐ γὰρ πο τότε ἦσαν—καὶ ταῖς ἀδελφαῖς γενέσθαι τὴν συμφοράν ἕκ μνημόνιος τῆς Οὐρανίας. τὸ δὲ ἔφ’ ἡμῶν ἔτι ἄγαλμα λίθου Παρίου καὶ ἔργον Φειδίου· δήμος δὲ ἔστιν Ἀθηναίοις Ἀθμονέων, οἱ Πορφυρίων ἔτι πρότερον Ἀκταιοῖ βασιλεύσαντα τῆς Οὐρανίας φασὶ τὸ παρὰ σφίσιν ἱερῶν ἱδρύσασθαι. λέγουσι δὲ ἀνὰ
proudest; while Aeschylus, who had won such renown for his poetry and for his share in the naval battles before Artemisium and at Salamis, recorded at the prospect of death nothing else, and merely wrote his name, his father's name, and the name of his city, and added that he had witnesses to his valour in the grove at Marathon and in the Persians who landed there.

Above the Cerameicus and the portico called the King's Portico is a temple of Hephaestus. I was not surprised that by it stands a statue of Athena, because I knew the story about Erichthonius. But when I saw that the statue of Athena had blue eyes I found out that the legend about them is Libyan. For the Libyans have a saying that the Goddess is the daughter of Poseidon and Lake Tritonis, and for this reason has blue eyes like Poseidon. Hard by is a sanctuary of the Heavenly Aphrodite; the first men to establish her cult were the Assyrians, after the Assyrians the Paphians of Cyprus and the Phoenicians who live at Ascalon in Palestine; the Phoenicians taught her worship to the people of Cythera. Among the Athenians the cult was established by Aegeus, who thought that he was childless (he had, in fact, no children at the time) and that his sisters had suffered their misfortune because of the wrath of Heavenly Aphrodite. The statue still extant is of Parian marble and is the work of Pheidias. One of the Athenian parishes is that of the Athmoneis, who say that Porphyrrion, an earlier king than Actaeus, founded their sanctuary of the Heavenly One. But
τοὺς δῆμους καὶ ἀλλὰ οὐδὲν ὁμοίως καὶ οἱ τὴν πόλιν ἔχοντες.

ΧV. Ἰούσι δὲ πρὸς τὴν στοάν, ἦν Ποικίλην ὁνομάζοντων ἀπὸ τῶν γραφῶν, ἐστιν Ἕρμῆς χαλκοὺς καλούμενος 'Αγοράιος καὶ πύλη πλησίων ἐπεστὶ δὲ οἱ τρόπαιοι 'Αθηναίων ἱππομαχίας κρατησάντων Πλείσταρχον, ὃς τῆς ἱπποῦ Κασσάνδρου καὶ τοῦ ξεικοῦ τὴν ἀρχὴν ἀδελφὸς ὤν ἐπετέραττο. αὕτη δὲ ἡ στοά πρῶτα μὲν Ἀθηναίοις ἔχει τεταγμένον ἐν Οἰνόη τῆς Ἀργείας ἑνάντια Δακεδαμιώνων γέγραπται δὲ οὐκ ἐστὶν ἀκμὴν ἀγῶνος οὐδὲ τολμημάτων ἐστὶν ἐπίδειξιν τὸ ἔργον ἥδη προήκον, ἄλλα ἀρχομένη τε ἡ μάχη 2 καὶ ἐς χειρὰς ἐτὶ συνιόντες. ἐν δὲ τῷ μέσῳ τῶν τοίχων Αθηναίων καὶ Θησεὺς Ἀμαξόσιοι μάχουνται. μόναις δὲ ἄρα ταῖς γυναιξὶν οὐκ ἀφήρει τὰ πταιοματα τὸ ἐς τοὺς κινδύνους ἀφειδές, εἰ γε Θεμισκύρας τε ἄλουσης ὑπὸ Ἡρακλέως καὶ ὑστεροῦν φθαρέσθης σφίσι τῆς στρατιᾶς, ἦν ἐπ' Ἀθηναῖας ἑστειλαν, οὕτως ἐς Τροίαν ἦλθον Ἀθηναίοις τε αὐτοῖς μαχούμεναι καὶ τοῖς πάσιν Ἐλλησιν. ἐπὶ δὲ ταῖς Ἀμαξόσιοι Ἐλληνες εἰσίν ἡρμῆτες Ἰλιον καὶ οἱ βασίλεις ἡθορομένου διὰ τὸ Αἴαντος ἐς Κασσάνδραν τόλμημα καὶ αὐτὸν ἡ γραφὴ τοῦ Αἴαντα ἐχει καὶ γυναικας τῶν αἰχ. 3 μαλῶτων ἄλλας τε καὶ Κασσάνδραν. τελευταίοι δὲ τῆς γραφῆς εἰσίν οἱ μαχεσάμενοι Μαραθῶν. Βοιωτῶν δὲ οἱ Πλάταιαν ἔχοντες καὶ ὅσον ἦν Ἀττικῶν ἱασίν ἐς χειρὰς τοῖς βαρβάροις. καὶ ταύτῃ μὲν ἐστιν ἵσα τὰ παρ' ἀμφότερον ἐς τὸ ἔργον. τὸ δὲ ἐσὼ τῆς μάχης φεύγοντές εἰσιν οἱ βάρβαροι καὶ ἐς τὸ ἔλος ὅθουντες ἀλλῆλους,
the traditions current among the parishes often differ altogether from those of the city.

XV. As you go to the portico which they call Painted, because of its pictures, there is a bronze statue of Hermes of the Market-place, and near it a gate. On it is a trophy erected by the Athenians, who in a cavalry action overcame Pleistarchus, to whose command his brother Cassander had entrusted his cavalry and mercenaries. This Portico contains, first, the Athenians arrayed against the Lacedaemonians at Oenoë in the Argive territory.¹ What is depicted is not the crisis of the battle nor when the action had advanced as far as the display of deeds of valour, but the beginning of the fight when the combatants were about to close. On the middle wall are the Athenians and Theseus fighting with the Amazons. So, it seems, only the women did not lose through their defeats their reckless courage in the face of danger; Themiscyra was taken by Heracles, and afterwards the army which they dispatched to Athens was destroyed, but nevertheless they came to Troy to fight all the Greeks as well as the Athenians themselves. After the Amazons come the Greeks when they have taken Troy, and the kings assembled on account of the outrage committed by Ajax against Cassandra. The picture includes Ajax himself, Cassandra and other captive women. At the end of the painting are those who fought at Marathon; the Boeotians of Plataea and the Attic contingent are coming to blows with the foreigners. In this place neither side has the better, but the centre of the fighting shows the foreigners in flight and pushing one another into the morass, while at the end of the

¹ Date unknown.
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ἐσχαταὶ δὲ τῆς γραφῆς νῦν τε αἱ Φοίνικες καὶ
tῶν βαρβάρων τῶν ἐσπιττοντας ἐς ταύτας
φονεύοντες οἱ Ἑλληνες. ἐνταῦθα καὶ Μαραθῶν
γεγραμμένοις ἐστὶν ἡρὼς, ἀφ’ οὗ τὸ πεδίον ὠνό-
μασταί, καὶ θησεύς ἀνώνυμοι ἐκ γῆς εἰκασμένοις.
Ἄθηνα τε καὶ Ἡρακλῆς. Μαραθωνίοις γὰρ, ὡς
αὐτὸι λέγουσιν, Ἡρακλῆς ἐνομίσθη θεὸς πρά-
τοις. τῶν μαχομένων δὲ δῆλοι μάλιστα εἰσὶν ἐν
tῇ γραφῇ Καλλίμαχος τε, δς Ἀθηναίοις πο-
λεμαρχεῖν ἤρητο, καὶ Μιλτιάδης τῶν στρατη-
γούντων, ἡρὼς τε Ἕχετλος καλούμενος, οὐ καὶ
4 ύστερον ποιήσομαι μνήμην. ἐνταῦθα ἀσπίδες
κεῖναι χαλκαὶ, καὶ ταῖς μὲν ἐστὶν ἐπίγραμμα
ἀπὸ Σκιωναίων καὶ τῶν ἐπικούρων εἶναι, τὰς δὲ
ἐπαληλυμμένας πίσση, μὴ σφᾶς ὁ τε χρόνος λυ-
μήνηται καὶ ὁ ἱός, Δακεδαιμονίων εἶναι λέγεται
tῶν ἀλόντων ἐν τῇ Σφακτηρίᾳ νήσῳ.

XVI. Ἀνδριάντες δὲ χαλκοὶ κεῖναι πρὸ μὲν
tῆς στοὰς Σόλων ὁ τοὺς νόμους Ἀθηναίοις γρά-
ψας, ὁλίγον δὲ ἀπωτέρω Σέλευκος, ὡς καὶ προτε-
ρον ἐγένετο ἐς τὴν εὐδαιμονίαν τὴν μέλλουσαν
σημεία ὅπει ἀφανῆ. Σελεύκῳ γὰρ, ὡς ὀρμᾶτο ἐκ
Μακεδονίας σὺν Ἀλέξανδρῳ, θύοντι ἐν Πέλλῃ
tῷ Δίῳ τὰ ξύλα τὰ ἐπὶ τοῦ βωμοῦ κείμενα
προῆλθε τε αὐτοματα πρὸς τὸ ἄγαλμα καὶ ἀνεῖ
πυρὸς ἱφθῃ. τελευτήσατος δὲ Ἀλέξανδρου
Σέλευκος Ἀντιγόνου ἔς Βασιλικάς ἀφικόμενον
deisae καὶ παρὰ Πτολεμαίων φυγῶν τὸν Δάγον
cathēthēν ἄθετος ἔς Βασιλικάς, κατελθῶν δὲ ἐκρά-
tησε μὲν τῆς Ἀντιγόνου στρατιάς καὶ αὐτῶν
ἀπεκτείνεον Ἀντιγόνον, εἶλε δὲ ἐπιστρατεύσατα
2 ύστερον Δημήτριου τῶν Ἀντιγόνου. ὡς δὲ οἱ
painting are the Phoenician ships, and the Greeks killing the foreigners who are scrambling into them. Here is also a portrait of the hero Marathon, after whom the plain is named, of Theseus represented as coming up from the under-world, of Athena and of Heracles. The Marathonians, according to their own account, were the first to regard Heracles as a god. Of the fighters the most conspicuous figures in the painting are Callimachus, who had been elected commander-in-chief by the Athenians, Miltiades, one of the generals, and a hero called Echetlus, of whom I shall make mention later. Here are dedicated brazen shields, and some have an inscription that they are taken from the Scioneans and their allies, while others, smeared with pitch lest they should be worn by age and rust, are said to be those of the Lace-daemonians who were taken prisoners in the island of Sphacteria.

XVI. Here are placed bronze statues, one, in front of the Portico, of Solon, who composed the laws for the Athenians, and, a little farther away, one of Seleucus, whose future prosperity was foreshadowed by unmistakable signs. When he was about to set forth from Macedonia with Alexander, and was sacrificing at Pella to Zeus, the wood that lay on the altar advanced of its own accord to the image and caught fire without the application of a light. On the death of Alexander, Seleucus, in fear of Antigonus, who had arrived at Babylon, fled to Ptolemy, son of Lagus, and then returned again to Babylon. On his return he overcame the army of Antigonus and killed Antigonus himself, afterwards capturing Demetrius, son of Antigonus, who had advanced with an army. After these successes, which were shortly fol-
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taúta prokechwríkhe kai met' olígon tá Lusi-
máchon katéirhastó, thn mén en tì 'Asía pásas
árkhìn paraédekeven 'Antióxho tò paidi, autòs de' è
Makedoníán hpeiýgeto. stratía mèn kai 'Ellhínn
kai barbároì òn parà Séleukòs. Ptolemaíos de
ádeýfíos mèn Lusaídras kai parà Lusi máchon
par' autòn pefeunósw, allísw de' tolimíssai pró-
xeiros kai di' autò Keranvοs kalovúmenos, óutos
ò Ptolemaíos, ós prosiow ò Séleukou stratís
ègyeneto kata' Lusi máchein, laðhòn Séleukon
kteeínei, diartássai de' epirréphas òa chrímate
toíz basileúsín èbassíleuse Makedonías, ès ò
Galátaic prwòs òn ýmewn basileíswn antitáxa-
sthai tolimíssas ðanairéita ùpto tôn barbáròn
thn de' arxhìn 'Antígynos àneseóswato ð Dhmptríou.

3 Séleukon de' basilewvn en toíz múlisth peithomai
kai allísw genésthain dékaiow kai pròs to òtheíon
eusébh. touto mèn gar' Séleukkòs èstín ð Millhi-
síous tôn xalkou katanémpshas 'Apóllywna ès
Braghídas, anakoimísthente ès 'Ekhas têna ða Mè-
dikà ùpto Xérkh. touto dé' Séleukíeíana oikísws
épì Týgrrhí potamó kai Bavullónious útoos
èpágómenos ès autínn sunoikous úpetlýpeto mèn to
têxhos Bavullíwos, úpetlýpeto dé' toû Bhl to
íerwn kai perí autò toûs Xaldáiwos oikíwv.

XVII. 'Athenaíoi de' èn tì ágora kai allá
èstín ouk ès ápanvàs épísima kai 'Elléou bîwmos,
è múlisth theòn ès ántrópinoû bión kai meta-
bolás pragmatwv ònti wphiýmow mýnóv timás
'Elliínwn vèmousèn 'Athenaíoi. toutous de' ou tìa
ès filanáxroptían mûnon kathéstheun, allà kai
thèous eußeboùsw allísw plèón, kai gar' Aídowûs
80
lowed by the fall of Lysimachus, he entrusted to his son Antiochus all his empire in Asia, and himself proceeded rapidly towards Macedonia, having with him an army both of Greeks and of foreigners. But Ptolemy, brother of Lysandra, had taken refuge with him from Lysimachus; this man, an adventurous character named for this reason the Thunderbolt, when the army of Seleucus had advanced as far as Lysimachea, assassinated Seleucus, allowed the kings to seize his wealth, and ruled over Macedonia until, being the first of the kings to my knowledge to dare to meet the Gauls in battle, he was killed by the foreigners. The empire was recovered by Antigonus, son of Demetrius. I am persuaded that Seleucus was the most righteous, and in particular the most religious of the kings. Firstly, it was Seleucus who sent back to Branchidae for the Milesians the bronze Apollo that had been carried by Xerxes to Ecbatana in Persia. Secondly, when he founded Seleueca on the river Tigris and brought to it Babylonian colonists, he spared the wall of Babylon as well as the sanctuary of Bel, near which he permitted the Chaldeans to live.

XVII. In the Athenian market-place among the objects not generally known is an altar to Mercy, of all divinities the most useful in the life of mortals and in the vicissitudes of fortune, but honoured by the Athenians alone among the Greeks. And they are conspicuous not only for their humanity but also for their devotion to religion. They have an altar to
2 μέτεστιν, ἵσον σφίσι παρὸν τύχης χρηστῆς.

3 τοῦ δὲ τρίτου τῶν τοίχων ἡ γραφὴ μὴ πυθμένοις ἃ λέγουσιν οὐ σαφῆς ἔστι, τὰ μὲν ποιοὶ διὰ τῶν χρόνων, τὰ δὲ Μίκων οὐ τὸν πάντα ἐγραφίζει λόγον. Μίνως ήνικα Θησέα καὶ τὸν ἄλλον στόλον τῶν παιδῶν ἦγεν ἐς Κρήτην, ἔρασθεις Περιβοίας, ὡς οἱ Θησέως μάλιστα ἤναντιοῦτο, καὶ ἄλλα ὑπὸ ὀργῆς ἀπέρριψεν ἐς αὐτὸν καὶ παῖδα οὐκ ἔφη Ποσειδώνος εἶναι, ἔτει οὐ δύνασθαι τὴν σφραγίδα, ἣν αὐτὸς φέρων ἔτυχεν, ἀφέντι ἐς θάλασσαν ἀνασώσαλ οἱ. Μίνως μὲν λεγέται ταῦτα εἰπὼν ἀφεῖναι τὴν σφραγίδα. Θησέα δὲ σφραγίδα τε ἐκείνην ἔχοντα καὶ στέφανον χρυσῶν, Ἀμφιτρίτης δῶρον, ἀνελθεῖν λέγουσιν ἐκ τῆς θαλάσσης.
Shamefastness, one to Rumour and one to Effort. It is quite obvious that those who excel in piety are correspondingly rewarded by good fortune. In the gymnasium not far from the market-place, called Ptolemy's from the founder, are stone Hermae well worth seeing and a likeness in bronze of Ptolemy. Here also is Juba the Libyan and Chrysippus of Soli.

Hard by the gymnasium is a sanctuary of Theseus, where are pictures of Athenians fighting Amazons. This war they have also represented on the shield of their Athena and upon the pedestal of the Olympian Zeus. In the sanctuary of Theseus is also a painting of the battle between the Centaurs and the Lapithae. Theseus has already killed a Centaur, but elsewhere the fighting is still undecided. The painting on the third wall is not intelligible to those unfamiliar with the traditions, partly through age and partly because Micon has not represented in the picture the whole of the legend. When Minos was taking Theseus and the rest of the company of young folk to Crete he fell in love with Periboea, and on meeting with determined opposition from Theseus, hurled insults at him and denied that he was a son of Poseidon, since he could not recover for him the signet-ring, which he happened to be wearing, if he threw it into the sea. With these words Minos is said to have thrown the ring, but they say that Theseus came up from the sea with that ring and also with a gold crown that Amphitrite gave him. The accounts of the end of Theseus are many and inconsistent. They say he was kept a prisoner until Heracles restored him to the light of day, but the

1 The Stoic philosopher, 280-207 B.C.
πιθανώτατα δὲ ὃν ἦκουσα. Ὁσεῦς ἐς Θεσπρωτῶν ἐμβαλὼν, τοῦ βασιλέως τῶν Θεσπρωτῶν γυναῖκα ἀρπάσων, τὸ πολὺ τῆς στρατιᾶς οὖτως ἀπόλλυσι, καὶ αὐτὸς τε καὶ Πειρίθους — Πειρίθους γὰρ καὶ τὸν γάμον σπεύδων ἑστράτευεν — ἠλωσαν, καὶ σφάς ὁ Θεσπρωτὸς δήσας εἰχεν ἐν 5 Κιχύρῳ. γῆς δὲ τῆς Θεσπρωτίδος ἔστι μεν που καὶ ἄλλα θέας ἁξία, ἱερὸν τε Διὸς ἐν Δωδώνῃ καὶ ἱερὰ τοῦ θεοῦ φηγοί· πρὸς δὲ τῇ Κιχύρῳ λίμη τέ ἐστιν Ἀχεροσία καλουμένη καὶ ποταμὸς 'Αχέρων, ἑσπ. δὲ καὶ Κωκυτὸς οὐδ' ἀτερπέστατον. Ὁμηρὸς τε μοι δοκεῖ ταῦτα ἑωρακός ἐσ τε τὴν ἁλλὴν ποίησιν ἀποτολμήσαι τῶν ἐν "Αἰδον καὶ δὴ καὶ τὰ όνόματα τοῖς ποταμοῖς ἀπὸ τῶν ἐν Θεσπρωτίδι θέσθαι. τότε δὲ ἐχομένου Ὁσεῶς στρατεύουσιν ἐς "Αφιδναν οὶ Τυνδάρεω παιδεῖς καὶ τὴν τε "Αφιδναν αἰροῦσί καὶ Μενεσθέα ἐπὶ 6 βασιλεῖα κατήγαγον. Μενεσθέας δὲ τῶν μὲν παιδῶν τῶν Ὁσεῶς παρ’ Ἐλεφήνορα ὑπεξελθόντων ἐς Εὐβοίαν εἰχεν οὐδένα λόγον, Ὁσέα δὲ, εἰ ποτὲ παρὰ Θεσπρωτῶν ἀνακομισθῆσεται, δυσαντιαγώνιστον ἤγουμενος διὰ θεραπείας τὰ τοῦ δήμου καθίστατο, ὡς Ὁσέα ἀνασωθήνετα ὑστερον ἀπω- σθήναι. στέλλεται δὴ Ὁσεῦς παρὰ Δευκαλίωνα ἕς Κρήτην, ἑξενεχέντα δὲ αὐτὸν ὑπὸ πνευμάτων ἔς Σκύρου τὴν νήσου λαμπρῶς περιείπον οἱ Σκύροι κατὰ γένους δόξαν καὶ ἄξιωμα δῶν ἣν αὐτὸς εἰργασμένος· καὶ οἱ θάνατον Δυκομήδης διὰ ταῦτα ἐβούλευσεν.

Ὁ μὲν δὴ Θησέως σήκος Ἀθηναίοις ἐγένετο ὑστερον ἡ Μήδου Μαραθώνι ἔσοχον, Κίμωνος τοῦ Μιλτιάδου Σκυρίους ποιήσαντος ἀναστάτους — 84
most plausible account I have heard is this. Theseus invaded Thesprotia to carry off the wife of the Thesprotian king, and in this way lost the greater part of his army, and both he and Peirithous (he too was taking part in the expedition, being eager for the marriage) were taken captive. The Thesprotian king kept them prisoners at Cichyrus. Among the sights of Thesprotia are a sanctuary of Zeus at Dodona and an oak sacred to the god. Near Cichyrus is a lake called Acherusia, and a river called Acheron. There is also Cocytus, a most unlovely stream. I believe it was because Homer had seen these places that he made bold to describe in his poems the regions of Hades, and gave to the rivers there the names of those in Thesprotia. While Theseus was thus kept in bonds, the sons of Tyndareus marched against Aphidna, captured it and restored Menestheus to the kingdom. Now Menestheus took no account of the children of Theseus, who had secretly withdrawn to Elephenor in Euboea, but he was aware that Theseus, if ever he returned from Thesprotia, would be a doughty antagonist, and so curried favour with his subjects that Theseus on recovering afterwards his liberty was expelled. So Theseus set out to Deucalion in Crete. Being carried out of his course by winds to the island of Scyros he was treated with marked honour by the inhabitants, both for the fame of his family and for the reputation of his own achievements. Accordingly Lycomedes contrived his death.

His close was built at Athens after the Persians landed at Marathon, when Cimon, son of Miltiades, ravaged Scyros, thus avenging Theseus’
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dίκην δή τοῦ Θησέως θανάτου — καὶ τὰ ὅστα κομίσαντος ἐστὶν Ἄθηνας. ΧΩΝ. τὸ δὲ ἱερὸν τῶν Διοσκούρων ἐστὶν ἀρχαῖον, αὐτοὶ τε ἐστάτης καὶ οἱ παῖδες καθήμενοι σφισιν ἐφ’ ἵππων. ἐνταῦθα Πολύγνωτος μὲν ἔχοντα ἐστιν ἀποθεότερον τῶν θυγατέρων τῶν Λευκίστου, Μίκων δὲ τοὺς μετὰ Ἰάσονος ἐς Κόλχους πλεύσαντας· καὶ οἱ τῆς γραφῆς ἡ σπουδὴ μάλιστα ἐς Ἀκαστοῦ καὶ 2 τοὺς ἵππους ἔχει τοὺς Ἀκαστοῦ. ὑπὲρ δὲ τῶν Διοσκούρων τὸ ἱερὸν Ἄγλαυρον τέμενός ἐστιν. Ἀγλαύρῳ δὲ καὶ ταῖς ἀδελφαῖς Ἐρση καὶ Παν-
δρόσῳ δοῦναι φασίν Ἀθηνᾶν Ἐριχθόνιον κατα-
θέσαν ἐς κιβωτόν, ἁπειποῦσαν ἐς τὴν παρακατα-
θήκην μὴ πολυπραγμονεῖν. Πάνδρωσον μὲν δὴ λέγουσι πείθεσθαι, τὰς δὲ δύο — ἀνοίξαι γὰρ ἄφας τὴν κιβωτόν — μαίνεσθαι τε, ὡς εἶδον τὸν Ἐριχθόνιον, καὶ κατὰ τῆς ἀκροτόλεως, ἐνθα ἤν μάλιστα ἀπότομον, αὐτὰς βίψαι. κατὰ τοῦτο ἐπαναβάντες Μῆδοι κατεφόνευσαν Ἀθηναίον τοὺς πλέουν τι ἐς τὸν χρημάν ἡ Ἐθμοστοκλῆς εἰδέναι νομίζοντας καὶ τὴν ἀκρόπολιν ἕξιοί καὶ 3 σταυρόις ἀποτείχισαν. πλησίον δὲ πρυτα-
νεῖον ἐστιν, ἐν οὗ νόμοι τε οἱ Σόλωνος ἐσιν γεγραμ-
μένοι καὶ θεῶν Εἰρήνης ἀγάματα κεῖται καὶ Ἐστίας, ἀνδριάντες δὲ ἀλλοι τε καὶ Αὐτόλυκος ὁ 
pagkratiaσυς τὰς γὰρ Μιλτιάδου καὶ Θεμιστο-
κλέους εἰκόνας ἐς Ὀρμαίων τε ἀνδρά καὶ Ἐρᾶκα 
4 μετέγραψαν· ἐνευθεῖν ἑσύσιν ἐς τὰ κάτω τῆς 
πόλεως Σαράπιδος ἐστὶν ἱερόν, ἐν Ἐθηναιοὶ παρὰ 
Πτολεμαίον θεῶν ἐσηγάγοντο. Αἰγυπτίοις δὲ 
ἱερὰ Σαράπιδος ἐπιφανεστάτων μὲν ἐστὶν Ἀλε-
ξανδρεῦσιν, ἀρχαῖοτατον δὲ ἐν Μέμφει· ἐς τούτο
death, and carried his bones to Athens. XVIII. The sanctuary of the Dioscuri is ancient. They themselves are represented as standing, while their sons are seated on horses. Here Polygnotus has painted the marriage of the daughters of Leucippos, which is a part of the gods’ history, but Micon those who sailed with Jason to the Colchians, and he has concentrated his attention upon Acastus and his horses. Above the sanctuary of the Dioscuri is a sacred enclosure of Aglaurus. It was to Aglaurus and her sisters, Herse and Pandrosus, that they say Athena gave Erichthonius, whom she had hidden in a chest, forbidding them to pry curiously into what was entrusted to their charge. Pandrosus, they say, obeyed, but the other two (for they opened the chest) went mad when they saw Erichthonius, and threw themselves down the steepest part of the Acropolis. Here it was that the Persians climbed and killed the Athenians who thought that they understood the oracle\(^1\) better than did Themistocles, and fortified the Acropolis with logs and stakes. Hard by is the Prytaneum (Town-hall), in which the laws of Solon are inscribed, and figures are placed of the goddesses Peace and Hestia (Hearth), while among the statues is Autolycus the pancratiatist.\(^2\) For the likenesses of Miltiades and Themistocles have had their titles changed to a Roman and a Thracian.

As you descend from here to the lower part of the city, is a sanctuary of Serapis, whose worship the Athenians introduced from Ptolemy. Of the Egyptian sanctuaries of Serapis the most famous is at Alexandria, the oldest at Memphis. Into this neither

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1 That the Athenians were to trust their "wooden walls," i.e. their ships.  
2 See p. 191.
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ἔσελθείν οὔτε ξένους έστιν οὔτε τοίς ίερεύσι, πρὸ
άν τὸν Ἀπίν θάπτωσι. τοῦ δὲ ίεροῦ τοῦ Σαρ
pίδος οὐ πόρρω χωρίον ἐστίν, ἐνθα Πειρίθουν καὶ
Θησέα συνθεμένους ἐς Λακεδαίμονα καὶ οὐστερω
ἐς Θεσπρωτοὺς σταλῆναι λέγουσι. πλησίον δὲ
ψυκοδόμητο ναὸς Εἰλείθυνας, ἤν εἶλθούσαν εἰς
'Τερβορέων ἐς Δήλου γενέσθαι βοηθὸν ταῖς
Δητοὺς ὄδισι; τοὺς δὲ ἄλλους παρ' αὐτῶν φαί
tῆς Εἰλείθυνας μαθεῖν τὸ ὅνομα· καὶ θύουσι τε
Εἰλείθυνα Δήλιοι καὶ ὕμνον ἄδουσιν Ὀλίνγος.
Κρήτες δὲ χώρας τῆς Κυνόσιας ἐν 'Αμυνεί
γενέσθαι νομίζουσιν Εἰλείθυναν καὶ παῖδα Ἡρᾶς
εἶναι· μόνοις δὲ Ἀθηναίοις τῆς Εἰλείθυνας κεκά
λυται τὰ ξύανα ἐς ἄκρους τους πόδας. τὰ μὲν
δὴ δύο εἶναι Κρητικὰ καὶ Φαίδρας ἀναθήματα
ἐλεγον αἱ γυναῖκες, τὸ δὲ ἀρχαιότατον Ἐρυσί
χθονα ἐκ Δήλου κομίσαι.

Πρὶν δὲ ἐς τὸ ίερόν ἴεναι τοῦ Δίως τοῦ Ὀλυμ-
pίου—'Αδριανὸς ὁ Ἀρωμαίων βασιλεὺς τὸν τε
ναὸν ἀνέθηκε καὶ τὸ ἄγαλμα θέας ἄξιον, οὐ
μεγέθει 1 μὲν, ὅτι μὴ Ῥόδιοι καὶ Ἀρωμαίοι εἰσὶν
οἱ κολοσσοί, τὰ λοιπὰ ἄγαλματα ὁμοίως ἀπολεί-
petai, 2 πεποίηται δὲ ἐκ τε ἑλέφαντος καὶ χρυσοῦ
καὶ ἔχει τέχνης εὖ πρὸς τὸ μέγεθος ὀρῶσιν —
ἐνταῦθα εἰκόνες Ἀδριανοῦ δύο μὲν εἰσὶ Θασίων
λίθου, δύο δὲ Ἀιγυπτίων χαλκαὶ δὲ ἐστᾶσι πρὸ
tῶν κιόνων ἃς Ἀθηναίοι καλοῦσιν ἀποίκους πό-
λεις. 3 ο μὲν δὴ πᾶς περίβολος σταδίων μάλιστα

1 οὐ μεγέθει, emended by Coraes.
2 ἀποδεικνυται, emended by Coraes.
3 ἃς... ἀποίκους πόλεις placed after ἐκάστης by Wachsmuth.
stranger nor priest may enter, until they bury Apis. Not far from the sanctuary of Serapis is the place where they say that Peirithous and Theseus made their pact before setting forth to Lacedaemon and afterwards to Thesprotia. Hard by is built a temple of Eileithyia, who they say came from the Hyperboreans to Delos and helped Leto in her labour; and from Delos the name spread to other peoples. The Delians sacrifice to Eileithyia and sing a hymn of Olen. But the Cretans suppose that Eileithyia was born at Amnisus in the Cnossian territory, and that Hera was her mother. Only among the Athenians are the wooden figures of Eileithyia draped to the feet. The women told me that two are Cretan, being offerings of Phaedra, and that the third, which is the oldest, Erysichthon brought from Delos.

Before the entrance to the sanctuary of Olympian Zeus—Hadrian the Roman emperor dedicated the temple and the statue, one worth seeing, which in size exceeds all other statues save the colossi at Rhodes and Rome, and is made of ivory and gold with an artistic skill which is remarkable when the size is taken into account—before the entrance, I say, stand statues of Hadrian, two of Thasian stone, two of Egyptian. Before the pillars stand bronze statues which the Athenians call "colonies." The whole circumference of the precincts is about four
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tεσσάρων ἔστιν, ἀνδριάντων δὲ πλήρης· ἀπὸ γὰρ
πόλεως ἐκάστης εἰκόνων Ἀδριανοῦ βασιλέως ἀνά-
κειται, καὶ σφαῖς ὑπερβάλλοντο Ἀθηναίοι τῶν
kολοσσῶν ἀναθέντες ὑπίσθε τοῦ ναοῦ θέας ἄξιον.

7 ἔστι δὲ ἄρχαία ἐν τῷ περιβόλῳ Ζεύς χαλκοῦς
καὶ ναὸς Κρόνου καὶ 'Ρέας καὶ τέμενος Γῆς ἐπὶ-
κλησιν Ὀλυμπίας. ἐνταύθα δὸς ἐσ πῆχυν τὸ
ἔδαφος διέστηκε, καὶ λέγουσι μετὰ τὴν ἐπομβρίαν
tὴν ἐπὶ Δευκαλίωνος συμβάσας ὑπορρύηναι ταύ-
τῇ τὸ ὑδρ. ἐσβάλλουσι τε ἐς αὐτὸ ἀνὰ πᾶν ἔτος

8 ἀλφίτα πυρῶν μέλιτι μίξαντες. κεῖται δὲ ἐπὶ
κίονος Ἰσοκράτους ἀνδρίας, δς ἐς μνήμην τρία
ὑπελύπετο, ἔπιτυπωτάτοι μὲν ὁτι οἱ βιώσαντι ἔτη
δυοῦν δέοντα ἐκατόν οὐποτε κατελύθη μαθηταὶ
ἐχειν, σωφρονεστάτον δὲ ὑτὶ πολιτείας ἀπεχό-
μενος διέμεινε καὶ τὰ κοινὰ ὧν πολυπραγμονῶν,
ἔλευθερώτατον δὲ ὅτι πρὸς τὴν ἀγγελίαν τῆς ἐν
Χαριωνεία μάχης ἀλγήσας ἐτελεύτησεν ἐθελου-
τῆς. κεῖται δὲ καὶ λίθου Φρυγίου Πέρσαι χαλ-
κοὺν τρίποδα ἀνέχοντες, θέας ἄξιοι καὶ αὐτοὶ καὶ
ὁ τρίπος. τοῦ δὲ Ὀλυμπίου Διὸς Δευκαλίωνοι
οἰκοδομήσαι λέγουσι τὸ ἄρχαίον ιερόν, σημεῖον
ἀποφαίνοντες ὡς Δευκαλίων Ἀθήνης τὸν Φίλον
τάφον τοῦ ναοῦ τοῦ νῦν ὧν πολύ ἀφεστηκότα.

9 Ἀδριανὸς δὲ κατεσκευάσατο μὲν καὶ ἄλλα Ἀθη-
ναῖος, ναὸν Ἁρας καὶ Διὸς Πανελληνίου καὶ
θεοῖς τοῖς πάσιν ιερῶν κοινῶν, τὰ δὲ ἐπιφανέστατα
ἐκατόν εἰσὶ κίονες Φρυγίου λίθου πεποίηται δὲ
καὶ ταῖς στοαῖς κατὰ τὰ αὐτὰ οἱ τοίχοι. καὶ
οἰκήματα ἐνταύθα ἔστων ὁρόφω τε ἐπιχρύσῳ καὶ
ἀλαβάστρῳ λίθῳ, πρὸς δὲ ἀγάλμασι κεκοσμη-
attica, xviii. 6–9

stades, and they are full of statues; for every city has dedicated a likeness of the emperor Hadrian, and the Athenians have surpassed them in dedicating, behind the temple, the remarkable colossus. Within the precincts are antiquities: a bronze Zeus, a temple of Cronus and Rhea and an enclosure of Earth surnamed Olympian. Here the floor opens to the width of a cubit, and they say that along this bed flowed off the water after the deluge that occurred in the time of Deucalion, and into it they cast every year wheat meal mixed with honey. On a pillar is a statue of Isocrates, whose memory is remarkable for three things: his diligence in continuing to teach to the end of his ninety-eight years, his self-restraint in keeping aloof from politics and from interfering with public affairs, and his love of liberty in dying a voluntary death, distressed at the news of the battle at Chaeronea. There are also statues in Phrygian marble of Persians supporting a bronze tripod; both the figures and the tripod are worth seeing. The ancient sanctuary of Olympian Zeus the Athenians say was built by Deucalion, and they cite as evidence that Deucalion lived at Athens a grave which is not far from the present temple. Hadrian constructed other buildings also for the Athenians: a temple of Hera and Zeus Panellenios (Common to all Greeks), a sanctuary common to all the gods, and, most famous of all, a hundred pillars of Phrygian marble. The walls too are constructed of the same material as the cloisters. And there are rooms there adorned with a gilded roof and with alabaster stone, as well as
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μένα καὶ γραφαῖς κατάκειται δὲ ἐστὶν αὐτὰ βιβλία. καὶ γυμνάσιόν ἐστιν ἐπώνυμον Ἀδριανοῦ· κίονες δὲ καὶ ἐνταῦθα ἕκατον λαθοτομίας τῆς Δεμών.

XIX. Μετὰ δὲ τὸν ναὸν τοῦ Δίων τοῦ Ὀλυμπίου πλησίον ἀγαλμά ἐστιν Ἀπόλλωνος Πυθίου ἐστι δὲ καὶ ἄλλο ἱερὸν Ἀπόλλωνος ἐπίκλησιν Δελφινίου. λέγοντι δὲ ὃς ἐξειργαζόμενον τοῦ ναοῦ πλὴν τῆς ὀροφῆς ἀγνὸς ἐτί τοῖς πάσιν ἀφίκοιτο Θησεὺς ἐς τὴν πόλιν· οἶα δὲ χιτῶνα ἔχοντος αὐτοῦ ποθῆρ καὶ πεπλεγμένης ἐς εὔπρεπες οἱ τῆς κόμης, ὡς ἐγίνετο κατὰ τὸν τοῦ Δελφινίου ναόν, οἱ τὴν στέγην οἰκοδομοῦντες ὑποντο σὺν χλεναισία, ὦ τι δὴ παρθένοι ἐν ὀρᾳ γάμου πλανᾶται μόνῃ. Θησεύς δὲ ἄλλο μὲν αὐτοὺς ἐδῆλωσεν οὐδέν, ἀπολύσας δὲ ὁς λέγεται τῆς ἀμάξῃς τοῦ βοῦς, ἢ σφισκὸ παρῆν, ἀνέρρυθην ἐς ὑψη λότερον ἢ τῷ ναῷ τὴν στέγην ἐπιούντο.—ἐς δὲ τὸ χωρίον, ὁ Κήπους ὀνομάζοντο, καὶ τῆς Ἀφροδίτης τῶν ναοῦ οὐδὲς λεγόμενος σφισίν ἐστὶ λόγος· οὐ μὴν οὐδὲ ἐς τὴν Ἀφροδίτην, ἢ τοῦ ναοῦ πλησίον ἐστηκε. ταύτης γὰρ σχῆμα μὲν τετράγωνον κατὰ ταῦτα καὶ τοῖς Ἐρμαῖς, τὸ δὲ ἐπίγραμμα σημαίνει τὴν Οὐρανίαν Ἀφροδίτην τῶν καλομένων Μοἰρῶν εἶναι πρεσβυτάτην. τὸ δὲ ἀγαλμα τῆς Ἀφροδίτης τῆς ἐν Κήπους ἔργον ἐστὶν Ἀλκαμένους καὶ τῶν Ἀθηναίων ἐν ὀλεγούς θέας ἄξιον. ἐστὶ δὲ Ἠρακλέους ἱερὸν καλουμένον Κυνόσαργες· καὶ τὰ μὲν ἐς τὴν κύνα εἰδέναι τὴν λευκὴν ἐπιλεξαμένοις ἐστὶ τῶν χρυσομον, βωμοὶ δὲ εἰσίν Ἠρακλέους τε καὶ Ἠβης, ἄν ὁ Δίως παῖδα οὐσαν συνοικεῖν Ἠρακλεῖ νομίζουσιν Ἁλκμήνης τε βωμὸς καὶ Ἰολάου πεποιήται, δς
with statues and paintings. In them are kept books. There is also a gymnasia named after Hadrian; of this too the pillars are a hundred in number from the Libyan quarries.

XIX. Close to the temple of Olympian Zeus is a statue of the Pythian Apollo. There is further a sanctuary of Apollo surnamed Delphinius. The story has it that when the temple was finished with the exception of the roof Theseus arrived in the city, a stranger as yet to everybody. When he came to the temple of the Delphinian, wearing a tunic that reached to his feet and with his hair neatly plaited, those who were building the roof mockingly inquired what a marriageable virgin was doing wandering about by herself. The only answer that Theseus made was to loose, it is said, the oxen from the cart hard by, and to throw them higher than the roof of the temple they were building. Concerning the district called The Gardens, and the temple of Aphrodite, there is no story that is told by them, nor yet about the Aphrodite which stands near the temple. Now the shape of it is square, like that of the Herae, and the inscription declares that the Heavenly Aphrodite is the oldest of those called Fates. But the statue of Aphrodite in the Gardens is the work of Alcamenes, and one of the most notable things in Athens. There is also the place called Cynosarges, sacred to Heracles; the story of the white dog\(^1\) may be known by reading the oracle. There are altars of Heracles and Hebe, who they think is the daughter of Zeus and wife to Heracles. An altar has been built to Alcmena and to Iolaus,

\(^1\) "Cynosarges" may mean white dog.
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tά πολλά 'Ηρακλεῖ συνεπόνησε τῶν ἔργων. Δύκειον δὲ ἀπὸ μὲν Δύκου τοῦ Πάνδιονος ἔχει τῇ ὄνομα, 'Ἀπόλλωνος δὲ ἱερὸν ἐξ ἀρχῆς τε εὐθαῖοι καὶ καθ' ἡμῶς ἐνομίζετο, Δύκειος τε ὁ θεός ἐνταύθα ἄνωμάσθη πρῶτον λέγεται δὲ ὅτι καὶ Τερμίλαιος, ἐς οὖς ἤλθεν ὁ Δύκος φεύγων Αἰγέα, καὶ τούτοις αἰτίος ἔστι Δυκίους ἀπ' αὐτοῦ κα-

4 λείσθαι. ἔστι δὲ ὅπισθεν τοῦ Δυκείου Νίσου μνήμα, ὅν ὀποθανόντα ὑπὸ Μίνω βασιλεύοντα Μεγάρων κομίσαντες Ἀθηναίοι ταύτῃ τάπτουσιν. ἐς τούτων τὸν Νίσου ἔχει λόγος τρίχας ἐν τῇ κεφαλῇ οἱ πορφυρᾶς εἶναι, χρήμαι δὲ αὐτῶν τελευ-

τῶν ἐπὶ ταύταις ἀποκαρείσαι· ὡς δὲ οἱ Κρήτες ἤλθον ἐς τὴν γῆν, τάς μὲν ἄλλας ἐξ ἐπιδρομῆς ἦρον τὰς ἐν τῇ Μεγαρίδι πόλεις, ἐς δὲ τὴν Νίσαιαν καταφεύγοντα τὸν Νίσου ἐπολεόρκουν ἐνταύθα τοῦ Νίσου λέγεται θυγατέρα ἐρασθηνεῖ 

Μίνω καὶ ὁς ἀπέκειρε τὰς τρίχας τοῦ πατρὸς.

5 Ταύτα μὲν οὖν γενέσθαι λέγουσιν ποταμοὶ δὲ Ἀθηναίοις ρέουσιν Ἰλισός τε καὶ Ἡριδανῷ τῷ Κελτικῷ κατὰ τὰ αὐτὰ ὄνομα ἔχουν, ἐκδόουσι ἐς τὸν Ἰλισόν. ὁ δὲ Ἰλισός ἐστίν οὕτως, ἐνθα παῖ-

ζουσαν Ωρείθιναι ὑπὸ ἀνέμου Βορέου φασίν ἀρ-

πασθῆναι· καὶ συνοικεῖν 'Ωρείθυια Βορέαν καὶ σφίσι διὰ τὸ κῆδος ἁμύναντα τῶν τριήμην τῶν βαρβαρικῶν ἀπολέσαι τὰς πολλάς. ἔθελον δὲ Ἀθηναίοι καὶ ἄλλων θεών ἱερὸν εἶναι τὸν Ἰλισόν, καὶ Μουσῶν βωμὸς ἐπ' αὐτῷ εστίν Ἰλισιάδων ἀπείκωνοι ἐς καὶ ἐνθα Πελοπονήσιοι Κόρδρον τὸν Μελάνθου βασιλεύοντα Ἀθηναίων κτείνοντι.

6 διαβάσαι δὲ τὸν Ἰλισόν χωρίον 'Αγραι καλούμενον καὶ ναὸς 'Αγροτέρας ἐστὶν 'Αρτέμιδος· ἐνταύθα
ATTICA, xix. 3–6

who shared with Heracles most of his labours. The Lyceum has its name from Lycus, the son of Pandion, but it was considered sacred to Apollo from the beginning down to my time, and here was the god first named Lyceus. There is a legend that the Termiliae also, to whom Lycus came when he fled from Aegaeus, were called Lycii after him. Behind the Lyceum is a monument of Nisus, who was killed while king of Megara by Minos, and the Athenians carried him here and buried him. About this Nisus there is a legend. His hair, they say, was red, and it was fated that he should die on its being cut off. When the Cretans attacked the country, they captured the other cities of the Megarid by assault, but Nisaea, in which Nisus had taken refuge, they beleaguered. The story says how the daughter of Nisus, falling in love here with Minos, cut off her father's hair. Such is the legend.

The rivers that flow through Athenian territory are the Ilisus and its tributary the Eridanus, whose name is the same as that of the Celtic river. This Ilisus is the river by which Oreithyia was playing when, according to the story, she was carried off by the North Wind. With Oreithyia he lived in wedlock, and because of the tie between him and the Athenians he helped them by destroying most of the foreigners' warships. The Athenians hold that the Ilisus is sacred to other deities as well, and on its bank is an altar of the Ilisian Muses. The place too is pointed out where the Peloponnesians killed Codrus, son of Melanthus and king of Athens. Across the Ilisus is a district called Agraee and a temple of Artemis Agrotera (the
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"Αρτεμιν πρώτον θηρεύσαι λέγουσιν ἐλθοῦσαν ἐν Δίλου, καὶ τὸ ἄγαλμα διὰ τούτο ἔχει τόξον. δὲ ἀκούσας μὲν οὖχ ὁμοίως ἐπαγωγὴν, θαύμα ἰδοῦσι, στάδιον ἐστὶ λευκοῦ λίθου. μέγεθος αὐτοῦ τῆς ἔν τις μάλιστα τεκμαίροιτο· ἀνωθὲν ὁρὸς ὑπὲρ τὸν Ἡλισόν ἀρχόμενον ἐκ μηνωειδοῦ καθήκει τοῦ ποταμοῦ πρὸς τὴν ὄχθην εὐθὺ τε καὶ διπλοῦν. τούτῳ ἀνὴρ Ἀθηναῖος Ἦρωδης ἡγοῦσαν, καὶ οἱ τὸ πολύ τῆς λιθοτομίας τῆς Πεντέλης ἐς τὴν οἰκοδομὴν ἀνήλθεν.

XX. Ἐστι δὲ ὁδὸς ἀπὸ τοῦ πρυτανείου καλομένη Τρίπτοδες· ἀφ' οὗ καλοῦσι τὸ χωρίον, ναοὶ ὅσον ἐς τούτο μεγάλοι, καὶ σφυνι ἐφεστικασὶ τρίπτοδες, χαλκοὶ μὲν, μνήμης δὲ ἀξία μάλιστα περιέχουσι εἰργασμένα. Σάτυρος γὰρ ἐστιν, ἐφ’ ὅς Πραξιτέλης λέγεται φρονήσας μέγας· καὶ ποτε Φρύνης αὐτοῦς, ὅ τι οἱ κάλλιστον εἰς τῶν ἔργων, ὁμολογεῖν μὲν φασίν ολὰ ἐραστὴν διδόναι, κατειπεῖν δ' οὖκ ἐθέλειν · τι τὸ κάλλιστον αὐτῷ οἱ φαίνοιτο. ἐσδραμὸν οὖν οἰκέτης Φρύνης ἐφάσκεν οἶχεσθαι Πραξιτέλης τὸ πολὺ τῶν ἔργων πυρὸς ἐσπεσόντος ἐς τὸ οἰκήμα, οὐ μὲν 2 οὖν πάντα γε ἀφαιρεῖται. Πραξιτέλης δὲ αὐτίκα ἔθει διὰ θυρῶν ἔξω καὶ οἱ καμόντει οὐδὲν ἐφάσκεν εἰς πλέον, εἰ δὴ καὶ τὸν Σάτυρον ἡ φλὸξ καὶ τὸν Ἑρωτα ἐπέλαβε· Φρύνη δὲ μένειν θαρροῦντα ἐκέλευς· παθεῖν γὰρ ἀνιαρὸν οὐδὲν, τέχνη δὲ ἄλοντα ὁμολογεῖν τὰ κάλλιστα δὲν ἐποίησε. Φρύνη μὲν οὖτω τὸν Ἑρωτα αἰρεῖται· Διονύσῳ δὲ ἐν τῷ ναῷ τῷ πλησίον Σάτυρος ἐστὶ παῖς καὶ δίδωσιν ἐκπωμα· Ἑρωτα δὲ ἔστηκότα ὁμοῦ καὶ Διόνυσον Ἐμίλιος ἐποίησεν.

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Huntress). They say that Artemis first hunted here when she came from Delos, and for this reason the statue carries a bow. A marvel to the eyes, though not so impressive to hear of, is a race-course of white marble, the size of which can best be estimated from the fact that beginning in a crescent on the heights above the Ilissus it descends in two straight lines to the river bank. This was built by Herodes, an Athenian, and the greater part of the Pentelic quarry was exhausted in its construction.

XX. Leading from the Prytaneum is a road called Tripods. The place takes its name from the shrines, large enough to hold the tripods which stand upon them, of bronze, but containing very remarkable works of art, including a Satyr, of which Praxiteles is said to have been very proud. Phryne once asked of him the most beautiful of his works, and the story goes that lover-like he agreed to give it, but refused to say which he thought the most beautiful. So a slave of Phryne rushed in saying that a fire had broken out in the studio of Praxiteles, and the greater number of his works were lost, though not all were destroyed. Praxiteles at once started to rush through the door crying that his labour was all wasted if indeed the flames had caught his Satyr and his Love. But Phryne bade him stay and be of good courage, for he had suffered no grievous loss, but had been trapped into confessing which were the most beautiful of his works. So Phryne chose the statue of Love; while a Satyr is in the temple of Dionysus hard by, a boy holding out a cup. The Love standing with him and the Dionysus were made by Thymilus.
3 Τοῦ Διονύσου δὲ ἐστὶ πρὸς τῷ θεάτρῳ τὸ ἀρχαίτατον ἱερόν. δύο δὲ εἰσὶν ἐντὸς τοῦ περιβόλου ναοί καὶ Διόνυσοι, ὅ τε Ἑλευθερεύς καὶ ὡς Ἀλκαμένης ἐποίησεν ἔλεφαντος καὶ χρυσοῦ. γραφαὶ δὲ αὐτῶθι Διόνυσος ἐστὶν ἀνάγων Ἡφαιστον ἐς οὐρανόν· λέγεται δὲ καὶ τάδε ὑπὸ Ἐλλήνων, ὡς Ἡρα ρίψα τενόμενον Ἡφαιστον, ὅ δὲ οἱ μνησικακῶν πέμψαι δῶρον χρυσοῦν θρόνον ἀφανές ἐσμὺν ἔχοντα, καὶ τὴν μὲν ἔπει τε ἐκαθέζετο δεδέσαι, θεῶν δὲ τῶν μὲν ἄλλων οὖδεὶ τῶν Ἡφαιστον ἑθέλει πείθεσαι, Διόνυσος δὲ—μάλιστα γὰρ ἐς τοῦτο πιστὰ ἦν Ἡφαιστος—μεθύσας αὐτὸν ἐς οὐρανόν ἤγαγε. ταῦτα τε δὴ γεγραμμένα εἰσὶ καὶ Πενθεὺς καὶ Δικωγύρους ὃν ἤκουσαν οὐβρίσαν διὸντες δίκας, Ἀριάδνη δὲ καθεύδουσα καὶ Θησεὺς ἀναγόμενος καὶ Διόνυσος ἢκὼν ἐς τῆς Ἀριάδνης τὴν ἀρπαγήν.

4 Ἐστὶ δὲ πλησίον τοῦ τε ἱεροῦ τοῦ Διονύσου καὶ τοῦ θεάτρου κατασκεύασμα, πουηθῆναι δὲ τῆς σκηνῆς αὐτὸ ἐς μίμησιν τῆς Ἑέρξου λέγεται· ἐποίησε δὲ καὶ δεύτερον, τὸ γὰρ ἀρχαῖον στρατηγὸς Ρωμαίων ἐνέπτησε Σύλλας Ἀθηναὶς ἐλών. αἰτία δὲ ἦδε τοῦ πολέμου. Μιθριδάτης ἐβασίλευε βαρβάρων τῶν περὶ τῶν Πόντου τῶν Εὔβεινοι. πρόφασις μὲν δὴ δὴ ἤτοι τοῦ Ρωμαίων ἐπολέμησε καὶ δόν τοῦτον ἐς τὴν Ἀσίαν διέβη καὶ ὡς ἡ πολέμων βιασάμενος πόλεις ἐσχέν ἡ φίλας ἐποίησατο, τάδε μὲν τοῖς ἔπιστασαν τὰ Μιθριδάτου θέλονσι μελέτοις ἐγὼ δὲ ὅσον ἐς τὴν ἀλώσιν τὴν Αθηναίων ἐχεῖ δηλώσω. ἦν Ἀριστίων Ἀθηναῖος, ὁ Μιθριδάτης προσβεβείν ἐς τὰς πόλεις τὰς Ἑλληνίδας ἐχρῆτο· οὗτος ἀνέπεισεν Ἀθη-
ATTICA, xx. 3–5

The oldest sanctuary of Dionysus is near the theatre. Within the precincts are two temples and two statues of Dionysus, the Eleuthereus (Deliverer) and the one Alcamenes made of ivory and gold. There are paintings here—Dionysus bringing Hephaestus up to heaven. One of the Greek legends is that Hephaestus, when he was born, was thrown down by Hera. In revenge he sent as a gift a golden chair with invisible fetters. When Hera sat down she was held fast, and Hephaestus refused to listen to any other of the gods save Dionysus—in him he reposed the fullest trust—and after making him drunk Dionysus brought him to heaven. Besides this picture there are also represented Pentheus and Lycurgus paying the penalty of their insolence to Dionysus, Ariadne asleep, Theseus putting out to sea, and Dionysus on his arrival to carry off Ariadne.

Near the sanctuary of Dionysus and the theatre is a structure, which is said to be a copy of Xerxes’ tent. It has been rebuilt, for the old building was burnt by the Roman general Sulla when he took Athens. The cause of the war was this. Mithridates was king over the foreigners around the Euxine. Now the grounds on which he made war against the Romans, how he crossed into Asia, and the cities he took by force of arms or made his friends, I must leave for those to find out who wish to know the history of Mithridates, and I shall confine my narrative to the capture of Athens. There was an Athenian, Aristion, whom Mithridates employed as his envoy to the Greek cities. He induced the Athenians to join
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ναίοις Μιθριδάτην θέσθαι 'Ρωμαίων ἐπίπροσθεν. ἀνέπεισε δὲ οὗ πάντας, ἀλλ' ὅσον δῆμος ἦν καὶ δήμου τὸ παραχώδες. 'Αθηναίοι δὲ όν τις λόγος, παρὰ τοὺς 'Ρωμαίους ἐκπέπτουσιν ἐθελονταί. γενομένης δὲ μάχης πολλῷ περιῆραν οἱ 'Ρωμαίοι, καὶ φεύγοντας 'Αριστίωνα μὲν καὶ 'Αθηναίους ἐς τὸ ἁστυ καταδιώκουσιν, 'Αρχέλαιον δὲ καὶ τοὺς βαρβάρους ἐς τὸν Πειραιᾶ. Μιθριδάτου δὲ στρατηγὸς καὶ οὗτος ἦν, ὃν πρότερον τούτων Μάγγητες οἱ τὸν Σίπυλον οἰκοῦντες σφάς ἐπεκδραμόντα αὐτὸν τε τιτρώσκουσι καὶ τῶν βαρβάρων φονεύονσι τοὺς πολλοὺς. 'Αθηναίοις μὲν δὴ πολιορκία καθεστήκει, Ταξίλος δὲ Μιθριδάτου στρατηγὸς ἔτυγχανε μὲν περικαθήμενος 'Ελάτειαν τὴν ἐν τῇ Φωκίδι, ἀφικομένων δὲ ἀγγέλων ἀναστήσας τὸν στρατὸν ἐς τὴν 'Αττικὴν ἤγεν. ἀ πυθανόμενος ὁ στρατηγὸς τῶν 'Ρωμαίων 'Αθήνας μὲν τοῦ στρατοῦ μέρει πολιορκεῖν ἄφηκεν, αὐτὸς δὲ Ταξίλῳ τὸ πολὺ τῆς δυνάμεως ἔχων ἐς Βοιωτοὺς ἀπαντᾷ. τρίτη δὲ ὑστερον ἡμέρα τοῖς 'Ρωμαίοις ἤθλον ἐπ' ἀμφότερα τὰ στρατόπεδα ἀγγελοὶ, Σύλλα μὲν ὡς 'Αθηναίοις εἶν τὸ τείχος ἑαυτοκός, τοῖς δὲ 'Αθήνας πολιορκήσασι Ταξίλον κεκρατήσασι μάχῃ περὶ Χαιρώνειαν. Σύλλας δὲ ὡς ἐς τὴν 'Αττικὴν ἐπανήλθε, τοὺς ἑναντιωθέντας 'Αθηναίων καθείρξας ἐς τὸν Κεραμεικον τὸν λαχόντα σφῶν ἐκ δεκάδος ἐκάστης ἐκέλευσέν ἀγεσθαι τὴν ἐπὶ θανάτῳ. Σύλλου δὲ οὐκ ἀνέκτος ἐς 'Αθηναίους τοῦ θυμοῦ λαθόντες ἐκδιδάσκουσιν ἀνδρεῖς ἐς Δελφοὺς· ἐρομένοις δὲ σφισιν, εἰ καταλαμβάνοι τὸ χρεών ἦδη καὶ τὰς 'Αθήνας ἐρημωθῆναι, τούτοις ἔχρησεν ἡ Πυθία τὰ ἐς τὸν ἄσκον ἔχοντα.
Mithridates rather than the Romans, although he did not induce all, but only the lower orders, and only the turbulent among them. The respectable Athenians fled to the Romans of their own accord. In the engagement that ensued the Romans won a decisive victory; Aristion and the Athenians they drove in flight into the city, Archelaus and the foreigners into the Peiraeus. This Archelaus was another general of Mithridates, whom earlier than this the Magnetes, who inhabit Sipylus, wounded when he raided their territory, killing most of the foreigners as well. So Athens was invested. Taxilus, a general of Mithridates, was at the time besieging Elatea in Phocis, but on receiving the news he withdrew his troops towards Attica. Learning this, the Roman general entrusted the siege of Athens to a portion of his army, and with the greater part of his forces advanced in person to meet Taxilus in Boeotia. On the third day from this, news came to both the Roman armies; Sulla heard that the Athenian fortifications had been stormed, and the besieging force learnt that Taxilus had been defeated in battle near Chaeronea. When Sulla returned to Attica he imprisoned in the Cerameicus the Athenians who had opposed him, and one chosen by lot out of every ten he ordered to be led to execution. Sulla abated nothing of his wrath against the Athenians, and so a few effected an escape to Delphi, and asked if the time were now come when it was fated for Athens also to be made desolate, receiving from the Pythia the response about the wine skin. Afterwards Sulla
Σύλλα δὲ υστερον τούτων ἐνέπεσεν ἡ νόσος, ἦ καὶ τὸν Σύριον Φερεκύδην ἀλώναν πυθόμομαι. Σύλλα δὲ ἔστι μὲν καὶ τὰ ἐς τοὺς πόλλους Ἀθηναίων ἀγριώτερα ἢ ὡς ἁνδρα εἰκός ἢν ἑργάσασθαι Ὡρμαίον ἀλλὰ γὰρ ὦ ταῦτα δὴ αἰτίαι γενόμεναι ἰδικῶ τῆς συμφορᾶς, Ἰκεσίου δὲ μήμενα, ὅτι καταφυγόντα ἐς τὸ τῆς Ἀθηνᾶς ἱερὸν ἀπεκτείνειν ἀποστάσιος Ἀριστίωνα.

Ἀθήναι μὲν οὕτως ὑπὸ τοῦ πολέμου κακωθεῖσαι τοῦ Ὡρμαίων αὐθισ Ἀδριανοῦ βασιλεύοντος ἤνθησαν. Εἰσὶ δὲ Ἀθηναίων εἰκόνες ἐν τῷ θεάτρῳ καὶ τραγῳδίαι καὶ κομῳδίαι ποιητῶν, αἱ πολλαὶ τῶν ἀφανεστέρων ὁτι μὴ γὰρ Μένανδρος, οὔτε ἦν ποιητής κομῳδίας τῶν ἢς δόξαν ἠκόντων. τραγῳδίας δὲ κεῖται τῶν φανερῶν Ἑὐριπίδης καὶ Σοφοκλῆς. λέγεται δὲ Ὁσοκλέους τελευτήσαντος ἐσβαλεῖν ἐς τὴν Ἀττικὴν Δακεδαίμονιον, καὶ σφῶν τὸν ἴγομένον ἱδείν ἐπίσταντα οἱ Διόνυσον κελεύειν τιμαῖς, ὅσαι καθεστήκασιν ἐπὶ τοῖς τεθνεῶσι, τὴν Σειρῆνα τὴν νεᾶν τιμᾶν καὶ οἱ τὸ ὄναρ ἐς Σοφοκλέα καὶ τὴν Σοφοκλέους ποιῆσιν ἐφαίνετο ἑχειν, εἰώθασι δὲ καὶ νῦν ἔτι ποιημάτων καὶ λόγων ἐς ἐπαγωγῶν 2 Σειρῆνι εἰκάζειν. τὴν δὲ εἰκόνα τὴν Αἴσχυλον πολλῷ τε ύστερον τῆς τελευτῆς δοκῶ ποιηθήραν καὶ τῆς γραφῆς ἢ τὸ ἔργον ἔχει τὸ Μαραθῶν. ἐφὶ δέ Αἰσχύλος μειράκιον δὲν καθεύδειν ἐν ἀγρῷ φυλάσσων σταφυλάς, καὶ οἱ Διόνυσον ἐπιστάντα κελεύσαι τραγῳδίαν ποιεῖν· ὡς δὲ ἦν ἡμέρα—πείθεσθαι γὰρ ἔθελειν—ρᾶστα ἢδη πειρώμενος 3 ποιεῖν. οὕτως μὲν ταῦτα ἔλεγεν· ἐπὶ δὲ τοῦ Νοτίου καλουμένου τείχους, δὴ τῆς ἀκροπόλεως
was smitten with the disease which I learn attacked Pherecydes the Syrian. Although Sulla’s treatment of the Athenian people was so savage as to be unworthy of a Roman, I do not think that this was the cause of his calamity, but rather the vengeance of the suppliants’ Protector, for he had dragged Aristion from the sanctuary of Athena, where he had taken refuge, and killed him.

In such wise was Athens sorely afflicted by the war with Rome, but she flourished again when Hadrian was emperor. XXI. In the theatre the Athenians have portrait statues of poets, both tragic and comic, but they are mostly of undistinguished persons. With the exception of Menander no poet of comedy represented here won a reputation, but tragedy has two illustrious representatives, Euripides and Sophocles. There is a legend that after the death of Sophocles the Lacedaemonians invaded Attica, and their commander saw in a vision Dionysus, who bade him honour, with all the customary honours of the dead, the new Siren. He interpreted the dream as referring to Sophocles and his poetry, and down to the present day men are wont to liken to a Siren whatever is charming in both poetry and prose. The likeness of Aeschylus is, I think, much later than his death and than the painting which depicts the action at Marathon. Aeschylus himself said that when a youth he slept while watching grapes in a field, and that Dionysus appeared and bade him write tragedy. When day came, in obedience to the vision, he made an attempt and hereafter found composing quite easy. Such were his words. On the South wall, as it is called, of the Acropolis, which faces
πο τὸ θεάτρον ἦστι τετραμμένον, ἐπὶ τούτῳ Μεδούσης τῆς Γοργώνος ἐπίχρυσος ἀνάκεφαλή, καὶ περὶ αὐτὴν αἰγὸς πεποίηται. ἐν τῇ κορυφῇ τοῦ θεάτρου σπηλαιόν ἦστιν ἐν τῷ πέτρας ὑπὸ τὴν ἀκρόπολιν τρίπος δὲ ἐπειδὴ καὶ τούτῳ. Ἀπόλλων δὲ ἐν αὐτῷ καὶ Ἀρτέμιδος παίδας εἰσίν ἀναγουόντες τοὺς Νιόβην ταύτην τὴν Νιόβην καὶ αὐτὸς εἶδον ἀνελθὼν τὸν Σιπύλον τὸ ὄρος. ἡ δὲ πλησίον μὲν πέτρα καὶ κρηνός ἦστιν οὐδὲν παρόντι σχῆμα παρεχόμενος γυναικὸς οὔτε ἄλλως οὔτε πενθοῦσας εἰ γε πορρωτέρω γένους, δεδακρυμένην δόξας ὅρᾳ καὶ κατηφῇ γυναίκα.

4 'Ἰόντων δὲ Ἀθήνησιν ἐστὶν ἀκρόπολιν ἀπὸ τοῦ θεάτρου τέθαπται Κάλως· τοῦτον τὸν Κάλως ἀδελφὴ παίδα ὅντα καὶ τῆς τέχνης μαθήτης φωνεύσας Δαίδαλος ἐστὶ Κρήτην ἐφυγε, χρόνῳ δὲ ὑστερον ἐστὶ Σικελίαν ἐκδιδράσκει παρὰ Κώκαλον. τοῦ δὲ Ἀσκληπίου τὸ ἱερὸν ἐστὶ τὰ ἀγάλματα ἐστίν, ὅπωσα τοῦ θεοῦ πεποίηται καὶ τῶν παίδων, καὶ ἐς ταῖς γραφαῖς θέας ἂξιον· ἐστι δὲ ἐν αὐτῷ κρήνη, παρ’ ἦ λέγουσι Ποσειδώνος παίδα Ἀλυρόθιον θυγατέρα Ἀρεως Ἀλκιππῆν αἰσχύναντα ἀποθανεῖν ὑπὸ Ἀρεως, καὶ δίκην ἐπὶ τούτῳ τῷ φόνῳ γενέσθαι πρῶτον. ἐνταῦθα ἄλλα τε καὶ Σαυροματικὸς ἀνάκειται θώραξ· ἐς τοῦτον τὸς ἵδων οὐδὲν ἤσσον Ἐλλήνων τοὺς βαρβάρους φήσει σοφοὺς ἐστὶ τῆς τέχνης εἶναι. Σαυρομάταις γὰρ οὔτε αὐτοῖς σίδηρος ἐστὶν ὀρυσσόμενος οὔτε σφίσιν ἐσάγουσιν ἀμίκτων γὰρ μάλιστα τῶν ταύτην βαρβάρων εἰσὶ. πρὸς οὖν τὴν ἀποριάν ταύτην ἐξεύρηται σφίσιν· ἐπὶ μὲν τοῖς δόρασιν ἰοτῆν.
the theatre, there is dedicated a gilded head of Medusa the Gorgon, and round it is wrought an aegis. At the top of the theatre is a cave in the rocks under the Acropolis. This also has a tripod over it, wherein are Apollo and Artemis slaying the children of Niobe. This Niobe I myself saw when I had gone up to Mount Sipylus. When you are near it is a beetling crag, with not the slightest resemblance to a woman, mourning or otherwise; but if you go further away you will think you see a woman in tears, with head bowed down.

On the way to the Athenian Acropolis from the theatre is the tomb of Calos. Daedalus murdered this Calos, who was his sister's son and a student of his craft, and therefore he fled to Crete; afterwards he escaped to Cocalus in Sicily. The sanctuary of Asclepius is worth seeing both for its paintings and for the statues of the god and his children. In it there is a spring, by which they say that Poseidon's son Halirrhotius deflowered Alcippe the daughter of Ares, who killed the ravisher and was the first to be put on his trial for the shedding of blood. Among the votive offerings there is a Sauromatic breast-plate. On seeing this a man will say that no less than Greeks are foreigners skilled in the arts. For the Sauromatae have no iron, neither mined by themselves nor yet imported. They have, in fact, no dealings at all with the foreigners around them. To meet this deficiency they have contrived inventions. In place of iron they use bone for their spear-blades,
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αἰχμᾶς ὀστείνας ἀντὶ σιδήρου φοροῦσι, τάξα τε κράνινα καὶ οἴστοις καὶ ὀστείνας ἀκίδας ἐπὶ τοῖς οἰστοῖς· καὶ σείραις περιβαλόντες τῶν πολεμίων ὠπόσους καὶ τύχοις, τοὺς ἱπποὺς ἀποστρέφεστε ἀνατρέπουσι τοὺς ἐνσχέθεντας ταῖς σειραῖς. τοὺς δὲ θώρακας ποιοῦνται τὸν τρόπον τούτον. ἱπποὺς πολλὰς ἔκαστος τρέφει, ὡς ἂν οὔτε ἐς ἰδιωτῶν κλήρους τῆς γῆς μεμερισμένης οὔτε τι φεροῦσα πλὴν ἔλης ἀγρίας ἀτέ ὄντων νομάδων· ταύτας οὐκ ἐς πόλεμον χρώντα μόνον, ἀλλὰ καὶ θεοῖς θύουσιν ἐπιχωρίοις καὶ ἄλλως σιτοῦνται. συλ-
λεξάμενοι δὲ τὰς ὀπλὰς ἐκκαθήραντες τε καὶ διελόντες ποιοῦσιν ἀπ' αὐτῶν ἐμφερὶ δρακόντων φολίσιν· ὅστις δὲ οὔκ εἰδὲ πω ὅρακοντα, πίτυς γε εἰδὲ καρπὸν χλωρὸν ἐτί· ταῖς οὖν ἐπὶ τῷ καρπῷ τῆς πίτυος φαϊνομένως ἐντομαῖς ἐκάζων τὸ ἔργον τὸ ἐκ τῆς ὀπλῆς οὔκ ἂν ἀμαρτάνῃ· ταύτα διατρήσαντες καὶ νεῦροι ἱππῶν καὶ βῶν συρράσαντες χρώνται θώραξιν οὔτε εὐπρεπεῖα τῶν Ἑλληνικῶν ἀποδέουσιν οὔτε ἀσθενεστέροι· καὶ γὰρ συστάδην τυπτόμενοι καὶ βληθέντες ἁνέχονται. οἱ δὲ θώρακες οἱ λινοὶ μαχομένοις μὲν οὖν ὀμοίως εἰσὶν χρήσιμοι, διάσει γὰρ καὶ βιαζόμενοι τοῦ σιδήρου. θηρεύονται δὲ ὀφέλο-
σιν, ἐναποκλώνται γάρ σφιξὶ καὶ λεόντων ὁδόν-
tes καὶ παράδελων. θώρακας δὲ λινοὺς ἱδεῖν ἐν τε ἄλλοις ἱεροῖς ἐστὶν ἀνακειμένους καὶ ἐν Γρυνείῳ, ἐνθα 'Απόλλωνος κάλλιστον ἄλος δένδρων καὶ ἡμέρων καὶ δασά τῶν ἀκάρπων ὀσμῆς παρέχεται τινά ἡ θέας ἤδονήν.

XXII. Μετὰ δὲ τὸ ἱερὸν τοῦ 'Ασκληπίου ταύτῃ πρὸς τὴν ἀκρόπολιν ἱοῦσι Θέμιδος ναὸς ἐστὶ.
and cornel-wood for their bows and arrows, with bone points for the arrows. They throw a lasso round any enemy they meet, and then turning round their horses upset the enemy caught in the lasso. Their breastplates they make in the following fashion. Each man keeps many mares, since the land is not divided into private allotments, nor does it bear anything except wild trees, as the people are nomads. These mares they not only use for war, but also sacrifice them to the local gods and eat them for food. Their hoofs they collect, clean, split, and make from them as it were python scales. Whoever has never seen a python must at least have seen a pine-cone still green. He will not be mistaken if he liken the product from the hoof to the segments that are seen on the pine-cone. These pieces they bore and stitch together with the sinews of horses and oxen, and then use them as breastplates that are as handsome and strong as those of the Greeks. For they can withstand blows of missiles and those struck in close combat. Linen breastplates are not so useful to fighters, for they let the iron pass through, if the blow be a violent one. They aid hunters, however, for the teeth of lions or leopards break off in them. You may see linen breastplates dedicated in other sanctuaries, notably in that at Gryneum, where there is a most beautiful grove of Apollo, with cultivated trees, and all those which, although they bear no fruit, are pleasing to smell or look upon.

XXII. After the sanctuary of Asclepius, as you go by this way towards the Acropolis, there is a temple
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κέχωσται δὲ πρὸ αὐτοῦ μνήμα Ἰππολύτων·
δὲ οἱ βίον τὴν τελευτηθην συμβήναι λέγουσιν
καταρών. δὴλα δὲ, καὶ οστίς βαρβάρων γλῶσσα
ἐμαθεν Ἑλλήνων, ὃ τε ἔρως τῆς Φαίδρας καὶ τροφοῦ τὸ ἐς τὴν διακοινίαν τὸλμημα. ἔστι δὲ ἦν
Τροιζηνίωις Ἰππολύτου τάφος· ἔχει δὲ σφιχτά

2 ὁ δὲ ὁ λόγος. Θησεύς γὰρ ἐμελλεν ἀξεσθαι Φαί-
δραν, οὐκ έθέλων εἰ οἱ γένοιντο παῖδες οἱ
ἀρχεσθαι τὸν Ἰππόλυτον οὔτε βασιλεύειν αὐτῶν,
πέμπει παρὰ Πιθέα τραφήσομεν αὐτὸ
καὶ βασιλεύσοντα Τροιζῆνος. χρόνῳ δὲ ύστερον
Πάλλας καὶ οἱ παῖδες ἐπανέστησαν Θησεύ: τοι
τοὺς κτείνας ἐς Τροιζήνα ἔρχεται καθαρσίαν
ἔνεκα, καὶ Φαίδρα πρῶτῃ ἐνταῦθα εἰδεν Ἰππο-
λυτον καὶ τὰ ἐς τὸν θάνατον ἐρασθεῖσα ἐβοῦ
λεσε. μυρσίνη δὲ ἐστὶ Τροιζηνίως τὰ φύλλα
διὰ πάσης ἔχουσα τετρυπημένα· φύναι δὲ οὐκ ἐπι
ἀρχῆς τοιαύτην λέγουσιν, ἀλλὰ τὸ ἔργον γεγενή-
θαι τῆς ἐς τὸν ἔρωτα ἀσχη καὶ τῆς περούνος ἦν

3 ἐπὶ ταῖς θριξίν εἶχεν ἡ Φαίδρα. 'Αφροδίτην δὲ
τὴν Πάνδημον, ἔτει τε 'Αθηναίους Θησεύς ἐς μιᾶν
ήγαγεν ἀπὸ τῶν δήμων πόλιν, αὐτὴν τε σέβεσθαι
καὶ Πειθῶ κατέστησε· τὰ μὲν δὴ παλαιὰ ἀγάλ-
ματα οὐκ ἦν ἐπὶ ἔμοι, τὰ δὲ ἐπὶ ἔμοι τεχνητῶν ἦν
οὐ τῶν ἀφανεστάτων. ἔστι δὲ καὶ Γῆς Κουρο-
τρόφου καὶ Δήμητρος ἱερὸν Χλόης· τὰ δὲ ἐς τὰς
ἐπωνυμίας ἔστιν αὐτῶν διδαχθῆναι τοῖς ἱερεῦσιν
ἔλθοντα ἐς λόγον.

'Ες δὲ τὴν ἀκρόπολιν ἔστιν ἔσοδος μία· ἔτέραν
δὲ οὐ παρέχεται, πάσα ἀπότομος οὖσα καὶ τεῖχος
ἔχουσα ἐχυρὸν. τὰ δὲ προστύλαια λίθου λευκοῦ

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of Themis. Before it is raised a sepulchral mound to Hippolytus. The end of his life, they say, came from curses. Everybody, even a foreigner who has learnt Greek, knows about the love of Phaedra and the wickedness the nurse dared commit to serve her. The Troezenians too have a grave of Hippolytus, and their legend about it is this. When Theseus was about to marry Phaedra, not wishing, should he have children, Hippolytus either to be their subject or to be king in their stead, sent him to Pittheus to be brought up and to be the future king of Troezen. Afterwards Pallas and his sons rebelled against Theseus. After putting them to death he went to Troezen for purification, and Phaedra first saw Hippolytus there. Falling in love with him she contrived the plot for his death. The Troezenians have a myrtle with every one of its leaves pierced; they say that it did not grow originally in this fashion, the holes being due to Phaedra’s disgust with love and to the pin which she wore in her hair. When Theseus had united into one state the many Athenian parishes, he established the cults of Aphrodite Pandemos (Common) and of Persuasion. The old statues no longer existed in my time, but those I saw were the work of no inferior artists. There is also a sanctuary of Earth, Nurse of Youth, and of Demeter Chloë (Green). You can learn all about their names by conversing with the priests.

There is but one entry to the Acropolis. It affords no other, being precipitous throughout and having a strong wall. The gateway has a roof of white
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τὴν ὀροφήν ἐχει καὶ κόσμῳ καὶ μεγέθεια
λίθων μέχρι γε καὶ ἐμοῦ προεύχε. τὰς μὲν
εἰκόνας τῶν ἱππέων οὐκ ἔχω σαφῶς εἰπεῖν, ὃς
οὶ παῖδες εἰσίν οἱ Ξενοφώντος εἰτέ ἄλλος
ἐντρέπεται πεποιημέναι τῶν δὲ προπυλαίων
δεξίᾳ Νίκης ἔστιν Ἀπτέρου ναὸς. ἐντεύθεν
θάλασσά ἐστι σύνοπτος, καὶ ταύτη ρέψας Αἰγέως
5 ἐαυτὸν ὡς λέγουσιν ἐτελεύτησεν. ἀνήγετο μὲ
γὰρ ἡ ναὸς μέλασιν ἱστίοις ἡ τοὺς παῖδας
ρούσα Κρήτην, Ὑθοσεῦς δὲ—ἐπλεὶ γὰρ τόλμη
τι ἔχων ἐς τὸν Μίνω καλούμενον ταύρον—πρὸ
tὸν πατέρα προεύπτε χρήσεσθαι τοὺς ἱστίους λευ-
κοὺς, ἢν ὀπίσω πλέε τοῦ ταύρον κρατῆσα. τοὺς
τῶν λήθην ἐσχέν Ἀριάδνην ἀφηρημένος· ἐνταῦθα
Αἰγεώς ὡς εἰδεν ἱστίους μέλασι τὴν ναὸν κομι-
ζομένην, οὐ τὸν παῖδα τεθνάναι δοκῶν, ἀφεὶ
αὐτὸν διαφθείρεται καὶ οἱ παρὰ Αθηναίοις ἔστι
6 καλούμενον ἡρῴου Αἰγέως.—ἐστὶ δὲ ἐν ἀριστερᾷ
tῶν προπυλαίων οἰκήμα ἔχων γραφαῖς ὁπόσαις
δὲ μὴ καθέστηκεν ὁ χρόνος αὐτοῖς ἀφανέσιν εἶναι,
Διομήδης ἦν καὶ Ὑδυσσεύς, ὁ μὲν ἐν Δήμῳ τὸ
Φιλοκτήτου τόξον, ὁ δὲ τὴν Ἀθηναὶ ἀφαιρού-
μενος ἐξ Ἰλίου. ἐνταῦθα ἐν ταῖς γραφαῖς Ὁρέ-
στης ἐστὶν Αἰγισθον φοιεύων καὶ Πυλάδης τοὺς
παῖδας τοὺς Ναυπλίου βοσθοὺς ἐλθόντας Αἰγί-
σθρω στῷ δὲ Ἀχιλλέως τάφου πλησίον μέλλουσά
ἔστι σφάζεσθαι Πολυξένη. Ὁμήρω δὲ ἐν μὲν
παρείθη τόδε τὸ όμοῦ οὔτως ἔργον ἐν δὲ μοι
φαίνεται ποιήσαι Σκύρον ὑπὸ Ἀχιλλέως ἀλού-
σαν, οὔδὲν ὀμοίως καὶ ὃσοι λέγουσιν ὀμοῦ ταῖς
παρθένοις Ἀχιλλέα έχειν ἐν Σκύρῳ διαίταν, ἀ δὲ
καὶ Πολυξένωτος ἔγραψεν. ἔγραψε δὲ καὶ πρὸς

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marble, and down to the present day it is unrivalled for the beauty and size of its stones. Now as to the statues of the horsemen, I cannot tell for certain whether they are the sons of Xenophon or whether they were made merely to beautify the place. On the right of the gateway is a temple of Wingless Victory. From this point the sea is visible, and here it was that, according to legend, Aegeus threw himself down to his death. For the ship that carried the young people to Crete began her voyage with black sails; but Theseus, who was sailing on an adventure against the bull of Minos, as it is called, had told his father beforehand that he would use white sails if he should sail back victorious over the bull. But the loss of Ariadne made him forget the signal. Then Aegeus, when from this eminence he saw the vessel borne by black sails, thinking that his son was dead, threw himself down to destruction. There is at Athens a sanctuary dedicated to him, and called the hero-shrine of Aegeus. On the left of the gateway is a building with pictures. Among those not effaced by time I found Diomedes taking the Athena from Troy, and Odysseus in Lemnos taking away the bay of Philoctetes. There in the pictures is Orestes killing Aegisthus, and Pylades killing the sons of Nauplius who had come to bring Aegisthus succour. And there is Polyxena about to be sacrificed near the grave of Achilles. Homer did well in passing by this barbarous act. I think too that he showed poetic insight in making Achilles capture Scyros, differing entirely from those who say that Achilles lived in Scyros with the maidens, as Polygnotus has represented in his picture. He also painted Odysseus
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τῷ ποταμῷ ταῖς ὀμοῖς Ναυσικά πλυνούσαις ἐστάμενον Ὁδυσσέα κατὰ τὰ αὐτὰ καθὰ δῆν ὁμήρος ἐποίησε. γραφαὶ δὲ εἰσὶ καὶ ἄλλαι. 7 Ἀλκιβιάδης, ἕπτων δὲ οἱ νίκης τῆς ἐν Νερέτῃ σημεῖα ἐν τῇ γραφῇ καὶ Περσεύς ἐστιν Σέριφου κομιζόμενος, Πολυδέκτη φέρων τὴν φαλὴν τὴν Μεδούσης. καὶ τὰ μὲν ἐς Μέδουσαν οὐκ εἰμὶ πρόθυμος ἐν τοῖς Ἀττικοῖς σημεῖοι ἐτί δὲ τῶν γραφῶν, παρέντει τοῖς παῖσιν τῶν ὕδρας φέροντα καὶ τῶν παλαιοτῆν ὑπὸ Τιμαίνετα ἐγραφὲν, ἐστὶ Μουσαῖος. ἔγω δὲ ἔπει δὲν ἐπέλεξαμην, ἐν οἷς ἐστὶ πέτεσθαι Μουσαῖον ὑπὸ Βορέα ὄντων, δοκεῖν δὲ μοι πεποίηκεν αὐτὰ Ὀνομάκριτος καὶ ἔστων ὀὐδὲν Μουσαίον βεβαιός ὅτι μὴ μόνος ἐς Δήμητρα ὕμνος Δυκομίδαις.

8 Κατὰ δὲ τὴν ἔσοδον αὐτὴν ἦδη τὴν ἐς ἀκρόπολιν Ἐρμῆ, δὲν Προπύλαιον ὁνομάζουσι, καὶ Χάριτας ᾽Αρκράτην ποιήσαι τὸν Ὀρφεὺς ἀλλαγόσταν, ὃ σοφὸ χειμένη μάλιστα ἀνθρώπων ἔστιν ἡ Πυθία μάρτυς, ὃ μηδὲ Ἀνάχαιρος ἐθέλοντα ὀμοῖ καὶ δι’ αὐτὸ ἐς Δελφοὺς ἀφικόμενον προσεῖπεν. XXIII. Ἐλληνες δὲ ἄλλα τε λέγουσι καὶ ἄνδρας ἐπτὰ γενέσθαι σοφοὺς. τούτων καὶ τῶν Δέσβιον τύραννον καὶ Περίανδρου εἶναι βασί τοῦ Κυψέλου, καίτοι Περίανδρου Πεισίστρατος καὶ ὁ παῖς Ἰππίας φιλανθρωποῦ μᾶλλον καὶ σοφώτεροι τὰ τε πολιμακά ἡσαν καὶ οὔτε ἤκουν ἐς κόσμον τῶν πολιτῶν, ἐς δ’ ἔδρα τῶν Ἰππάρχου θάνατον Ἰππίας ἄλλα τε ἐκρήγοστο 2 θυμῷ καὶ ἐς γνωάκα ὄνομα Λέαναν. ταύτην γὰρ, ἐπεὶ τε ἀπέθανεν Ἰππάρχος,—λέγω δὲ οὐκ ἐς συγγραφὴν πρότερον ἡκοντα, πιστὰ δὲ ἄλλως 112
coming upon the women washing clothes with Nausicaa at the river, just like the description in Homer. There are other pictures, including a portrait of Alcibiades, and in the picture are emblems of the victory his horses won at Nemea. There is also Perseus journeying to Seriphos, and carrying to Polydecetes the head of Medusa, the legend about whom I am unwilling to relate in my description of Attica. Included among the paintings—I omit the boy carrying the water-jars and the wrestler of Timaenetus—is Musaeus. I have read verse in which Musaeus receives from the North Wind the gift of flight, but, in my opinion, Onomacritus wrote them, and there are no certainly genuine works of Musaeus except a hymn to Demeter written for the Lycomidae.

Right at the very entrance to the Acropolis are a Hermes (called Hermes of the Gateway) and figures of Graces, which tradition says were sculptured by Socrates, the son of Sophroniscus, who the Pythia testified was the wisest of men, a title she refused to Anacharsis, although he desired it and came to Delphi to win it. XXIII. Among the sayings of the Greeks is one that there were seven wise men. Two of them were the despot of Lesbos and Periander the son of Cypselus. And yet Peisistratus and his son Hippias were more humane than Periander, wiser too in warfare and in statecraft, until, on account of the murder of Hipparchus, Hippias vented his passion against all and sundry, including a woman named Leaena (Lioness). What I am about to say has never before been committed to writing, but is generally credited

1 An unknown painter.
'Αθηναίων τοῖς πολλοῖς—'Ιππίας εἰχεν ἐν αὐτῷ ἐς διέθεσιν, οΐς ἔταλαν Ἀριστογένον· ἐπιστάμενος οὐχαν καὶ τὸ βούλευμα οὐδαμῶς ἀγνοήσαι δοξάζων· ἀντὶ δὲ τούτων, ἐπεὶ τυραννίδος ἑπαύθησαν οἱ Πεισιστράτιδαι, χαλκὴ λέανα Ἀθηναίοις ἐστίν ἐς μυνήμα τῆς γυναικὸς, παρὰ δὲ αὐτήν ἅγαλμα Ἀφροδίτης, ὦ Καλλίων τὲ φασίν ἀνάθημα εἶναι καὶ ἔργον Καλάμιδος.

3. Πλησίον δὲ ἐστὶν Δινέρφους χαλκόθις ἀνδρᾶς οἰστοῖς βεβλημένος. οὐτοῦς ὁ Δινέρφης ἀλλὰ τε ἔπραξεν ὅποσα λέγουσιν Ἄθηναιοι καὶ Ὁρᾶκας μισθωτοὺς ἀφικομένους ὑστερον ἡ Δημοςθένης ἐς Συρακούσας ἐξέστησε, τούτους ὡς ὑστερήσαν ὁ Δινέρφης ἀπῆγεν ὅπιος. καὶ δὴ κατὰ τῶν Χαλκείδικων ἔσχεν Εὐρίττον, ἐνθα Βοιωτῶν ἐν μεσογαΐᾳ πόλις Μυκαλησσός ἦν ταύτην ἐπι- αναβὰς ἐκ βαλάσσης ὁ Δινέρφης εἶλε. Μυ- καλησσίων δε οὐ μόνον τὸ μάχημον οἱ Ὁρᾶκες ἀλλὰ καὶ γυναικάς ἐφόνευσαν καὶ παίδας. μαρ- τυρῆς δὲ μοι. Βοιωτῶν γὰρ ὅσους ἀνέστησαν Θηβαίοι, ὁκοῦτοι αἱ πόλεις ἐπ' ἐμοὶ, διαφυ- γόντων ὑπὸ τὴν ἀλοίσιν τῶν ἀνθρώπων· εἰ δὲ καὶ Μυκαλησσίοις οἱ βάρβαροι μὴ πᾶσιν ἀπο- κτείναντες ἐπεξήλθουν, ὑστερον ἄν τὴν πόλιν ἀπέλαβον οἱ λειψάνες. τοσοῦτον μὲν παρέστη μοι θαῦμα ἐς τὴν εἰκόνα τοῦ Νιτερφοῦς, ὅτι ὀιστοῖς ἐβέβλητο. Ἐλθεῖσιν ὅτι μὴ Κρήνην οὐκ ἐπιχώριον ὑπὸ τοξέους. Δοκοῦσι γὰρ τοὺς Ὀποιο- τίους ὀπλευόντας ἦδη κατὰ τὰ Μηδικὰ ἱσμέν, οὐς Ὁμηρος ἐποίησεν ὡς φερόμενοι τόξα καὶ σφενδόνας ἐς Ἰλιον ἐξθοικ. οὐ μὴν οὐδὲ Μαλανδή παρέμεινε μελήτῃ τῶν τόξων, δοκόν δὲ οὔτε πρό-

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among the Athenians. When Hipparchus died, Hippias tortured Leaena to death, because he knew she was the mistress of Aristogeiton, and therefore could not possibly, he held, be in ignorance of the plot. As a recompense, when the tyranny of the Peisistratidae was at an end, the Athenians put up a bronze lioness in memory of the woman, which they say Callias dedicated and Calamis made.

Hard by is a bronze statue of Diitrephes shot through by arrows. Among the acts reported of this Diitrephes by the Athenians is his leading back home the Thracian mercenaries who arrived too late to take part in the expedition of Demosthenes against Syracuse. He also put into the Chalcidic Euripus, where the Boeotians had an inland town Mycaleissus, marched up to this town from the coast and took it. Of the inhabitants the Thracians put to the sword not only the combatants but also the women and children. I have evidence to bring. All the Boeotian towns which the Thebans sacked were inhabited in my time, as the people escaped just before the capture; so if the foreigners had not exterminated the Mycaleissians the survivors would have afterwards reoccupied the town. I was greatly surprised to see the statue of Diitrephes pierced with arrows, because the only Greeks whose custom it is to use that weapon are the Cretans. For the Opuntian Locrians, whom Homer represents as coming to Troy with bows and slings, we know were armed as heavy infantry by the time of the Persian wars. Neither indeed did the Malians continue the practice of the bow; in fact, I
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terou ἐπίστασθαι σφάς πρὶν ἢ Φιλοκτήτην,
paύσασθαι τε οὐ διὰ μακρὸν τοῦ δὲ Διτρέφους
πλησίον—τὰς γὰρ εἰκόνας τὰς ἀφανεστέρας γρά-
φειν οὐκ ἔθελο—θεῶν ἀγάλματα ἔστιν Τυείας
τε, ἣν Ἀσκληπιίου παῖδα εἶναι λέγουσι, καὶ
5 Ἀθηνᾶς ἐπικλησιν καὶ ταύτης Ἀκείας. ἔστι
δὲ λίθος οὐ μέγας, ἀλλὰ ὅσον καθίζεσθαι μικρὸν
ἀνδρα. ἐπὶ τούτῳ λέγουσιν, ἡμίκα Διόνυσος ἦλθεν
ἐς τὴν γῆν, ἀναπαύσασθαι τὸν Σιληνόν. τοὺς
γὰρ ἤλκια τῶν Σατύρων προῆκοντας ὀνομάζουσι
Σιληνοὺς. περὶ δὲ Σατύρων, οὕτως εἰσίν, ἐτέρου
πλέον ἔθελον ἐπίστασθαι πολλοῖς αὐτῶν τούτων
ἐνεκα ἐς λόγους ἦλθον. ἔφη δὲ Εὔφημος Καρ
ἀνὴρ πλέων ἐς Ἰταλίαν ἀμαρτεῖν ὑπὸ ἀνέμων
tοῦ πλοῦ καὶ ἡ τὴν ἔξω θάλασσαν, ἐς ἦν οὐκἐ
pλέονσιν, ἔξενεκθῆναι. νήσους δὲ εἶναι μὲν
ἐλεγεν ἐρήμους πολλάς, ἐν δὲ ἄλλαις οἰκεῖς
ἀνδρᾶς ἄγριοις. ταύταις δὲ οὐκ ἔθελεν νῆσους
6 προσίσχειν τῶν ναύτασ ὅια πρότερον τε προσ-
σχόντας καὶ τῶν ἐνοικοῦντων οὐκ ἀπείροις
ἔχοντας, βιασθῆναι δ’ οὖν καὶ τότε. ταύτας
καλεῖσθαι μὲν ὑπὸ τῶν ναυτῶν Σατυρίδας, εἶναι
dὲ τοὺς ἐνοικοῦντας κατυρούς καὶ ὑπ’ποιν οὐ πολὺ
μείκους ἔχειν ἐπὶ τοῖς ἵσχίοις οὐράς. τούτους, ὅς
ὑποθοντο, καταδραμόντας ἐπὶ τὴν ναυν φωνήν μὲν
ουδεμίαν ἴναι, ταῖς δὲ γυναιξὶν ἐπιχειρεῖν ταῖς
ἐν τῇ νηλ’ τέλος δὲ δείσαντας τοὺς ναύτας βάρ-
βαρον γυναῖκα ἐκβαλεῖν ἐς τὴν νήσουν. ἐς ταύτην
οὖν ὑβρίζειν τοὺς Σατύρους οὐ μόνον ἢ καθέ-
πτηκεν, ἀλλὰ καὶ τὸ πᾶν ὁμοίως σῶμα.
7 Καὶ ἄλλα ἐν τῇ Ἀθηναίων ἀκροπόλει θεασά-
μενος οἶδα, Δυκίων τοῦ Μύρωνος χαλκοῦν παίδα,
believe that they did not know it before the time of Philoctetes, and gave it up soon after. Near the statue of Diitrophes—I do not wish to write of the less distinguished portraits—are figures of gods; of Health, whom legend calls daughter of Asclepius, and of Athena, also surnamed Health. There is also a smallish stone, just large enough to serve as a seat to a little man. On it legend says Silenus rested when Dionysus came to the land. The oldest of the Satyrs they call Sileni. Wishing to know better than most people who the Satyrs are I have inquired from many about this very point. Euphemus the Carian said that on a voyage to Italy he was driven out of his course by winds and was carried into the outer sea, beyond the course of seamen. He affirmed that there were many uninhabited islands, while in others lived wild men. The sailors did not wish to put in at the latter, because, having put in before, they had some experience of the inhabitants, but on this occasion they had no choice in the matter. The islands were called Satyrades by the sailors, and the inhabitants were red haired, and had upon their flanks tails not much smaller than those of horses. As soon as they caught sight of their visitors, they ran down to the ship without uttering a cry and assaulted the women in the ship. At last the sailors in fear cast a foreign woman on to the island. Her the Satyrs outraged not only in the usual way, but also in a most shocking manner.

I remember looking at other things also on the Athenian Acropolis, a bronze boy holding the
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ὅς τὸ περικραντὴριον ἔχει, καὶ Μύρωνος Περσέα
tὸ ἐς Μέδουσαν ἔργον εἰργασμένον. καὶ Ἀρτέ-
μίδος ἵππον ἔστι Βραυρώνιας, Πραξιτέλους μὲν
tεχνῆ τὸ ἄγαλμα, τῇ θεῷ δὲ ἐστὶν ἀπὸ Βραυρῶνος
dήμου τὸ ὄνομα· καὶ τὸ ἀρχαῖον ξώανὸν ἐστὶν ἐν
Βραυρώνι, Ἀρτέμις ὡς λέγουσιν ἡ Ταυρική.

8 ἵππος δὲ ὁ καλουμένος Δούριος ἀνάκειται χαλ-
κοῦς. καὶ ὅτι μὲν τὸ πόλημα τὸ Ἐπειοῦ μη-
χάνημα ἦν ἐς διάλυσιν τοῦ τείχους, οἶδεν ὡς
μὴ πᾶσαι ἐπιφέρει τοῖς Φρυξίν εὐθείαι· λέγεται
ἀδὲ ὡς ἐκείνον τὸν ἵππον ὡς τῶν Ἐλληνῶν ἐνδο
ἐχον τοὺς ἀρίστους, καὶ ἄ γα τοῦ χάλκου τὸ
σχῆμα ἐστὶ κατὰ ταύτα: καὶ Μενεσθένας καὶ
Τεῦκρος ὑπερκύπτουσιν ἐξ αὐτοῦ, προσέτρι δὲ καὶ

9 οἱ παῖδες οἱ Θηρέως. ἀνδριάντων δὲ δόσι μὲτα
tὸν ἵππον ἐστήκασιν Ἐπιχαρίνου μὲν ὀπλιτο-
δρομεῖν ἀσκήσαντος τὴν εἰκόνα ἐποίησε Κριτίας,
Οἰνοβίῳ δὲ ἔργον ἐστίν ἐς Θουκυδίδην τὸν Ὀλόρου
χρηστὸν. ψῆφισμα γὰρ ἐνίκησεν Οἰνόβιος κατελ-
θεῖν ἐς Ἀθήνας Θουκυδίδην, καὶ οἱ δολοφονηθέντι
ὡς κατῆκεν μνήμα ἐστίν οὐ πόρρω πυλῶν Μελετι-
δων. τὰ δὲ ἐς Ἐρμολύκον τὸν παγκρατιστὴν
καὶ Φορμίωνα τὸν Ἀσώπιχου γραφάντων ἐτέρων
παρήμπ. δὲ δῆλα Φορμίωνα τοσόνδε ἐχω πλέον
gράψαι. Φορμίωνι γὰρ τοὺς ἐπιεικέσιν Ἀθη-
ναίων ὁντὶ ὀμοίῳ καὶ ἐς προγόνων δόξαν οὐκ
ἀφανεί συνέβαινεν ὡφείλειν χρέα: ἀναχωρήσας
οὖν ἐς τὸν Παιανέα δήμου ἐνταῦθα ἐἰχε διαίταν,
ἐς ὁ ναύρχος αὐτὸν Ἀθηναίων αἱρουμένων ἐκ-
πλεύσεσθαι ὡς ἐφασκεν· ὡφείλειν τε γὰρ καὶ οἱ,
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sprinkler, by Lycius son of Myron, and Myron's Perseus after beheading Medusa. There is also a sanctuary of Brauronian Artemis; the image is the work of Praxiteles, but the goddess derives her name from the parish of Brauron. The old wooden image is in Brauron, the Tauric Artemis as she is called. There is the horse called Wooden set up in bronze. That the work of Epeius was a contrivance to make a breach in the Trojan wall is known to everybody who does not attribute utter silliness to the Phrygians. But legend says of that horse that it contained the most valiant of the Greeks, and the design of the bronze figure fits in well with this story. Menestheus and Teucer are peeping out of it, and so are the sons of Theseus. Of the statues that stand after the horse, the likeness of Epicharinus who practised the race in armour was made by Critius, while Oenobius performed a kind service for Thucydides the son of Olorus. He succeeded in getting a decree passed for the return of Thucydides to Athens, who was treacherously murdered as he was returning, and there is a monument to him not far from the Melitid gate. The stories of Hermolycus the pancratiast and Phormio the son of Asopichus I omit, as others have told them. About Phormio, however, I have a detail to add. Quite one of the best men at Athens and distinguished for the fame of his ancestors he chanced to be heavily in debt. So he withdrew to the parish Paeania and lived there until the Athenians elected him to command a naval expedition. But he refused the office on the ground

1 The great historian of the Peloponnesian war.
2 A famous Athenian admiral who served during the first period of the Peloponnesian war.
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πρὶν ἂν ἐκτίσῃ, πρὸς τοὺς στρατιώτας οὐκ εἶναι παρέχεσθαι φρόνημα. οὕτως Ἀθηναῖοι—πάντως γὰρ ἐξούλουτο ἄρχειν Φορμίωνα—τὰ χρέα ὅπως ἀφεῖλε διαλύουσιν.

XXIV. Ενταῦθα Ἀθηνᾶ πεποίηται τὸν Σιλήνον Μαρσύαν παιούσα, διὶ δὴ τοὺς αὐλοὺς ἀνέλυτο, ἐρρίθησα δῆμος τῆς θεοῦ βουλομένης.

τοῦτον πέραν, ὃν εἰρήκα, ἔστω ἡ λεγομένη θησεώς μάχη πρὸς τὸν ταύρον τὸν Μίνωο καλομενον, ἐπὶ ἀνήρ εἰτε θηρίον ἢν ὑποίον κεκράτηκεν ὁ λόγος· τέρατα γὰρ πολλὰ καὶ τοῦτο θαναμασιώτερα καὶ καθ' ἡμᾶς ἐτικτὸν γυναῖκες.

2 κεῖται δὲ καὶ Φρίξος ὁ Ἀθάμαντος ἔζην γεγένος ἐς Κόλχος ὕπο τοῦ κριοῦ· θύσας δὲ αὐτοῦ ὅτι δὴ θεῷ, ως δὲ εἰκάσαι τὸν Λαφυστίφων καλομένον παρὰ Ὀρχόμενοις, τοὺς μηροὺς κατὰ νόμον ἑκτεμῶν τὸν Ἐλλήνων ἐς αὐτοὺς καιομένως ὁρᾶ.<br>κεῖται δὲ ἐξής ἄλλοις τε ἐκόνες καὶ Ἡρακλεώς ἀγχεῖ δὲ, ως λόγος ἔχει, τοὺς δράκοντας. Ἀθηνᾶ τέ ἐστιν ἁνοῦσα ἐκ τῆς κεφαλῆς τοῦ Δίος. ἔστι δὲ καὶ ταῦρος ἀνάθημα τῆς βουλῆς τῆς ἐν Ἀρείῳ πάγῳ, ἐφ' ὅτι δὴ ἀνέθηκεν ἡ βουλή· πολλὰ δὲ ἀν τῆς ἕθελον εἰκάζοι. λέλεκται δὲ μοι καὶ πρὸτερον ως Ἀθηναίοις περισσότερον τι ἡ τοῖς ἄλλοις ἐς τὰ θεῖα ἐστὶ σπουδῆς· πρῶτοι μὲν γὰρ Ἀθηνὰν ἐπωνόμασαν Ἑργάνην, πρῶτοι δ' ἀκωλοὺς Ἐρμᾶς ἀνέθεσαν, ὡμοῦ δὲ σφίσιν ἐν τῷ ναῷ σπουδαίων1 δαίμον ἐστίν. ὅστις δὲ τὰ σῦν τέχνη πεποιημένα ἐπίπροσθε τίθεται τῶν ἐς ἀρχαίωτητα ἣκόντων, καὶ τάδε ἐστιν οἱ θεάσασθαι. κράνος ἐστιν ἐπικείμενος ἀνήρ Κλεότον,

1 The text here is almost certainly corrupt.

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that before his debts were discharged he lacked the spirit to face his troops. So the Athenians, who were absolutely determined to have Phormio as their commander, paid all his creditors.

XXIV. In this place is a statue of Athena striking Marsyas the Silenus for taking up the flutes that the goddess wished to be cast away for good. Opposite these I have mentioned is represented the fight which legend says Theseus fought with the so-called Bull of Minos, whether this was a man or a beast of the nature he is said to have been in the accepted story. For even in our time women have given birth to far more extraordinary monsters than this. There is also a statue of Phrixus the son of Athamas carried ashore to the Colchians by the ram. Having sacrificed the animal to some god or other, presumably to the one called by the Orchomenians Laphystius, he has cut out the thighs in accordance with Greek custom and is watching them as they burn. Next come other statues, including one of Heracles strangling the serpents as the legend describes. There is Athena too coming up out of the head of Zeus, and also a bull dedicated by the Council of the Areopagus on some occasion or other, about which, if one cared, one could make many conjectures. I have already stated that the Athenians are far more devoted to religion than other men. They were the first to surname Athena Ergane (Worker); they were the first to set up limbless Hermæ, and the temple of their goddess is shared by the Spirit of Good men. Those who prefer artistic workmanship to mere antiquity may look at the following: a man wearing a helmet, by Cleoetæs, whose nails the artist
καὶ οἱ τοὺς δύνασις ἀργυροὺς ἐνεποίησεν ὁ Κλεοῖρας· ἔστι δὲ καὶ Γῆς ἀγαλμα ἱκετευόμενης ὑσαί ἐν τῶν Δία, εἰτε αὐτοῖς ὁμβροὺς δεῖσαν Ἀθηναίους εἰτε καὶ τοῖς πᾶσιν Ἑλλησι συμβάς αὐχισ. ἐνταῦθα καὶ Τιμόθεος ὁ Κόνωνος καὶ αὐτῶς κεῖται Κόνων. Πρόκυνην δὲ τὰ ἐσ τῶν παιδα βεβούλευ-μένεν αὐτὴν τε καὶ τῶν Ἰτυν ἀνέθηκεν Ἀλκαμένης. πεποίηται δὲ καὶ τὸ φυτὸν τῆς ἐλαίας Ἀθηνᾶ καὶ 4 κύμα ἀναφάινων Ποσείδων καὶ Δίδος ἐστὶν ἀγαλμα τὸ τε Δεσχάρους καὶ ὁ ὄνομαζόμενος Πολυκέιος, ὁ τὰ καθεστηκότα ἐς τὴν θυσίαν γρά-ϕων τὴν ἐπὶ αὐτοῖς λεγομένην αἰτίαν οὐ γράφων. τοῦ Διὸς τοῦ Πολυκέιος κριθάς καταβέντες ἐπὶ τῶν βωμῶν μεμηχένας πυροῦς οὐδεμιὰν ἔχουσι φυλα-κήν· ὁ βοῦς δὲ, δυ ἐς τὴν θυσίαν ἐτοιμάσαντες φυλάσσουσιν, ἀπτεται τῶν σπερμάτων φοιτῶν ἐπὶ τῶν βωμῶν. καλοῦσι δὲ τινὰ τῶν ἱερῶν θυσία. διε κτείνας τὸν βοῦν καὶ ταῦτῃ τὸν πέλεκου πήγας—οὕτω γάρ ἐστὶν οἱ νόμοις—οἶχεται φεύγων· οἱ δὲ ἀτε τὸν ἄνδρα διέ ἑδρασε τὸ ἐργον οὐκ εἰδότες, ἐς δίκην ὑπάγουσι τὸν πέλεκων.

Ταῦτα μὲν τρόπον τὸν εἰρημένον ὅρασιν· ἐς δὲ 5 τὸν ναὸν ὅτι Παρθενώνα ὄνομαζοντος, ἐς τοῦτον ἐσιοῦσιν ὁπόσα ἐν τοῖς καλομένοις ἀετοῖς θείαι, πάντα ἐς τὴν Ἀθηνᾶς ἔχει γένεσις, τὰ δὲ ὅπισθεν ἢ Ποσειδώνος πρὸς Ἀθηνᾶν ἐστὶν ἔρις ὑπὲρ τῆς γῆς· αὐτὸ δὲ ἐκ τε ἑλέφαντος τὸ ἀγαλμα καὶ χρυσοῦ πεποίηται. μέσῳ μὲν οὖν ἐπίκειται οἱ τῷ κράνει Σφιγγός εἰκὼν· ἢ δὲ ἐς τὴν Σφιγγα λέγεται, γράψω προελθόντος ἐς τὰ Βοιωτιά μοι τοῦ λόγου—, καθ' ἐκάτερον δὲ τοῦ κράνους γρῦ-
has made of silver, and an image of Earth beseeching Zeus to rain upon her; perhaps the Athenians themselves needed showers, or may be all the Greeks had been plagued with a drought. There also are set up Timotheus the son of Conon and Conon himself; Procne too, who has already made up her mind about the boy, and Itys as well—a group dedicated by Alcamenes. Athena is represented displaying the olive plant, and Poseidon the wave, and there are statues of Zeus, one made by Leochares and one called Polieus (Urban), the customary mode of sacrificing to whom I will give without adding the traditional reason thereof. Upon the altar of Zeus Polieus they place barley mixed with wheat and leave it unguarded. The ox, which they keep already prepared for sacrifice, goes to the altar and partakes of the grain. One of the priests they call the ox-slayer, who kills the ox and then, casting aside the axe here according to the ritual, runs away. The others bring the axe to trial, as though they know not the man who did the deed.

Their ritual, then, is such as I have described. As you enter the temple that they name the Parthenon, all the sculptures you see on what is called the pediment refer to the birth of Athena, those on the rear pediment represent the contest for the land between Athena and Poseidon. The statue itself is made of ivory and gold. On the middle of her helmet is placed a likeness of the Sphinx—the tale of the Sphinx I will give when I come to my description of Boeotia—and on either side of the helmet

1 See p. 5.
καὶ τὸ έστιν πέραν Ἀπόλλων χαλκοῦς,
καὶ τὸ ἀγαλμα λέγοντι Φειδίαν ποιήσαν. Παρ
νόπτιον δὲ καλοῦσιν, ὅτι σφίσι παρύπων βλα-
πτόντων τὴν γῆν ἀποτρέψειν θεοῖς εἴπεν ἐκ τῆς
χώρας. καὶ ὅτι μὲν ἀπέτρεψεν ἵσασι, τρόπῳ δὲ
οὐ λέγοντι ποιῶ. τρὶς δὲ αὐτῶς ήδη πάρυπτες ἐκ
Σιτύλου τοῦ ὅρους οὐ κατὰ ταύτα ὤδα φθαρέντας,
ἀλλὰ τοὺς μὲν ἐξέσωσε βλαίοις ἐμπεσῶν ἄνεμοι,

1 ἂν εἶσιν ἐπειργασμένοι. τούτους τοὺς χρυσοῦς ἐν τοῖς ἐπεσεῖν Ἀριστέας ὁ Προκομνήσιος μάχε-
σθαι πρὶν τοῦ χρυσοῦ φησιν Ἀρμαστοῖς τοῖς
ὑπὲρ Ἰσσηδόνων τοῖς δὲ χρυσοῦ, διὸ φυλά-
σουσιν οἱ χρυσεῖς, ἀνιέραι τὴν γῆν εἴναι δὲ
Ἀρμαστοῖς μὲν ἄνδρας μονοφθάλμους πάντας
ἐκ γενετῆς, χρυσεῖς δὲ θηρία λέουσιν εἰκασμένα,
πτερὰ δὲ ἔχειν καὶ στόμα ἀετοῦ. καὶ γρυπῶν

7 μὲν πέρι τοσαῦτα εἰρήσθω τὸ δὲ ἀγαλμα τῆς
Ἀθηνᾶς ὅρθον ἐστὶν ἐν χιτῶι ποδήρει καὶ οἱ
κατὰ τὸ στέρνου ἡ κεφαλὴ Μεδούσης ἐλέφαντος
ἐστὶν ἐμπεποιημένη καὶ Νίκην τε ὅσοι στεσάρων
πηχῶν, ἐν δὲ τῇ ἠτέρᾳ χειρὶ 1 δόρου ἔχει, καὶ οἱ
πρὸς τοῖς ποσὶν ἀσπίδες τε κείται καὶ πλησίον τοῦ
δόρατος δράκων ἐστὶν εἰς δὲ ἀν Ἐριχθύνοις οὕτος
ὁ δράκων. ἐστὶ δὲ τῷ βάθρῳ τοῦ ἀγάλματος
ἐπειργασμένη Πανθώρας γένεσίς. τεποίηται δὲ
Ἡσίόδῳ τε καὶ ἀλλοίς ὡς ἡ Πανθώρα γένοιτο
αὐτὴ γυνὴ πρώτη πρὶν δὲ ἡ γενέσθαι Πανθώραν
οὐκ ἢν πω γυναικῶν γένοις. ἔνταῦθα εἰκόνα ἰδὼν
οἴδα Ἐδραμου βασιλέως μόνον, καὶ κατὰ τὴν
έσοδον Ἰφικράτους ἀποδειξαμένον πολλά τε καὶ
θαυμαστὰ ἔργα.

8 Τοῦ νεκροῦ δὲ ἐστὶν πέραν Ἀπόλλων χαλκοῦς,
καὶ τὸ ἀγαλμα λέγοντι Φειδίαν ποιήσαν. Παρ-
νόπτιον δὲ καλοῦσιν, ὅτι σφίσι παρύπων βλα-
πτότων τὴν γῆν ἀποτρέψειν θεοῖς εἴπεν ἐκ τῆς
χώρας. καὶ ὅτι μὲν ἀπέτρεψεν ἵσασι, τρόπῳ δὲ
οὐ λέγοντι ποιῶ. τρὶς δὲ αὐτῶς ἢδη πάρυπτες ἐκ
Σιτύλου τοῦ ὅρους οὐ κατὰ ταύτα ὤδα φθαρέντας,
ἀλλὰ τοὺς μὲν ἐξέσωσε βλαίοις ἐμπεσῶν ἄνεμος,

1 τῇ ἠτέρῃ χειρὶ Walz.
ATTICA, xxiv. 5–8

are griffins in relief. These griffins, Aristeas 1 of Pro-
connesus says in his poem, fight for the gold with the
Arimaspi beyond the Issedones. The gold which
the griffins guard, he says, comes out of the earth;
the Arimaspi are men all born with one eye; griffins
are beasts like lions, but with the beak and wings
of an eagle. I will say no more about the griffins.
The statue of Athena is upright, with a tunic reaching
to the feet, and on her breast the head of
Medusa is worked in ivory. She holds a statue of
Victory about four cubits high, and in the other hand a
spear; at her feet lies a shield and near the spear is
a serpent. This serpent would be Erichthonius.
On the pedestal is the birth of Pandora in relief.
Hesiod and others have sung how this Pandora was
the first woman; before Pandora was born there
was as yet no womankind. The only portrait statue
I remember seeing here is one of the emperor
Hadrian, and at the entrance one of Iphicrates, 2 who
accomplished many remarkable achievements.

Opposite the temple is a bronze Apollo, said to be
the work of Pheidias. They call it the Locust God,
because once when locusts were devastating the
land the god said that he would drive them from
Attica. That he did drive them away they know,
but they do not say how. I myself know that
locusts have been destroyed three times in the past
on Mount Sipylus, and not in the same way. Once
a gale arose and swept them away; on another occa-

1 An early Greek traveller and writer.
2 A famous Athenian soldier. fl. 390 B.C.
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tous de ousantos tou theou kaima ischurou kathieilen epilabon, oi de aifnidiw rigei katalephontes apvolontos.

XXV. Triauta men autois sumbaionta eioin esti de en tis 'Atthnaiou anropolei kai Periklus o Xanthis mou kai autous Xanthis mou, de evn
makhisen epip Mvakalh Mhdois. All' o men Periklas anavorh evrwmatoi evraketai, tou de Xanthis
pou plhesion esthine 'Anakreos o Tmios, prowtos meta Sapfow ton Leosian tis poleia ou egrafev
erwttika poiyasia. kai oi to skhima estin oion
adoitos an en me th genvito anvarwto. xynaih
de plhesion Deiwmnthis 'Iw ton 'Ivako kai
Kallistou ton Lukaivos pepoikkhe, ais amfot
teraies estin es apan omoia deigymata eros Dios
kai 'Hras orghi kai alalagin tis men es boin,
Kallistoide es aerktov.

2 Proos de tis teichei tis Noti w gigantov, oui peri
Thrakhn pota kai ton isimw ton Pallhnhs
fikasan, touc tnon logomenon polemon kai
makhen proo 'Amazonas 'Atthnaiow kai tis Marat-
thon proo Mhdois egrhov kai Galaton ton ev
Mvakia thporh anathke 'Atalos, osum te duo
pichow ekaston. esthine de kai 'Olympiodoros,
megethei te ou egrafe labhov doxan kai oux
hiksta tis kairh, frounh ev anvarwtois para-
schoemovon sunexow epitaikosi kai de autow oude ev

3 xriston oude es tis mellonta epitzousi. to gar
atikhma to ev Xaireneia apasi tois 'Ellhism
hrxe kakou kai oux hiksta doulous etpoises tois
uperidontas kai ouo met' Makedonwv etaxhth-

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ATTICA, xxiv. 8–xxv. 3

vision violent heat came on after rain and destroyed them; the third time sudden cold caught them and they died.

XXV. Such were the fates I saw befall the locusts. On the Athenian Acropolis is a statue of Pericles, the son of Xanthippus, and one of Xanthippus himself, who fought against the Persians at the naval battle of Mycale. But that of Pericles stands apart, while near Xanthippus stands Anacreon of Teos, the first poet after Sappho of Lesbos to devote himself to love songs, and his posture is as it were that of a man singing when he is drunk. Deinomenes made the two female figures which stand near, Io, the daughter of Inachus, and Callisto, the daughter of Lycaon, of both of whom exactly the same story is told, to wit, love of Zeus, wrath of Hera, and metamorphosis, Io becoming a cow and Callisto a bear.

By the south wall are represented the legendary war with the giants, who once dwelt about Thrace and on the isthmus of Pallene, the battle between the Athenians and the Amazons, the engagement with the Persians at Marathon and the destruction of the Gauls in Mysia. Each is about two cubits, and all were dedicated by Attalus. There stands too Olympiodorus,[1] who won fame for the greatness of his achievements, especially in the crisis when he displayed a brave confidence among men who had met with continuous reverses, and were therefore in despair of winning a single success in the days to come. For the disaster at Chaeronea was the beginning of misfortune for all the Greeks, and especially did it enslave those who had been blind to the

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1 See p. 23.
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σαν. τὰς μὲν δὴ πολλὰς Φιλίππου τῶν πόλεων εἶλεν, Ἄθηναιος δὲ λόγῳ συνθέμενος ἔργῳ σφικτικῷ μάλιστα ἐκάκωσε, νήσους τε ἀφελόμενος καὶ τὸν τὰ ναυτικὰ παύσας ἄρχης. καὶ χρόνον μετὰ τινὰ ἴσως ἀρχησαν Ἀθηναῖοι Φιλίππου βασιλεύοντες καὶ ύστερον Ἀλεξάνδρου τελευτήσαντος καὶ Ἀλεξάνδρου Μακεδόνες μὲν βασιλεύειν εἰλοντε Ἀριδαίον, Ἀντιπάτρου δὲ ἐπετέραττο ἡ πᾶσα ἄρχη, καὶ Ἀθηναῖος οὐκέτι ἄνεκτα ἐγκαύνετο εἰ τὸν πάντα χρόνον ἔσται ἐπὶ Μακεδόνι τὸ Ἑλληνικὸν, ἀλλὰ αὐτοῖ τοί πολεμεῖν ὁμηρεύον καὶ ἄλλοις ἐστὶ τὸ ἔργον ἤγειρον. ἐγένοντο δὲ αἰς μετασχούσαι πόλεις Πελοποννησίων μὲν Ἄργας Ἐπίδαυρος Σικυών Τροίζην Ἡλείοι Φιλάσιοι Μεσσήνη, οἱ δὲ ἐξ Συκουσῶν ἱσθμοῦ Δοκρόι Φωκείς Θεσσαλοί κάρυστος Ἀκαρνάνες ἐς τὸ Ἀἰτωλικὸν συντελοῦντες. Βοιωτοὶ δὲ Θηβαῖοι ἡρμομενένη τὴν γῆν τὴν Θῆβαι νεμόμενοι δὲει μὴ Θῆβας αὖθις Ἀθηναῖοι σφισίν ἐποικίζοντον οὔτε ἐς τὴν συμμαχίαν ἐτάσσοντο καὶ ἐς ὅσον ἡκεν δυνάμεως τὰ Μακεδόνων ἡμῖξον. τοὺς δὲ ἐς τὸ συμμαχικόν ταχθέντας κατὰ πόλεις τε ἐκάκοι τὴν ἄρχαιον στρατηγοῦ καὶ τὸν παντὸς ἄρχεων ἤρηται Ἀθηναίος Λεωσθένης πόλεως τε ἀξίωματι καὶ αὐτὸς ἐν ἰκῶι πολέμων ἕμπειρος. ύπήρχε δὲ οὐ καὶ πρὸς πάντας εὐνεγεσία τοὺς Ἔλληνας ὀπόσοι γὰρ μισθὸν παρὰ Δαρείῳ καὶ σιντάπαις ἐστρατεύοντο Ἐλληνες, ἀνοικίσαι σφᾶς ἐς τὴν Περσίδα θελήσαντος Ἀλεξανδροῦ Λεωσθένης
danger and such as had sided with Macedon. Most of
their cities Philip captured; with Athens he nomin-
ally came to terms, but really imposed the severest
penalties upon her, taking away the islands and put-
ing an end to her maritime empire. For a time the
Athenians remained passive, during the reign of
Philip and subsequently of Alexander. But when
on the death of Alexander the Macedonians chose
Aridaeus to be their king, though the whole empire
had been entrusted to Antipater, the Athenians now
thought it intolerable if Greece should be for ever
under the Macedonians, and themselves embarked
on war besides inciting others to join them. The
cities that took part were, of the Peloponnesians,
Argos, Epidaurus, Sicyon, Troezen, the Eleans, the
Phliasians, Messene; on the other side of the Co-
rinthian isthmus the Locrians, the Phocians, the
Thessalians, Carystus, the Acarnanians belonging to
the Aetolian League. The Boeotians, who occupied
the Thebaid territory now that there were no
Thebans left to dwell there, in fear lest the Athen-
ians should injure them by founding a settlement on
the site of Thebes, refused to join the alliance and
lent all their forces to furthering the Macedonian
cause. Each city ranged under the alliance had its
own general, but as commander-in-chief was chosen
the Athenian Leosthenes, both because of the fame of
his city and also because he had the reputation of
being an experienced soldier. He had already proved
himself a general benefactor of Greece. All the
Greeks that were serving as mercenaries in the armies
of Darius and his satraps Alexander had wished to
deport to Persia, but Leosthenes was too quick for
Εφθη κομίσας ναυσίν ἐς τὴν Εὐρώπην. καὶ καὶ τότε δὲν ἦσαν ἠλπίσαν ἔργα λαμβάνει τερα ἐπιδειξάμενος παρέσχεν ἀποθανών ἀθυμῆν πάντα καὶ δὲ αὐτὸ ὅχι ἤκιστα σφαλήναι φρονοῦσα τε Μακεδόνων ἐσῆθθεν Ἀθηναῖοι, οἱ Μονυχία οὔστερον δὲ καὶ Πειραιὰ καὶ τείχη μακρὰ ἐσχοῦν Ἀντιπάτρος δὲ ἀποθανόντος Ὀλυμπιᾶς διαβάζει Ἡπείρον χρόνον μὲν τίνα ἠρέξεν ἀποκτείνας Ἀριδαίων, οὐ πολλῷ δὲ ύστερον ἐκπολιορκηθεῖσα ὑπὸ Κασσάνδρου παρεδόθη τῷ πλῆθει. Κάσσανδρος δὲ βασιλεύσας—τὰ δὲ ἢ Ἀθηναῖοι ἐπεξείσθησον μοι μόνον ὁ λόγος—Πάνακτον τείχος ἐν τῇ Ἀττικῇ καὶ Σαλαμίνα εἰλε τυραννών τε Ἀθηναῖοι ἐπραξεὶ γενέσθαι Δημήτριον τὸν Φανοστράτην, δόξαν εἰληφότα ἐπὶ σοφία. τούτων μὲν δὲ τυραννίδος ἔπαυσε Δημήτριος ὁ Ἀντιγόνος, νέος τε δὲ καὶ φιλοτίμως πρὸς τὸ Ἑλληνικὸν διά-

κείμενον. Κάσσανδρος δὲ—δεινὸν γὰρ τὸ ὑπήν οἰ μίσος ἐς τοὺς Ἀθηναίους—, ὁ δὲ αὐθίς Δαχάρην προετοιμάσατο ἐς ἐκεῖνο τοῦ δήμου, τούτων τὸν ἄνδρα οἰκειοσάμενος τυραννίδα ἐπεισε βουλεύσας, τυραννῶν δὲν ἱσχνον τὰ τὰ ἐς ἀνθρώπους μάλιστα ἀνήμερον καὶ ἐς τὸ θείον ἀφειδέστατον. Δημητρίως δὲ τῷ Ἀντιγόνου διαφορὰ μὲν ἦν ἐς τὸν δήμον ἐς τῶν Ἀθηναίων, καθεῖλε δὲ ὄμως καὶ τὴν Δαχάρους τυραννίδα ἀλλοκομένου δὲ τοῦ τείχους ἐκκεδίδασκε Δαχάρης ἐς Βοιωτοὺς, ἀτε δὲ ἀσπίδας ἢ ἀκροπόλεως καθελὼν χρυσᾶς καὶ αὐτὸ τῆς Ἀθηνᾶς τὸ ἀγαλμα τὸν περιαρετὸν ἀποδύσας κόσμον ὑπωπτεύετο εὑπορεύειν μεγάλως χρημάτων. Δαχάρην μὲν οὖν τούτων ἐνεκα
him, and brought them by sea to Europe. On this occasion too his brilliant actions surpassed expectation, and his death produced a general despair which was chiefly responsible for the defeat. A Macedonian garrison was set over the Athenians, and occupied first Munychia and afterwards Peiraeus also and the Long Walls. On the death of Antipater, Olympias came over from Epeirus, killed Aridaeus, and for a time occupied the throne; but shortly afterwards she was besieged by Cassander, taken and delivered up to the people. Of the acts of Cassander when he came to the throne my narrative will deal only with such as concern the Athenians. He seized the fort of Panactum in Attica and also Salamis, and established as tyrant in Athens Demetrius the son of Phanostratus, a man who had won a reputation for wisdom. This tyrant was put down by Demetrius the son of Antigonus, a young man of strong Greek sympathies. But Cassander, inspired by a deep hatred of the Athenians, made a friend of Lachares, who up to now had been the popular champion, and induced him also to arrange a tyranny. We know no tyrant who proved so cruel to man and so impious to the gods. Although Demetrius the son of Antigonus was now at variance with the Athenian people, he notwithstanding deposed Lachares too from his tyranny, who, on the capture of the fortifications, escaped to Boeotia. Lachares took golden shields from the Acropolis, and stripped even the statue of Athena of its removable ornament; he was accordingly suspected of being a very wealthy man, and was murdered by some men of
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κτείνουσιν ἄνδρες Κορωναίοι. Δημήτριος Ἀθηναίοι troύν γιόν τοῦ Πειραιᾶ καὶ ὑστερον πολύ
κρατήσας ἐσήγαγεν ἐστὶ δὲ ἐντὸς
τοῦ ἀρχαίου τὸ Μουσείου ἀπαντήσας
τῆς ἀκρόπολεως λόφος, ἐνθα Μουσαῖον ἐλμὸν
καὶ ἀποδανόντα γῆρα ταφῆναι λέγοντοι. ὑστερον
δὲ καὶ μνῆμα αὐτόθι ἄνδρες φιλοδομήθη Σύν
tοτε δὲ Δημήτριος τειχίσας εἶχε XXVI. χρό
δὲ ὑστερον ἄνδρας ἐσήλθεν οὐ πολλοὺς μὲν
τε προγόνου καὶ ἐς οἴνωμα ἐπεξελθόντας
τοῖς Μακεδόνας μάχη τε ἐκράτησε καὶ 

2 ἐς τὸ Μουσεῖον τὸ χωρίον εἶλεν. Ἀθηναῖοι
οὕτως ἀπὸ Μακεδόνων ἤλευθερώθησαν, Ἀθηναῖοι
δὲ πάντων ἀγωνισμένων ἄξιοι λόγον Δεωκρίτῳ
μάλιστα ο Πρωτάρχου λέγεται τόλμη χρὴσασθῆ
πρὸς τὸ ἔργον πρῶτος μὲν γὰρ ἐπὶ τὸ τεῖχος
ἀνέβη, πρῶτος δὲ ἐς τὸ Μουσεῖον ἐσήλατο, καὶ
οἱ πεσόντες ἐν τῇ μάχῃ τιμῶν παρ’ Ἀθηναίων καὶ
ἀλλαὶ γεγόνασι καὶ τὴν ἀσπίδα ἀνέκθησαν τῷ Διὸς
tῷ Ἑλευθερίῳ, τὸ ὅνομα τοῦ Δεωκρίτου καὶ τῷ
3 κατάρθωμα ἐπιγράφατε. Ὀλυμπιοδόρῳ δὲ
τόδε μὲν ἐστὶν ἔργον μέγιστον χωρίς τούτων ὑπὲραξε Πειραιᾶ καὶ Μουσικήαν ἀνασωσάμενος
ποιομένων δὲ Μακεδόνων καταδρομὴν ἔστε

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Coronea for the sake of this wealth. After freeing the Athenians from tyrants Demetrius the son of Antigonus did not restore the Peiraeus to them immediately after the flight of Laches, but subsequently overcame them and brought a garrison even into the upper city, fortifying the place called the Museum. This is a hill right opposite the Acropolis within the old city boundaries, where legend says Musaeus used to sing, and, dying of old age, was buried. Afterwards a monument also was erected here to a Syrian. At the time to which I refer Demetrius fortified and held it. XXVI. But afterwards a few men called to mind their forefathers, and the contrast between their present position and the ancient glory of Athens, and without more ado forthwith elected Olympiodorus to be their general. He led them against the Macedonians, both the old men and the youths, and trusted for military success more to enthusiasm than to strength. The Macedonians came out to meet him, but he overcame them, pursued them to the Museum, and captured the position. So Athens was delivered from the Macedonians, and though all the Athenians fought memorably, Leocritus the son of Protarchus is said to have displayed most daring in the engagement. For he was the first to scale the fortification, and the first to rush into the Museum; and when he fell fighting, the Athenians did him great honour, dedicating his shield to Zeus of Freedom and inscribing on it the name of Leocritus and his exploit. This is the greatest achievement of Olympiodorus, not to mention his success in recovering Peiraeus and Munychia; and again, when the Macedonians were

288 B.C.
σίνα Ἕλευσινίους συντάξας ἐνίκα τοὺς Μακεδόνας. πρῶτον δὲ ἔτι τούτων ἐσβαλόντος ἐστὶν Ἀττικῆς Κασσάνδρου πλεύσας Ὀλυμπιόδωρον ἐς Αἰτωλίαν βοηθεῖν Αἰτωλοὺς ἐπείεις, καὶ τοὺς συμμαχικὸν τοῦτο ἐγένετο Ἀθηναίων αἰτία μάλιστα διαφυγεὶν τὸν Κασσάνδρον πόλεμον Ὀλυμπιόδωρον δὲ τοῦτο μὲν ἐν Ἀθηναῖς εἰσὶν ἐν τε ἀκροτόλει καὶ ἐν πρυτανείῳ τιμαῖ, τοῦτο δὲ ἐν Ἕλευσίνῳ γραφῆς καὶ Φωκεῶν οἱ Ἐλάτειοι ἔχουσιν ἀνεύθεσαν, ὅτι καὶ τούτοις ἰμυνεν ἀποστάσις Κασσάνδρου.

4 Τῆς δὲ εἰκόνος πλησίον τῆς Ὀλυμπιόδωρον ἀνεύθεσαν δὲ οἱ παῖδες οἱ Θεμιστοκλέους. Μάγνατες γὰρ, ὃν ἤρχε Θεμιστοκλῆς λαβῶν παρὰ βασιλέως, ἐν σφόρυνθη Ἀρτεμίν ἁγιοσε ἐν τιμῆ.

Δεῖ δὲ μὲ ἀφικέσθαι τοῦ λόγου πρόσω, πάντα ὁμοίως ἐπεξίοντα τὰ Ἐλληνικά. Ὅτι Ἐνδοιοῦς ἴνα γένοις μὲν Ἀθηναῖος, Δαυδᾶλος δὲ μαθητής, δὲ καὶ φεύγοντε Δαυδᾶλῳ διὰ τὸν Κάλω θάνατον ἐπηκολούθεσαν ἐς Κρήτην τοῦτο καθήμενον ἐστὶν Ἀθηνᾶς ἁγιαλοῦσα, ἐπιγράμμα ἔχουσιν ὡς Καλ. 5 λίας μὲν ἀναθεῖς, ποιήσιμοι δὲ Ἐνδοιοῦς. Ὅτι δὲ καὶ οἰκεῖς Ἐρέχθεοι καλούμενοι πρὸς τῆς ἔσοδον Διὸς ἐστὶ βωμὸς Ἰπάτου, ἐνθα ἐμφυχον θύσινον οὐδὲν, πέμματα δὲ θέντες οὐδὲν ἔτι οὐν χρήσασθαι νομίζουσιν. ἐσελθοῦσι δὲ εἰς βωμοῖς, Ποσειδῶνος, ἐφ' οὖ καὶ Ἐρέχθει θύσισιν ἐκ τῶν μαντεύματος, καὶ ἡρωὶς Βοῦτον, τρίτος δὲ Ἡφαιστον γραφαὶ δὲ ἐπὶ τῶν τοῖχων τοῦ γένους ἐσι.
ATTICA, xxvi. 3-5

raiding Eleusis he collected a force of Eleusinians and defeated the invaders. Still earlier than this, when Cassander had invaded Attica, Olympiodorus sailed to Aetolia and induced the Aetolians to help. This allied force was the main reason why the Athenians escaped war with Cassander. Olympiodorus has not only honours at Athens, both on the Acropolis and in the town hall, but also a portrait at Eleusis. The Phocians too of Elatea dedicated at Delphi a bronze statue of Olympiodorus for help in their revolt from Cassander.

Near the statue of Olympiodorus stands a bronze image of Artemis surnamed Leucophryne, dedicated by the sons of Themistocles; for the Magnesians, whose city the King had given him to rule, hold Artemis Leucophryne in honour.

But my narrative must not loiter, as my task is a general description of all Greece. Endoeus was an Athenian by birth and a pupil of Daedalus, who also, when Daedalus was in exile because of the death of Calos, followed him to Crete. Made by him is a statue of Athena seated, with an inscription that Callias dedicated the image, but Endoeus made it. There is also a building called the Erechtheum. Before the entrance is an altar of Zeus the Most High, on which they never sacrifice a living creature, but offer cakes, not being wont to use any wine either. Inside the entrance are altars, one to Poseidon, on which in obedience to an oracle they sacrifice also to Erechtheus, the second to the hero Butes, and the third to Hephaestus. On the walls are paintings
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tου Βούταδόν καὶ—διπλοῦν γὰρ ἐστὶ τὸ οἶκημα
—ὑδωρ ἐστὶν ἐνδον θαλάσσιον ἐν φρέατι. τούτο
μὲν θαῦμα οὐ μέγα· καὶ γὰρ ὅσοι μεσόγαιαν οἰ-
κοῦσιν, ἄλλοις τε ἐστὶ καὶ Καρσίν 'Αφροδισιν-
σιν. ἀλλὰ τόδε τὸ φρέαρ ἔστω συγγραφήν παρέ-
χεται κυμάτων ἦχον ἐπὶ νότῳ πνεύσαντι. καὶ
τριαίνης ἐστὶν ἐν τῇ πέτρᾳ σχῆμα· ταύτα δὲ λέ-
γεται Ποσειδώνι μαρτύρια ἐς τὴν ἀμφισβήτησιν
τῆς χώρας φανήμα.

6 Ἡ ἱερὰ μὲν τῆς Ἀθηνᾶς ἐστὶν ἡ τε ἀλλὴ πόλις
καὶ ἡ πάσα ὁμοίως γῆ—καὶ γὰρ ὅσοι θεοὺς
καθέστηκεν ἄλλοις ἐν τοῖς δήμοις σέβειν, οὐδέν
τι ἡσοῦν τὴν Ἀθηνᾶν ἄγουσιν ἐν τιμῇ—, τὸ δὲ
ἀγιότατον ἐν κοινῷ πολλοῖς πρότερον νομισθεῖν
ἐτέσιν ἢ συνήλθον ἄπο τῶν δήμων ἐστὶν
Ἀθηνᾶς ἀγαλμα ἐν τῇ νυν ἀκροτόλει, τότε δὲ
ὁνομαζομένη πόλει· φήμη δὲ ἐς αὐτὸ ἔχει πεσεῖν
ἐκ τοῦ οὐρανοῦ. καὶ τούτο μὲν οὐκ ἔπεξειμὶ ἐπὶ
οὕτως ἔχει, λύχνου δὲ τῇ θεῷ χρυσοῦν

7 Καλλίμαχος ἐποίησεν· ἐμπλήσαντες δὲ ἐλαιόν
τὸν λύχνον τήν αὐτὴν τοῦ μέλλοντος ἐτοὺς ἁνα-
μένουσιν ἡμέραν, ἐλαιόν δὲ ἑκεῖνο τὸν μεταξὺ
ἐπαρκεῖ χρόνον τῷ λύχνῳ κατὰ τὰ αὐτὰ ἐν ἡμέρα
καὶ νυκτὶ φαίνοντι. καὶ οἱ λύκοι Καρπασίων
θραυσσόμενοι ἐνεστίν, δὴ τῷ πυρὶ λύκων μοῦναν οὐκ
ἐστὶν ἀλώσιμον· φοίνικ χὲ ὑπὲρ τοῦ λύχνου θαλ-
κοὺς ἀνήκων ἐς τὸν ὄροφον ἀναστάτη τὴν ἄτμιδα.
ο δὲ Καλλίμαχος ὁ τὸν λύχνον ποιήσας, ἀπο-
δέων τῶν πρῶτῶν ἐς αὐτὴν τὴν τέχνην, οὖτω
σοφία πάντων ἐστὶν ἄριστος ὡστε καὶ λίθους
πρῶτος ἐτρύπησε καὶ ὅνομα ἐθετο κατατηξίτεχνον,
ἡ θεμέλων ἄλλων κατέστησεν ἐφ’ αὐτῷ.
ATTICA, xxvi. 5-7

representing members of the clan Butadae; there is also inside—the building is double—sea-water in a cistern. This is no great marvel, for other inland regions have similar wells, in particular Aphrodisias in Caria. But this cistern is remarkable for the noise of waves it sends forth when a south wind blows. On the rock is the outline of a trident. Legend says that these appeared as evidence in support of Poseidon’s claim to the land.

Both the city and the whole of the land are alike sacred to Athena; for even those who in their parishes have an established worship of other gods nevertheless hold Athena in honour. But the most holy symbol, that was so considered by all many years before the unification of the parishes, is the image of Athena which is on what is now called the Acropolis, but in early days the Polis (City). A legend concerning it says that it fell from heaven; whether this is true or not I shall not discuss. A golden lamp for the goddess was made by Callimachus. Having filled the lamp with oil, they wait until the same day next year, and the oil is sufficient for the lamp during the interval, although it is alight both day and night. The wick in it is of Carpasian flax,¹ the only kind of flax which is fire-proof, and a bronze palm above the lamp reaches to the roof and draws off the smoke. The Callimachus who made the lamp, although not of the first rank of artists, was yet of unparalleled cleverness, so that he was the first to drill holes through stones, and gave himself the title of Refiner of Art, or perhaps others gave the title and he adopted it as his.

¹ Probably asbestos.
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XXVII. Κείται δὲ ἐν τῷ ναῷ τῆς Πολιάδος Ἐρμῆς ξύλου, Κέκροπος εἶναι λεγόμενον ἀνάθημα ὑπὸ κλάδων μυρσίνης οὐ σύνοπτον. ἀναθήματος δὲ ὀπόσα ἀξία λόγου, τῶν μὲν ἄρχαίων δίφροι ὁκλαδίας ἐστὶ Δαίδαλον ποίημα, λάφυρα δὲ ἀπὸ Μήδων Μασιστίου ϑώραξ, δς εἰχεν ἐν Πλαταίᾳ τὴν ἡγεμονίαν τῆς ἵππου, καὶ ἀκινάκης Μαρδονίου λεγόμενος εἶναι. Μασίστιον μὲν δὴ τελευτήσαντα ὑπὸ τῶν Ἀθηναίων οἶδα ἵππεον. Μαρδονίου δὲ μαχησμένου Δακεδαιμονίου ἑναντία καὶ ὑπὸ ἀνδρῶς Σπαρτιάτου πεσόντος οὐδὲ ἀν ὑπεδέξαντο ἄρχην οὖν ἱσως Ἀθηναίοι παρῆκαν φέρεσθαι

2 Δακεδαιμονίοι τὸν ἀκινάκην. περὶ δὲ τῆς ἐλαιᾶς οὖδὲν ἔχουσιν ἄλλο εἰπεῖν ἢ τῇ θεῷ μαρτύρων γενέσθαι τούτῳ ἐς τὸν ἀγώνα τὸν ἐπὶ τῇ χώρᾳ λέγουσι δὲ καὶ τάδε, κατακαυθῆσαι μὲν τὴν ἐλαιᾶν, ἥνικα ὁ Μήδος τὴν πόλιν ἐνέτρησεν Ἀθηναίοις, κατακαυθεῖσαν δὲ αὐθημερὸν ὅσον τε ἐπὶ δύο βλαστῆσαι πήχεις.

Τῷ ναῷ δὲ τῆς Ἀθηνᾶς Πανδρόσου ναὸς συνεχὴς ἐστὶ καὶ ἐστὶ Πάνδροσος ἐς τὴν παρακατα-

3 θήκην ἀναίτιος τῶν ἀδελφῶν μόνη. ἅ δὲ μοι θαυμάσαι μάλιστα παρέσχεν, ἐστὶ μὲν οὐκ ἐς ἀπαντας γνώριμα, γράψω δὲ οἷα συμβαίνει. παρθένοι δύο τοῦ ναοῦ τῆς Πολιάδος οἰκοῦσιν οὐ πόρροι, καλοῦσι δὲ Ἀθηναίοι σφᾶς ἀρρηφόρους. αὐτοὶ χρόνου μὲν τινα δίαιταν ἔχουσί παρὰ τῇ θεῷ, παραγενομένης δὲ τῆς ἐορτῆς δρῶσιν ἐν νυκτί τοιάδε. ἀναθείσαι φαίνει ἐπὶ τὰς κεφαλὰς ἡ ἡ τῆς Ἀθηνᾶς ἱερεία δίδωσι φέρειν, οὐτε ἡ διδουσά ὑποῦν τι δίδωσιν εἰδώλα οὔτε ταῖς φερούσις ἐπιστημέναις—ἔστι δὲ περιβολος ἐν τῇ πόλει τῆς
XXVII. In the temple of Athena Polias (Of the City) is a wooden Hermes, said to have been dedicated by Cecrops, but not visible because of myrtle boughs. The votive offerings worth noting are, of the old ones, a folding chair made by Daedalus, Persian spoils, namely the breastplate of Masistius, who commanded the cavalry at Plataea, and a scimitar said to have belonged to Mardonius. Now Masistius I know was killed by the Athenian cavalry. But Mardonius was opposed by the Lacedaemonians and was killed by a Spartan; so the Athenians could not have taken the scimitar to begin with, and furthermore the Lacedaemonians would scarcely have suffered them to carry it off. About the olive they have nothing to say except that it was testimony the goddess produced when she contended for their land. Legend also says that when the Persians fired Athens the olive was burnt down, but on the very day it was burnt it grew again to the height of two cubits.

Adjoining the temple of Athena is the temple of Pandrosus, the only one of the sisters to be faithful to the trust. I was much amazed at something which is not generally known, and so I will describe the circumstances. Two maidens dwell not far from the temple of Athena Polias, called by the Athenians Bearers of the Sacred Offerings. For a time they live with the goddess, but when the festival comes round they perform at night the following rites. Having placed on their heads what the priestess of Athena gives them to carry—neither she who gives nor they who carry have any knowledge what it is—the maidens descend by the natural underground passage that goes
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καλουμένης ἐν Κήποις ’Αφροδίτης οὐ πόρρω καὶ
dι’ αὐτοῦ κάθοδος ύπόγαιας αὐτομάτη—, ταύτη
cατίσασιν αἱ παρθένοι. κάτω μὲν δὴ τὰ φερόμενα
λείπουσιν, λαβοῦσαι δὲ ἄλλο τι κομίζουσιν ἐγ-
κεκαλυμμένου· καὶ τὰς μὲν ἀφαίσιν ἤδη τὸ ἐν-
teúdeν, ἔτερας δὲ ἐς τὴν ἀκρόπολιν παρθένους.

4 ἄγονοιν ἀντί αὐτῶν. πρὸς δὲ τῷ ναῷ τῆς ’Αθη-

νᾶς ἥστι μὲν εὐήρις ἐπρεσβύτης ὅσον τε πήχεος
μάλιστα, φαμένη διάκονος εἶναι Δυσιμάχης, ἐστὶ
dὲ ἀγάλματα μεγάλα χαλκοῦ διεστώτες ἄνδρες
ἐς μάχην· καὶ τὸν μὲν Ἐρεχθέα καλοῦσιν, τὸν δὲ
Ἐὐμολπον· καὶ τοῖς κέλευθεν γε οὐδὲ ’Αθηναίων ὅσοι
tὰ ἁρχαία ἱσαὶν, Ἰμάραδον εἶναι παίδα Ἐὐ-
μόλπου τοῦτον τὸν ἀποθανόντα ὑπὸ Ἐρεχθέως.

5 ἐπὶ δὲ τοῦ βάθρου καὶ ἀνδριάντες εἰσὶ Θεαίνετο
δὲ ἐμαντεύετο Τολμῆδι καὶ αὐτὸς Τολμῆδης, δὲ
’Αθηναίων ναυσὶν ἤγούμενος ἅλλους τε ἐκάκωσε
καὶ Πελοποννησίων τὴν χώραν ὅσοι νέμονται τὴν
παραλίαν, καὶ Λακεδαιμονίων ἐπὶ Γυθίῳ τὰ
νεώρια ἐνέτρησε καὶ τῶν περιόκων Βοιᾶς ἐιλε
καὶ τὴν Κυθηρίαν νῆσον· ἐς δὲ τὴν Σικυωνίαν
ποιησάμενος ἀπόβασιν, ὡς ὦ δροῦντε τὴν γῆν ἐς
μάχην κατέστησαν, τρεψάμενος σφάς κατεδώξε
πρὸς τὴν πόλιν. ὦστερον δὲ ὡς ἐπανῆλθεν ἐς
’Αθῆνας, ἐσήγαγε μὲν ἐς Εὔβοιαν καὶ Νάξου
’Αθηναίων κληρούχοις, ἐσέβαλε δὲ ὡς Βοιωτοὺς
στρατῷ πορθήσας δὲ τῆς γῆς τὴν πολλήν καὶ
παραστήσαμεν πολιορκίᾳ Χαιρώνειαν, ὡς ἐς
tὴν Ἀλιαρτίαν προῆλθεν, αὐτὸς τε μαγόμενος
ἀπέθανε καὶ τὸ πᾶν ἢδη στράτευμα ἤττατο. τὰ

6 μὲν ἐς Τολμῆδην τοιαύτα ἐπυνθανόμην ὄντα. ἦστι

1 The reading here is corrupt.
ATTICA, xxvii. 3–6

across the adjacent precincts, within the city, of Aphrodite in the Gardens. They leave down below what they carry, and receive something else which they bring back covered up. These maidens they henceforth let go free, and take up to the Acropolis others in their place. By the temple of Athena is an old woman about a cubit high, the inscription calling her a handmaid of Lysimache, and large bronze figures of men facing each other for a fight, one of whom they call Erechtheus, the other Eumolpus; and yet those Athenians who are acquainted with antiquity must surely know that this victim of Erechtheus was Immardus, the son of Eumolpus. On the pedestal are also statues of Theaenetus, who was seer to Tolmides, and of Tolmides himself, who when in command of the Athenian fleet inflicted severe damage upon the enemy, especially upon the Peloponnesians who dwell along the coast, burnt the dock-yards at Gythium and captured Boeae, belonging to the “provincials,” and the island of Cythera. He made a descent on Sicynia, and, attacked by the citizens as he was laying waste the country, he put them to flight and chased them to the city. Returning afterwards to Athens, he conducted Athenian colonists to Euboea and Naxos and invaded Boeotia with an army. Having ravaged the greater part of the land and reduced Chaeronea by a siege, he advanced into the territory of Haliartus, where he was killed in battle and all his army worsted. Such was the history of Tolmides that I learnt. There are also old figures of Athena, no
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dè Ἀθηνᾶς ἀγάλματα ἀρχαία· καὶ σφισών ἀπετάκη μὲν οὐδὲν, μελάντερα δὲ καὶ πληγὴν ἐνεγκεῖ· ἐστὶν ἀσθενέστερα· ἐπέλαβε γὰρ καὶ ταύτα ἐν φλόξ, ὅτε ἐσβεβηκότων εἰς τὰς ναύς Ἀθηναίων βασίλεας εἶλεν ἔρημον τῶν ἐν ἡλικία τῆς πόλις. ἔστι δὲ σαφές τὸ θῆρα, περὶ οὗ σαφές οὐδὲν οἶδα εἶναι τοῦ Καλυδώνιον, καὶ Κύκνος Ἡρακλεῖ μαχόμενος· τούτων τὸν Κύκνον φασὶν ἄλλους τῆς φωνεύσας καὶ Δίκων Θεᾶκα προτεθέντων σφισάμενοι μονομαχίας ἄθλων, περὶ δὲ τῶν ποταμῶν τῶν Πηνειων ἄπεθανεν υφ’ Ἡρακλέως.

7 Ἡ τῶν δὲ ἐν Τροιζήνη λόγον, οὗ εἰς Θησεά λέγουσιν, ἐστιν ὡς Ἡρακλῆς ἐς Τροιζήνα ἐλθὼν παρὰ Πιθέα καταβεῖτο ἐπὶ τὸ δέσπτῳ τὸν λέοντος τὸ δέρμα, ἐσέλθοιεν δὲ παρὰ αὐτὸν ἄλλοι τε Τροιζηνίων παῖδες καὶ Θησευς ἐβδόμου μάλιστα γεγονὼς ἔτος τοῦ μὲν δὴ λοιποῦς παῖδας, ὡς τὸ δέρμα εἴδον, φεύγοντας φασών οἰχεῖσθαι, Θησεα δὲ ὑπεξελθόντα οὐκ ἄγαν σὺν φόβῳ παρὰ τῶν διακόνων ἄρπασαι πέλεκυν καὶ αὐτικὰ ἐπιέναι σπουδῆ, λέοντα εἶναι τὸ δέρμα ἡγούμενον.

8 ὃδε μὲν τῶν λόγων πρῶτος ἐς αὐτὸν ἐστὶ Τροιζηνίως· ὃ δὲ ἐπὶ τούτῳ, κρηπίδας Αἰγέα ὑπὸ πέτρα καὶ ξίφος θεῖας γνωρίσματα εἶναι τῷ παιδὶ καὶ τὸν μὲν ἑς Ἀθηνᾶς ἀποπλεῖν, Θησεα δὲ, ως ἐκτὸς καὶ δέκατον ἔτος ἐγενότει, τὴν πέτραν ἀνώσαντα παρακαταθήκην τὴν Αἰγέως φέροντα. τούτου δὲ ἐκείνω ἐν ἀκροπόλει πεποίηται τοῦ λόγου, χαλκοῦ πάντα ὀμοῖος

9 πλην τῆς πέτρας· ἀνέθεσαν δὲ καὶ ἄλλο Θησεῶς ἔργον, καὶ ὁ λόγος οὕτως ἐς αὐτὸ ἔχει. Κρησί

1 κατάθοιτο, emended by Porson.
limbs of which indeed are missing, but they are rather black and too fragile to bear a blow. For they too were caught by the flames when the Athenians had gone on board their ships and the King captured the city emptied of its able-bodied inhabitants. There is also a boar-hunt (I do not know for certain whether it is the Calydonian boar) and Cycnus fighting with Heracles. This Cycnus is said to have killed, among others, Lycus a Thracian, a prize having been proposed for the winner of the duel, but near the river Peneius he was himself killed by Heracles.

One of the Troezenian legends about Theseus is the following. When Heracles visited Pittheus at Troezen, he laid aside his lion’s skin to eat his dinner, and there came in to see him some Troezenian children with Theseus, then about seven years of age. The story goes that when they saw the skin the other children ran away, but Theseus slipped out not much afraid, seized an axe from the servants and straightway attacked the skin in earnest, thinking it to be a lion. This is the first Troezenian legend about Theseus. The next is that Aegeus placed boots and a sword under a rock as tokens for the child, and then sailed away to Athens; Theseus, when sixteen years old, pushed the rock away and departed, taking what Aegeus had deposited. There is a representation of this legend on the Acropolis, everything in bronze except the rock. Another deed of Theseus they have represented in an offering, and the story about it is as follows:—The land of the Cretans and especially that
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tn te allhn yhn kai thn ep' potamw Tebrw
tauros elumaiveto. pala i de apa ta theia
foberwtera 7n tois anbropous, ws o t' en Ne'mea
leov kai o Parvassio kai drakontes ths 'Ella-
dos pollassou kai vs peri te Kalvddwv kai
'Ervmavthn kai ths Korwthias en Kromvnw,
ws te kai el'egeto ta men anivenai thn yhn, ta de
ws iera eih thew, ta de kai es timovriav anbropwv
afivsthai. kai tovytoi oi Krrites tov taurov de
thn yhn pemvai sfis Pososiova fاسw, st
thalasshs arxhwn Mivwvs ths 'Ellnikihs oudeis
Pososiova ygev allhv theou mallovn en tivh.

10 kumosthvnai men de tov taurov toytov faivn es
Peloptwvskov ev Krrths kai 'Hrakl stovn dwe
deka kaloymenon eva kai tovyn genesvai tov
athlouv) ws de es to pedion afivthe io 'Argeiov,
fevgei dia tov Korwthiou isymov, fevgei de es
yhn thn 'Attikh kai ths 'Attikh ev deymov tov
Marathowvn, kai allhvs te opsois epetuchae kai
Mivw pai'da 'Androeewn avpektvne. Mivwos de
nauviv ep 'Athnvas plevsas—ov gar epesiato
anvtois eina sfas ths 'Androeewn telwthi—is
tosoytov ekakwsov, es o sunexwthi ois parbn-
ous es Krrthn ep'ta kai pai'das isous angev tiv
leymenw Mivw taurov tov en Knwsov 'Labw-
rwthw oikhsai tov de en tov Marathwn taurov
ysteron Theotwv es tiv akropolw elasai kai
vbai leyetai tiv thew, kai to anavimae esti tov
dymo tov Marathowvn.

XXVIII. Kvlwva de ouvdev evch savipes eipsei
ef' stw xalkovn anvtheasan turavanida omwos bov-
levsanta tekmalromai de twnde evka, sti eidos

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by the river Tethris was ravaged by a bull. It would seem that in the days of old the beasts were much more formidable to men, for example the Nemean lion, the lion of Parnassus, the serpents in many parts of Greece, and the boars of Calydon, Erymanthus and Crommyon in the land of Corinth, so that it was said that some were sent up by the earth, that others were sacred to the gods, while others had been let loose to punish mankind. And so the Cretans say that this bull was sent by Poseidon to their land because, although Minos was lord of the Greek Sea, he did not worship Poseidon more than any other god. They say that this bull crossed from Crete to the Peloponnesus, and came to be one of what are called the Twelve Labours of Heracles. When he was let loose on the Argive plain he fled through the isthmus of Corinth, into the land of Attica as far as the Attic parish of Marathon, killing all he met, including Androgeos, son of Minos. Minos sailed against Athens with a fleet, not believing that the Athenians were innocent of the death of Androgeos, and sorely harassed them until it was agreed that he should take seven maidens and seven boys for the Minotaur that was said to dwell in the Labyrinth at Cnossus. But the bull at Marathon Theseus is said to have driven afterwards to the Acropolis and to have sacrificed to the goddess; the offering commemorating this deed was dedicated by the parish of Marathon.

XXVIII. Why they set up a bronze statue of Cylon, in spite of his plotting a tyranny, I cannot say for certain; but I infer that it was because he
κάλλιστος καὶ τὰ ἐς δόξαν ἐγένετο οὐκ ἄφανῆ ἀνελόμενος διαύλου νίκην Ὀλυμπικήν καὶ οἱ θυγατέρα ὑπήρξε γῆμαι Θεαγένους, ὡς Μεγάρων 2 ἐτυράννησε. χωρὶς δὲ ἡ ὁσα κατέλεξα δῦο μὲν Ἀθηναίοις εἰσὶ δεκάται πολεμήσασιν, ἀγαλμα Ἀθηνᾶς χαλκοῦ ἀπὸ Μήδων τῶν ἐς Μαραθῶνα ἀποβάντων τέχνη Φειδίου—καὶ οἱ τὴν ἐπὶ τῆς ἀσπίδος μάχην Λαπηθῶν πρὸς Κενταύρους καὶ ὁσα ἄλλα ἐστὶν ἐπειργασμένα λέγουσι τορεύσαι Μῦν, τὸ δὲ Μυτ ταῦτα τε καὶ τὰ λοιπὰ τῶν ἐργῶν Παρράσιον καταγράψαι τὸν Εύημορος ταύτης τῆς Ἀθηνᾶς ἡ τοῦ δόρατος αἰχμὴ καὶ ὁ λόφος τοῦ κράνους ἀπὸ Σοινίου προσπλέουσιν ἐστὶν ἢδη σύνοπτα — καὶ ἄρμα κεῖται χαλκοῦ ἀπὸ Βοιωτῶν δεκάτη καὶ Χαλκιδέων τῶν ἐν Εὐβοίᾳ. δῦο δὲ ἄλλα ἐστὶν ἀναθῆματα, Περικλῆς ὁ Σανθιπποῦ καὶ τῶν ἐργῶν τῶν Φειδίου θέας μάλιστα ἄξιον Ἀθηνᾶς ἀγαλμα ἀπὸ τῶν 3 ἀναθέτων καλουμένης Δημηνίας. τῇ δὲ ἀκρόπολει, πλὴν ζουν Κίμων ψικδόμησεν αὐτῆς ὁ Μιλτιάδου, περιβαλεῖν τὸ λοιπὸν λέγεται τοῦ τείχους Πελασγοὺς οἰκήσαντας ποτὲ ὑπὸ τὴν ἀκρόπολιν φασὶ γὰρ Ἀγρόλαν καὶ Τεύρβιον τοὺς οἰκοδομήσαντας εἶναι. μυθανόμενοι δὲ οὕτως ἢσαν οὐδὲν ἄλλο ἐδυνάμην μαθεῖν ἡ Σικελοῦς τὸ ἐξ ἄρχης ἄντας ἐς Ἀκαρνανίαν μετοικήσαι.

Καταβάσι δὲ οὐκ ἐς τὴν κάτω πόλιν ἄλλην ὡς ὑπὸ τὰ προσώπαλα πηγή τε ὑδατὸς ἐστὶ καὶ πλησίον Ἀπόλλωνος ἵππον ἐν σπηλαιῷ. Κρεοῦση δὲ θυγατρὶ Ἐρεχθεώς Ἀπόλλωνα ἐνταύθα συγ- γενέσθαι νομίζουσι.1 . . . ὡς πεμφθείς Φιλιππί-

1 Here there is a gap in the text.
 ATTICA, xxviii. 1–4

was very beautiful to look upon, and of no undistinguished fame, having won an Olympian victory in the double foot-race, while he had married the daughter of Theagenes, tyrant of Megara. In addition to the works I have mentioned, there are two thies dedicated by the Athenians after wars. There is first a bronze Athena, tihe from the Persians who landed at Marathon. It is the work of Pheidias, but the reliefs upon the shield, including the fight between Centaurs and Lapithae, are said to be from the chisel of Mys, for whom they say Parrhasius, the son of Evenor, designed this and the rest of his works. The point of the spear of this Athena and the crest of her helmet are visible to those sailing to Athens, as soon as Sunium is passed. Then there is a bronze chariot, tihe from the Boeotians and the Chalcidians in Euboea. There are two other offerings, a statue of Pericles, the son of Xanthippus, and the best worth seeing of the works of Pheidias, the statue of Athena called Lemnian after those who dedicated it. All the Acropolis is surrounded by a wall; a part was constructed by Cimon, son of Miltiades, but all the rest is said to have been built round it by the Pelasgians, who once lived under the Acropolis. The builders, they say, were Agrolas and Hyperbius. On inquiring who they were I could discover nothing except that they were Sicilians originally who emigrated to Acarnania.

On descending, not to the lower city, but to just beneath the Gateway, you see a fountain and near it a sanctuary of Apollo in a cave. It is here that Apollo is believed to have met Creusa, daughter of Erechtheus. . . . when the Persians had landed in
δὴς ἐς Δακεδαίμονα ἄγγελος ἀποβεβηκότων Μήδον ἐς τὴν γῆν, ἐπανήκων δὲ Δακεδαίμονιος ὑπερβαλέσθαι φαίη τὴν ἔξοδον, εἶναι γὰρ δὴ νόμον αὐτοῖς μὴ πρῶτον μαχομένους ἐξένει πρὸν ἡ πλῆρη τῶν κύκλων τῆς σελήνης γενέσθαι τὸν δὲ Πάνα ὁ Φιλιππίδης ἔλεγεν περὶ τὸ ὄρος ἐνυχύοντα οἱ τὸ Παρθένιον φάναι τε ὡς εὐνοῦσ Ἀθηναίοις εἰς καὶ ὑπὲρ Μαραθῶνα ἤξει συμμαχήσων. οὕτως μὲν οὖν ὁ θεὸς ἐπὶ ταύτη τῇ ἄγγελίᾳ τετίμηται. ἔστι δὲ Ἀρείος πάγος καλοῦμενος, ὅτι πρῶτος Ἄρης ἐνταῦθα ἐκρίθη, καὶ μοι καὶ ταύτα δεδήλωκεν ὁ λόγος ὡς Ἀλκιρρόθιον ἀνέλων καὶ ἐφ’ ὅτι κτείνειε. κριθήναι δὲ καὶ ὑστερον Ὁρέστῃ λέγοντι ἔπλε τῷ φόνῳ τῆς μνήμος καὶ βωμός ἐστιν Ἀθηνᾶς Ἀρείας, δυν ἀνέθηκεν ἀποφυγέν τὴν δίκην. τούτω δὲ ἄργους λίθους, ἐφ’ ὅν ἐστάσιν ὅσιοι δίκας ὑπέχουσι καὶ οἱ διώκοντες, τὸν μὲν Ὅβρεως τὸν δὲ Ἀναδείας αὐτῶν ὑγομάζονσιν.  
6 Πλησίον δὲ ἱερὸν θεῶν ἐστὶν ἀς καλοῦσιν Ἀθηναίοι Σεμνᾶς, Ἡσίωδος δὲ Ἔρμυς ἐν Θεογονίᾳ. πρῶτος δὲ σφισσῶν Ἀἰσχύλους δράκοντας ἐποίησεν ὁμοί ταῖς ἐν τῇ κεφαλῇ θριξὶν εἰναι. τοῖς δὲ ἀγάλμασιν οὔτε τούτοις ἐπεστὶν οὔδὲν φοβερὸν οὔτε ὅσα ἄλλα κεῖται θεῶν τῶν ὑπογαίων. κεῖται δὲ καὶ Πλούτων καὶ Ἐρμῆς καὶ Γῆς ἀγαλμα ἐνταῦθα θύουσι μὲν ὅσιοι ἐν Ἀρείῳ πάγῳ τὴν αἰτίαν ἔξεγένετο ἀπολύσασθαι, θύουσί δὲ καὶ 7 ἄλλως ξένοι τε ὁμοίως καὶ ἀστοί. ἔστι δὲ καὶ ἐντοῦ τοῦ περιβόλου μνῆμα Οἰδίποδος, πολυπραγμονῷ δὲ εὐφρισκὸν τὰ ὀστὰ ἐκ Θηβῶν κομισθέντα· τὰ γὰρ ἐς τὸν θάνατον Σοφοκλεί.
ATTICA, xxviii. 4–7

Attica Philippides was sent to carry the tidings to Lacedaemon. On his return he said that the Lacedaemonians had postponed their departure, because it was their custom not to go out to fight before the moon was full. Philippides went on to say that near Mount Parthenius he had been met by Pan, who told him that he was friendly to the Athenians and would come to Marathon to fight for them. This deity, then, has been honoured for this announcement. There is also the Hill of Ares, so named because Ares was the first to be tried here; my narrative has already told that he killed Halirrhotius, and what were his grounds for this act. Afterwards, they say, Orestes was tried for killing his mother, and there is an altar to Athena Areia (Warlike), which he dedicated on being acquitted. The unhewn stones on which stand the defendants and the prosecutors, they call the stone of Outrage and the stone of Ruthlessness.

Hard by is a sanctuary of the goddesses which the Athenians call the August, but Hesiod in the Theogony¹ calls them Erinyes (Furies). It was Aeschylus who first represented them with snakes in their hair. But on the images neither of these nor of any of the under-world deities is there anything terrible. There are images of Pluto, Hermes, and Earth, by which sacrifice those who have received an acquittal on the Hill of Ares; sacrifices are also offered on other occasions by both citizens and aliens. Within the precincts is a monument to Oedipus, whose bones, after diligent inquiry, I found were brought from Thebes. The

¹ l. 185.
πεποιημένα τὸν Οἰδίποδος ὁμηρὸς οὐκ εἶα μοι
dόξαι πιστά, δὲ ἔφη Μηκιστέα τελευτήσαντος
Οἰδίποδος ἐπιτάφιον ἐλθόντα ἐς Θήβας ἀγωνί-
σασθαι.

8 Ἔστι δὲ Ἀθηναίοις καὶ ἄλλα δικαστήρια οὐκ
ἐς τοσοῦτο δόξης ἢκοντα. τὸ μὲν οὐν καλοῦμένον
παράβυστον καὶ τρίγωνον, τὸ μὲν ἐν ἄφανεὶ τῆς
πόλεως ὅν καὶ ἐπ’ ἐλαχίστοις συνιόντων ἐς
αὐτό, τὸ δὲ ἀπὸ τοῦ σχῆματος ἔχει τὸ ὀνομα:
βατραχίου δὲ καὶ φοινικιών ἀπὸ χρωμάτων
καὶ ἐς τόδε διαμεμένηκεν ὀνομαζόμεθα. τὸ δὲ
μέγιστον καὶ ἐς τὴν πλείστην συνίασιν, ἡλιαίαν
καλοῦσιν. ὄποσα δὲ ἐπὶ τοῖς φοινίκισιν, ἐστιν
ἄλλα· καὶ ἐπὶ Παλλάδιφ καλοῦσι καὶ τοῖς ἀπο
κτείνασιν ἀκουσίως κρίσις καθέστηκε. καὶ ὅτι
μὲν Δημοφῶν πρῶτος ἐνταῦθα ὑπέσχε δίκας,
ἀμφισβητοῦσιν οὖν ἔνες· ἐφ’ ὅτι δὲ, διάφορα ἐς
9 τούτῳ εἰρηται. Διομήδην φασὶν ἀλοῦσις Ἰλιὸν
ταῖς ναυσὶν ὁπίσω κομίζεσθαι, καὶ ὡς τε νύκτα
ἐπέχειν οὐκ κατὰ Φάληρον πλέουτες γίνονται
καὶ τοὺς Ἀργείους ὡς ἐς πολεμίαν ἀποβῆναι
τὴν γῆν, ἄλλην που δόξανες ἐν τῇ νυκτὶ καὶ ὡς
τὴν Ἀττικὴν εἶναι. ἐνταῦθα Δημοφῶντα λέγο
σιν ἐκβοσθήσαντα, οὐκ ἐπιστάμενον οὐδὲ τοῦτο
τούς ἀπὸ τῶν νεῶν ὡς εἰσὶν Ἀργείοι, καὶ ἄνδρας
αὐτῶν ἀποκτείναι καὶ τὸ Παλλάδιον ἀρπάσαντα
οἶχεσθαι, Ἀθηναίοι τε ἄνδρα οὐ προϊόμενον
ὑπὸ τοῦ ὑπον τοῦ Δημοφῶντος ἀνατραπῆναι καὶ
συμπαθηθέντα ἀποθανεῖν εἶπτο τοῦτο Νημοφῶντα
ὑποσχεῖν δίκας οἱ μὲν τοῦ συμπαθηθέντος τοῖς
προσήκουσιν, οἱ δὲ Ἀργείων φασὶ τῷ κοινῷ.
10 ἐπὶ Δελφινῷ δὲ κρίσις καθέστηκεν ἐργάσασθαι

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account of the death of Oedipus in the drama of Sophocles I am prevented from believing by Homer, who says that after the death of Oedipus Mecisteus came to Thebes and took part in the funeral games.

The Athenians have other law courts as well, which are not so famous. We have the Parabystum (Thrust aside) and the Triangle; the former is in an obscure part of the city, and in it the most trivial cases are tried; the latter is named from its shape. The names of Green Court and Red Court, due to their colours, have lasted down to the present day. The largest court, to which the greatest numbers come, is called Heliaea. One of the other courts that deal with bloodshed is called "At Palladium," into which are brought cases of involuntary homicide. All are agreed that Demophon was the first to be tried there, but as to the nature of the charge accounts differ. It is reported that after the capture of Troy Diomedes was returning home with his fleet when night overtook them as in their voyage they were off Phalerum. The Argives landed, under the impression that it was hostile territory, the darkness preventing them from seeing that it was Attica. Thereupon they say that Demophon, he too being unaware of the facts and ignorant that those who had landed were Argives, attacked them and, having killed a number of them, went off with the Palladium. An Athenian, however, not seeing before him in the dark, was knocked over by the horse of Demophon, trampled upon and killed. Whereupon Demophon was brought to trial, some say by the relatives of the man who was trampled upon, others say by the Argive commonwealth. At Delphinium are tried
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φόνον σὺν τῷ δικαίῳ φαμένοις, ὅποιόν τι καὶ Θησεὺς παρεχόμενος ἀπέφυγεν, ὡτε Πάλλαντα ἐπαναστάντα καὶ τοὺς παίδας ἐκτεινε· πρῶτον δὲ πρὶν ἢ Θησεὺς ἀφείθη, καθειστήκει πᾶσι φεύγειν κτεῖναντα ἢ κατὰ ταύτα θυήσκειν μένοντα. τὸ δὲ ἐν πρωτανίφῳ καλοῦμενον, ἐνθὰ τῷ σιδῆρῳ καὶ πᾶσιν ὀμοίως τοῖς ἀντίχων δικάζοσιν, ἐπὶ τόδε ἀρξασθαὶ νομίζω. Ἀθηναίων βασιλεύοντος Ἐρεχθεώς, τότε πρῶτον βοῦν ἐκτεινεν ὁ Βουβόνος ἐπὶ τοῦ βωμοῦ τοῦ Πολιέως Δίως καὶ οὐ μὲν ἀπολιπὼν ταύτῃ τῶν πέλεκυν ἀπῆλθεν ἐκ τῆς χώρας φεύγων, ὃ δὲ πέλεκυς παραυτίκα ἀφείθη κρίθεις καὶ ἐς τόδε ἀπὸ πάν ἔτος κρίνεται. λέγεται μὲν δὴ καὶ ἄλλα τῶν ἀντίχων αὐτῶν μετέπειται σὺν τῷ δικαίῳ τιμωρίαν ἀνθρώπων ἔργον δὲ κάλλιστον καὶ δόξη φανερῶτατον ὁ Καμβύσου παρέσχετο ἀκινάκης. ἐστὶ δὲ τοῦ Πειραιῶς πρὸς θαλάσσης Φρεαττός ἐνταῦθα οἱ πεφυγότες, ἢν ἀπελθόντας ἔτερον ἐπιλάβη σφᾶς ἑγκλήμα, πρὸς ἀκρωμένους ἐκ τῆς γῆς ἀπὸ νεὼς ἀπολογοῦνται. Τεύκρον πρῶτον λόγος ἔχει Τελαμώνιον οὐτως ἀπολογήσασθαι μηδὲν ἐς ὁν Αιαντος θάνατον εἰργάσθαι. τάδε μὲν οὖν εἰρήσθω μοι τῶν ἐνεκα, ὅποιοις μέτεστι σπουδῆς γνῶναι τὰ ἐς τὰ δικαστήρια: ΧΧΙΧ. τοῦ δὲ Ἀρείου πάγου πλησίον δεικνυται ναῦς ποιήθεια ἐς τὴν τῶν Παναθηναίων πομπῆν. καὶ ταύτην μὲν ἦδη ποὺ τῷ υπερβάλετο· τὸ δὲ ἐν Δήλῳ πλοίον οὐδένα πη νικήσαντα οἶδα, καθήκον ἐς ἐννέα ἔρετας ἀπὸ τῶν καταστρωμάτων.

1 ἀφείθη ἐς θάλασσαν Hitzig.

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those who claim that they have committed justifiable homicide, the plea put forward by Theseus when he was acquitted, after having killed Pallas, who had risen in revolt against him, and his sons. Before Theseus was acquitted it was the established custom among all men for the shedder of blood to go into exile, or, if he remained, to be put to a similar death. The Court in the Prytaneum, as it is called, where they try iron and all similar inanimate things, had its origin, I believe, in the following incident. It was when Erechtheus was king of Athens that the ox-slayer first killed an ox at the altar of Zeus Polieus. Leaving the axe where it lay he went out of the land into exile, and the axe was forthwith tried and acquitted, and the trial has been repeated year by year down to the present. Furthermore, it is also said that inanimate objects have on occasion of their own accord inflicted righteous retribution upon men, of this the scimitar of Cambyses affords the best and most famous instance.¹ Near the sea at the Peiraeus is Phreattys. Here it is that men in exile, when a further charge has been brought against them in their absence, make their defence on a ship while the judges listen on land. The legend is that Teucer first defended himself in this way before Telamon, urging that he was guiltless in the matter of the death of Ajax. Let this account suffice for those who are interested to learn about the law courts. XXIX. Near the Hill of Ares is shown a ship built for the procession of the Panathenaeae. This ship, I suppose, has been surpassed in size by others, but I know of no builder who has beaten the vessel at Delos, with its nine banks of oars below the deck.

¹ See Herodotus iii. 64.
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2 Ἅθηναιοι δὲ καὶ ἔξω πόλεως ἐν τοῖς δήμοις καὶ κατὰ τὰς ὁδοὺς θεῶν ἔστιν ἱερὰ καὶ ἱρών καὶ ἀνδρῶν τάφοι. ἐγγυτάτω δὲ Ἀκαδημίᾳ, χωρίων ποτὲ ἀνδρός ἱδιώτου, γυμνάσιον δὲ ἐπὶ ἐμοῦ, κατιούσι δὲ ἐστὶν περίβολος ἐστὶν Ἀρτέμιδος καὶ ξόανα Ἀρίστης καὶ Καλλάστης. ὡς μὲν ἔγο δοκῶ καὶ ὁμολογεῖ τὰ ἔπη τὰ Πάμφω, τῆς Ἀρτέμιδος εἰς ἑπικλήσεις αὐταῖ, λαγόμενον δὲ καὶ ἄλλου εἰς αὐτᾶς λόγον εἴδως ὑπερβήσομαι. καὶ ναὸς οὗ μέγας ἔστιν, ἐς ὅπι τοῦ Διονύσου τοῦ Ἐλευθερέως τὸ ἀγαλμα ἀνὰ πᾶν ἔτος κομίζουσιν.

3 ἐν τεταγμέναις ἡμέραις. ἱερὰ μὲν σφιζε ταύτῃ τοσαύτῃ ἔστιν, τάφοι δὲ Θρασυβοῦλοι μὲν πρῶτοι τοῦ Δύκου, ἀνδρῶν τῶν τε ὕστερον καὶ ὁσοὶ πρὸ αὐτοῦ γεγόνασιν Ἅθηναιοι λόγιμοι τὰ πάντα ἀριστοῦ—παρέντε δὲ μοι τὰ πλεῖο τοσάδε ἐς πίστιν ἄρκεσι τοῦ λόγου. τυραννίδα γὰρ ἐπαυσε τῶν τριάκοντα καλουμένων σὺν ἀνδράσιν ἔζηκοντα τὸ κατ’ ἀρχὰς ὄρμηθε εἰκ Θηβών, καὶ Ἅθηναῖοι στασιάζοντας διαλλαγήναι καὶ συνθεμένους ἐπεισε μεν—, πρῶτος μὲν ἔστιν οὕτως τάφος, ἐπὶ δὲ αὐτῷ Περικλέους τε καὶ Χαβρίου

4 καὶ Φομίωνος. ἔστι δὲ καὶ πάσι μνήμα Ἅθηναίοις ὤπόσοις ἀποθανείν συνέπεσεν ἐν τε ναυμαχίαις καὶ ἐν μάχαις πεζαῖς πλῆθος ὁσοὶ Μαραθῶι αὐτῶν ἡγουόμενοι τούτως γὰρ κατὰ χώραν εἰς ὅν οἱ τάφοι δὲ ἀνδραγαθίαν, οἱ δὲ ἄλλοι κατὰ τὴν ὄδον κεῖναι τὴν ἐς Ἀκαδημίαν, καὶ σφῶν ἐστάσιν ἐπὶ τοῖς τάφοις στήλαι τὰ ὀνόματα καὶ τὸν δῆμον

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Outside the city, too, in the parishes and on the roads, the Athenians have sanctuaries of the gods, and graves of heroes and of men. The nearest is the Academy, once the property of a private individual, but in my time a gymnasium. As you go down to it you come to a precinct of Artemis, and wooden images of Ariste (Best) and Calliste (Fairest). In my opinion, which is supported by the poems of Pamphos, these are surnames of Artemis. There is another account of them, which I know but shall omit. Then there is a small temple, into which every year on fixed days they carry the image of Dionysus Eleuthereus. Such are their sanctuaries here, and of the graves the first is that of Thrasybulus son of Lycus, in all respects the greatest of all famous Athenians, whether they lived before him or after him. The greater number of his achievements I shall pass by, but the following facts will suffice to bear out my assertion. He put down what is known as the tyranny of the Thirty, setting out from Thebes with a force amounting at first to sixty men; he also persuaded the Athenians, who were torn by factions, to be reconciled, and to abide by their compact. His is the first grave, and after it come those of Pericles, Chabrias and Phormio. There is also a monument for all the Athenians whose fate it has been to fall in battle, whether at sea or on land, except such of them as fought at Marathon. These, for their valour, have their graves on the field of battle, but the others lie along the road to the Academy, and on their graves stand slabs bearing

1 Died 357 B.C.
2 A famous Athenian admiral who fought well in the early part of the Peloponnesian War.
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ἐκάστου λέγουσαι. πρώτοι δὲ ἐτάφησαν σὺς ἐν Θράκη ποτὲ ἐπικρατοῦντας μέχρι Δραβησκοῦ τῆς χώρας Ἡδωνοὶ φονεύοντοι ἀνέλπιστοι ἐπι-
θέμενοι· λέγεται δὲ καὶ ὃς κεραυνοὶ πέσοιεν ἐς 5 αὐτοὺς. στρατηγοὶ δὲ ἄλλοι τε ἦσαν καὶ Δέα-
γρος, ὁ μάλιστα ἐπετέτραπτο ή δύναμις, καὶ Δεκελεὺς Σωφάνης, ὃς τὸν Ἁργείων ποτὲ πέντε-
αθλοῦν Νεμεῖον ἀνηρμένου νίκην ἀπέκτεινεν Εὐ-
ρυβάτην βοηθοῦντα Αἰγινήταις. στρατὸν δὲ ἐξο
τῆς Ἑλλάδος Ἀθηναίοι τρίτον τούτον ἔστειλαν· Πριάμῳ μὲν γὰρ καὶ Τρωσὶ πάντες Ἑλληνες ἀπὸ
κοινοῦ λόγου κατέστησαν ἐς πόλεμον, Ἀθηναίοι δὲ ἴδια μετ’ Ἰολάου τε ἐς Σαρδῶ καὶ δευτέραν ἐς
τὴν νῦν Ἰωνίαν ἐστράτευσαν καὶ τρίτον δὴ τότε
6 ἐς τὴν Θράκην. ἔστι δὲ ἔμπροσθεν τοῦ μνήματος
στήλη μαχομένους ἔχουσα ἰππεῖς· Μελάνωτος
σφιών ἐστὶ καὶ Μακάρτατος ὅνόματα, οὕς κατέ-
λαβεν ἀποθανεῖν ἐναντία Λακεδαιμονίων καὶ
Βουωτῶν τεταγμένους, ἐνθα τῆς Ἑλεωνίας εἰς
χώρας πρὸς Ταναγραίους ὅροι, καὶ Θεσσαλῶν
tάφος ἐστὶν ἱππέων κατὰ πάλαιν φιλιὰν ἔλθω-
των, ὅτε σὺν Ἀρχιδάμῳ Πελοποννήσιοι πρῶτον
ἐσέβαλον ἐς τὴν Ἀττικῆν στρατιά, καὶ πλησίον
tοξόταις Κρησίν· αὕτις δὲ ἐστὶν Ἀθηναίων μνή-
ματα Κλεισθένους, ὃ τὰ ἐς τὰς φυλὰς αἱ νῦν
καθεστάσιν εὑρέθη, καὶ ἱππεύσιν ἀποθανοῦσιν
ἡγίκα συνεπελάβοντο οἱ Θεσσαλοὶ τοῦ κυνήγουν.
7 ἐνταῦθα καὶ Κλεωναίοι κεῖται, μετὰ Ἀργείων ἐς
tὴν Ἀττικὴν ἠλθόντες· ἐφ’ ὅτῳ δὲ, γράψω τοῦ
λόγου μοι κατελθόντος ἐς τοὺς Ἀργείους. καὶ
the name and parish of each. First were buried those who in Thrace, after a victorious advance as far as Drabescus, were unexpectedly attacked by the Edonians and slaughtered. There is also a legend that they were struck by lightning. Among the generals were Leagrus, to whom was entrusted chief command of the army, and Sophanes of Decelea, who killed when he came to the help of the Aeginetans Eurybates the Argive, who won the prize in the pentathlon¹ at the Nemean games. This was the third expedition which the Athenians dispatched out of Greece. For against Priam and the Trojans war was made with one accord by all the Greeks; but by themselves the Athenians sent armies, first with Iolaus to Sardinia, secondly to what is now Ionia, and thirdly on the present occasion to Thrace. Before the monument is a slab on which are horsemen fighting. Their names are Melanopus and Macartatus, who met their death fighting against the Lacedaemonians and Boeotians on the borders of Eleon and Tanagra. There is also a grave of Thessalian horsemen who, by reason of an old alliance, came when the Peloponnesians with Archidamus invaded Attica with an army for the first time, and hard by that of Cretan bowmen. Again there are monuments to Athenians: to Cleisthenes, who invented the system of the tribes at present existing, and to horsemen who died when the Thessalians shared the fortune of war with the Athenians. Here too lie the men of Cleone, who came with the Argives into Attica; the occasion whereof I shall set forth when in the course of my narrative I come to the Argives. There is also the

¹ A group of five contests: leaping, foot-racing, throwing the quoit, throwing the spear, wrestling.
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'Αθηναίων δ' ἐστι τάφος, οἳ πρὶν ἣ στρατεύσαν τὸν Μῆδον ἐπολέμησαν πρὸς Αἰγινήτας. ὅπερ δὲ ἄρα καὶ δήμου δίκαιον βούλευμα, εἰ δὴ καὶ 'Αθηναίοι μετέδοσαν δούλους δημοσία ταφῆναι καὶ τὰ ὀνόματα ἐγγραφῆναι στήλη, δηλοῖ δὲ ἄγαθοὺς σφάζῃν ἐν τῷ πολέμῳ γενέσθαι περὶ τῶν δεσπότας, ἐστὶ δὲ καὶ ἀνδρῶν μνήματα ἄλλων, διάφορα δὲ σφίσε τὰ χωρία τῶν ἁγώνων καὶ γὰρ τῶν ἐπὶ Ὀλυμποῦ ἐλθόντων οἱ δοκιμώτατοι καὶ Μελήσανδρος ἐς τὴν ἄνω Καρίαν ναυσίν ἀνα-πλεύσας διὰ τοῦ Μαιάνδρου, ἐτάφησαν δὲ καὶ οἱ τελευτήσαντες πολέμοιτος Κασσάνδρον καὶ οἱ συμμαχήσαντές ποτε Ἀργείων. πραξθήκην δὲ οὕτω σφίσε τὴν πρὸς Ἀργείους λέγουσι συμ-μαχίαν. Δακεδαιμονίων τὴν πόλιν τοῦ θεοῦ σείσαντο οἱ εἴλωτες ἐσ Ἰδώμην ἀπέστησαν, ἀφεστηκότων δὲ οἱ Δακεδαιμόνιοι βοηθοῦσι καὶ ἄλλους καὶ παρὰ 'Αθηναίων μετεπέμπουντο. οἱ δὲ σφίσε εἰπελέκτους ἀνδρᾶς ἀποστελλοῦσι καὶ στρατηγὸν Κίμωνα τῶν Μελιτάδου. τούτως ἀποπέμπουσιν οἱ Δακεδαιμόνιοι πρὸς ὑποψίαν

'Αθηναίοις δὲ οὐκ ἄνεκτα ἐφαίνετο περιβρίσσει, καὶ ὡς ἐκομίζοντο ὑπὸ συμμαχίαν ἐποιήσαντο 'Αργείους Δακεδαιμονίων ἐχθροὺς τὸν ἀπαντὰ οὕτι χρόνον. ὕστερον δὲ μελλούσης 'Αθηναίων ἐν Τανάγρᾳ γίνεσθαι πρὸς Βουωτοῦς καὶ Δακε- δαιμονίους μάχης, ἄφικοντο 'Αθηναίοις 'Αργείοι βοηθοῦντες καὶ παρατική μὲν ἔχονται πλέον τοὺς 'Αργείους νῦς ἐπελθοῦσα ἀφείλετο τὸ σαφῆς τῆς νίκης, ἐς δὲ τὴν υστεριάν ὑπήρξε κρατήσας Δακεδαιμονίων Θεσσαλῶν προδότουν 'Αθηναίους. καταλέξαι δὲ μοι καὶ τούσδε ἐπῆλθεν, Ἀπολ-
grave of the Athenians who fought against the Aeginetans before the Persian invasion. It was surely a just decree even for a democracy when the Athenians actually allowed slaves a public funeral, and to have their names inscribed on a slab, which declares that in the war they proved good men and true to their masters. There are also monuments of other men, their fields of battle lying in various regions. Here lie the most renowned of those who went against Olynthus, and Melesander who sailed with a fleet along the Maeander into upper Caria; also those who died in the war with Cassander, and the Argives who once fought as the allies of Athens. It is said that the alliance between the two peoples was brought about thus. Sparta was once shaken by an earthquake, and the Helots seceded to Ithome. After the secession the Lacedaemonians sent for help to various places, including Athens, which dispatched picked troops under the command of Cimon, the son of Miltiades. These the Lacedaemonians dismissed, because they suspected them. The Athenians regarded the insult as intolerable, and on their way back made an alliance with the Argives, the immemorial enemies of the Lacedaemonians. Afterwards, when a battle was imminent at Tanagra, the Athenians opposing the Boeotians and Lacedaemonians, the Argives reinforced the Athenians. For a time the Argives had the better, but night came on and took from them the assurance of their victory, and on the next day the Lacedaemonians had the better, as the Thessalians betrayed the Athenians. It occurred to me to tell of the following men also, firstly Apollo-
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λόδωρον ξένων ἱγμόνα, δις Ὄθναιος μὲν ἦν,
ἐκπεμφθεὶς δὲ ὑπὸ Ἀρσιτοῦ σατράπου τῆς ἐφ' Ἐλλησπόντῳ Ἄργυσας διεφύλαξε Περινθίους τὴν
πόλιν ἐσβεβηκότος ἐς τὴν Περινθίαν Φιλίππου
στρατῷ· οὔτος τε οὖν ἑνταῦθα τέθαται καὶ
Εὐβούλος ὁ Σπινθάρων καὶ ἄνδρες οἱς ἀγαθοῖς
οὕσιν οὐκ ἐπηκολούθησε τύχῃ χρηστῇ, τοῖς μὲν
ἐπιθεμένοις τυραννοῦντι Δαχάρει, οἱ δὲ τοῦ Πει-
ραιῶς κατάληψιν ἐβούλευσαν Μακεδόνων φρο-
ρούντων, πρὶν δὲ εἰργάσθαι τὸ ἔργον ὑπὸ τῶν
συνεδρότων μηνυθέντες ἀπόλοντο. κεῖται δὲ καὶ
οἱ περὶ Κόρινθον πεσόντες· ἐδήλωσε δὲ οὖχ
ἡκιστα ὁ θεὸς ἑνταῦθα καὶ αὖθις ἐν Λεύκτροις
τοὺς ὑπὸ Ἐλλήνων καλουμένους ἀνδρείους τὸ
μηδὲν ἄνευ Τύχης εἰναι, εἰ δὴ Δακεδαῖμονοι,
Κόρινθίων τότε καὶ Ὄθναιοι, ἔτι δὲ καὶ Ἀρ-
γείων καὶ Βοιωτῶν κρατῆσαντες, ὕστερον ὑπὸ
Βοιωτῶν μόνων ἐν Λεύκτροις ἐς τοσοῦτον ἐκακῶ-
θησαν. μετα δὲ τοὺς ἀποθανόντας ἐν Κορίνθῳ
στήλην ἐπὶ τούτῳ ἑστάναι τὴν αὐτὴν σημαίνει
tὰ ἐλεγεῖα, τοῖς μὲν ἐν Εὐβοίᾳ καὶ Χίῳ τελευ-
τήσαντες, τοὺς δὲ ἐπὶ τοὺς ἐσχάτους τῆς Ἀσιανῆς
ἡπείρου διαφθαρῆται δηλοῖ, τοὺς δὲ ἐν Σικελίᾳ.

γεγραμμένοι δὲ εἰσὶν οἱ τε στρατηγοὶ πλὴν
Νικίου, καὶ τῶν στρατιωτῶν ὁμοῖ τοῖς ἀστοῖς
Πλαταίειςς. Νικίας δὲ ἐπὶ τὸν Παρέλθη, γράφω
δὲ οὐδὲν διάφορα ἡ Φιλιστος, δὲ ἐφ' ἐνθοσθένη
μὲν σπουδᾶς ποιήσασθαι τοῖς ἄλλοις πλὴν αὐτοῦ
καὶ ὡς ἡλίσκετο αὐτὸν ἐπίχειρεῖν ἀποκτεῖναι,
dorus, commander of the mercenaries, who was an Athenian dispatched by Arsites, satrap of Phrygia by the Hellespont, and saved their city for the Perinthians when Philip had invaded their territory with an army. He, then, is buried here, and also Eubulus the son of Spintharus, along with men who though brave were not attended by good fortune; some attacked Lachares when he was tyrant, others planned the capture of the Peiraeus when in the hands of a Macedonian garrison, but before the deed could be accomplished were betrayed by their accomplices and put to death. Here also lie those who fell near Corinth. Heaven showed most distinctly here and again at Leuctra that those whom the Greeks call brave are as nothing if Good Fortune be not with them, seeing that the Lacedaemonians, who had on this occasion overcome Corinthians and Athenians, and furthermore Argives and Boeotians, were afterwards at Leuctra so utterly overthrown by the Boeotians alone. After those who were killed at Corinth, we come across elegiac verses declaring that one and the same slab has been erected to those who died in Euboea and Chios, and to those who perished in the remote parts of the continent of Asia, or in Sicily. The names of the generals are inscribed with the exception of Nicias, and among the private soldiers are included the Plataeans along with the Athenians. This is the reason why Nicias was passed over, and my account is identical with that of Philistus, who says that while Demosthenes made a truce for the others and excluded himself, attempting to commit suicide when

1 A contemporary of Demosthenes.
ΠΑΥΣΑΝΙΑΣ: DESCRIPTION OF GREECE

Νικία δὲ τὴν παράδοσιν ἐθελοντῇ γενέσθαι· τούτων ἕνεκα οὐκ ἐνεγράφη Νικίας τῇ στήλῃ, καταγωγοῖς αἰχμάλωτος ἐθελοντῆς εἶναι καὶ οὐκ ἀνήρ πολέμων πρέπον. εἰσὶ δὲ ἐπὶ ἄλλη στήλῃ καὶ οἱ μαχεσάμενοι περὶ Ὄρακς καὶ ἐν Μεγάροις καὶ ἡνίκα Ἀρκάδας τοὺς ἐν Μαντινείᾳ καὶ Ἡλείους ἐπείσεν Ἀλκεβιάδης Ακαδαιμίων ἀποστήναι καὶ οἱ πρὶν ἐς Σικελίαν ἀφικέσθαι Δημοσθένην Συρακοσίων κρατήσαντες. ἐτάφησαν δὲ καὶ οἱ περὶ τὸν Ἑλλησπόντου ναυμαχίας καὶ ὁ σοὶ Μακεδόνων ἑναντία ἡγούμενος ἐν Χαίρωνείᾳ καὶ οἱ μετὰ Κλέωνος ἐς Ἀμφίπολιν στρατεύσαντες, οἳ τὸν Ἡλίῳ τῷ Ταυραγραῖον τελευτήσαντες καὶ ὅσοι ἐς Θησσαλίαν Ἀχαιας ἡγαγε καὶ οἱ πλευσάντες ἐς Κύπρον ὅμων Κίμων, τῶν τε σὺν Ὀλυμπιοδότῳ τὴν φρουρὰν ἐκβαλόντων τριῶν καὶ δέκα ἄνδρες οὐ πλεύσαντι.

14 φασὶ δὲ Ἀθηναίοι καὶ Ῥωμαίοις ὁμορόν τινα πολεμοῦσι πόλεμον στρατιὰν οὐ πολλὴν πέμψαι, καὶ ὡστερον ναυμαχίας Ῥωμαίων πρὸς Καρχηδονίους γινομένης τριήρεις πέντε Ἀττικαί παρεγένοντο· ἐστίν οὖν καὶ τούτους ἑνταῦθα τοῖς ἀνδράσιν ὁ τάφος. Τολμίδον δὲ καὶ τῶν σὺν αὐτῷ δεδήλωται μὲν ἢ ἢ μοι τὰ ἔργα καὶ δὲ τρόπον ἐτελεύτησαν· ἵστω δὲ ὅτι φίλον κειμένους σφάς κατὰ τὴν ὁδὸν ταύτην. κεῖται δὲ καὶ οἱ σὺν Κίμων τῷ μέγα ἔργον πεζῷ καὶ

15 ναυσίν αὐθημερῶν κρατήσαντες· τέθαπται δὲ καὶ Κόνων καὶ Τιμόθεος, δεύτεροι μετὰ Μιλτιάδην καὶ Κίμων τοῦτο πατήρ καὶ παῖς ἔργα ἀποδειξάμενοι λαμπρά. κεῖται δὲ καὶ Ζήνων ἑνταῦθα ὁ Μνασέων καὶ Χρύσιππος ὁ Σολεύς, Νικίας τε ὁ
taken prisoner, Nicias voluntarily submitted to the surrender. For this reason Nicias had not his name inscribed on the slab, being condemned as a voluntary prisoner and an unworthy soldier. On another slab are the names of those who fought in the region of Thrace and at Megara, and when Alcibiades persuaded the Arcadians in Mantinea and the Eleans to revolt from the Lacedaemonians, and of those who were victorious over the Syracusans before Demosthenes arrived in Sicily. Here were buried also those who fought in the sea-fights near the Hellespont, those who opposed the Macedonians at Chaeronea, those who marched with Cleon to Amphipolis, those who were killed at Delium in the territory of Tanagra, the men Leosthenes led into Thessaly, those who sailed with Cimon to Cyprus, and of those who with Olympiodorus\(^1\) expelled the garrison not more than thirteen men. The Athenians declare that when the Romans were waging a border war they sent a small force to help them, and later on five Attic warships assisted the Romans in a naval action against the Carthaginians. Accordingly these men also have their grave here. The achievements of Tolmides and his men, and the manner of their death, I have already set forth, and any who are interested may take note that they are buried along this road. Here lie too those who with Cimon achieved the great feat of winning a land and naval victory on one and the same day. Here also are buried Conon and Timotheus, father and son, the second pair thus related to accomplish illustrious deeds, Miltiades and Cimon being the first; Zeno\(^2\) too, the son of Mnaseas and Chrysippus\(^2\) of Soli, Nicias the son of Nicomedes,

\(^1\) See p. 133. \(^2\) Stoic philosophers.
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Νικομήδους ζύμα ἄριστος γράψαι τῶν ἐφ’ αὐτοῦ, καὶ Ἀρμόδιος καὶ Ἀριστογείτων οἱ τὸν Πεισιστράτου παῖδα Ἰππαρχοῦ ἀποκτείναντες, ἤτορές τε Ἐφιάλτης, δὺς τὰ νόμμα τὰ ἐν Ἀρείῳ πάγῳ μάλιστα ἐλυμῆνατο, καὶ Δυκοῦργος ὁ Δυκόφρους. Δυκοῦργῷ δὲ ἔπορίσθη μὲν τάλαντα ἐς τὸ δημόσιον πεντακοσίοις πλείονα καὶ εξαικισχίλιοι ἢ ὅσα Πειρικλῆς ὁ Ξανθίππου συνήγαγε, κατεσκεύασε δὲ πομπεία τῇ θεῷ καὶ Νῖκας χρυσάς καὶ παρθένους κόσμον ἐκατόν, ἐς δὲ πόλεμον ὅπλα καὶ βέλη καὶ τετρακοσίας ναυμαχοῦσιν εἶναι τριήρεις ὀἰκοδομήματα δὲ ἐπετέλεσε μὲν τὸ θέατρον ἑτέρων ὑπαρξαμένων, τὰ δὲ ἐπὶ τῆς αὐτοῦ πολιτείας ἄ φιλοδομησέν ἐν Πειραιᾷ νεώς εἰσιν οἶκοι καὶ τὸ πρὸς τῷ Δυκείῳ καλομένῳ γυμνασίου. ὅσα μὲν οὖν ἀργύρου πεποιημένα ἦν καὶ χρυσοῦ, Δαχάρης καὶ ταῦτα ἐσύλησε τυραννήσας τὰ δὲ ὀἰκοδομήματα καὶ ἐς ἡμᾶς ἐτὶ ἦν.

XXX. Πρὸ δὲ τῆς ἐσόδου τῆς ἐς Ἀκαδημίαν ἐστὶ βωμὸς Ἐρωτος ἐχὼν ἐπὶγραμμα ὡς Χάρμος Ἀθηναίων πρῶτος Ἐρωτὶ ἀναθείη. τὸν δὲ ἐν πόλει βωμὸν καλοῦμενον Ἀντέρωτος ἀνάθημα εἶναι λέγουσι μετοίκων, ὅτι Μέλης Ἀθηναῖος μέτοικον ἄνδρα Τιμαγόραν ἑρασθέντα ἄτιμάξων ἀφεῖναι κατὰ τῆς πέτρας αὐτῶν ἐκέλευσεν ἐς τὸ ὑψηλότατον αὐτῆς ἀναλθόντα. Τιμαγόρας δὲ ἄρα καὶ ψυχῆς εἰχὲν ἀφεῖδος καὶ πάντα ὁμοίως κελεύοντι ἢθελε χαρίζεσθαι τῷ μειράκιῳ καὶ δὴ καὶ φέρουν ἑαυτὸν ἀφῆκε. Μέλητα δέ, ὡς ἀποθανόντα εἰδε Τιμαγόραν, ἐς τοσοῦτο μετανοιας ἔλθειν ὡς πεσεῖν τε ἀπὸ τῆς πέτρας τῆς αὐτῆς καὶ οὐτώς ἀφεῖς αὐτῶν ἐτελεύτησε. καὶ τὸ
ATTICA, xxix. 15–xxx. 1

the best painter from life of all his contemporaries, Harmodius and Aristogeiton, who killed Hipparchus, the son of Peisistratus; there are also two orators, Ephialtes, who was chiefly responsible for the abolition of the privileges of the Areopagus, and Lycurgus,¹ the son of Lycophron; Lycurgus provided for the state-treasury six thousand five hundred talents more than Pericles, the son of Xanthippus, collected, and furnished for the procession of the Goddess golden figures of Victory and ornaments for a hundred maidens; for war he provided arms and missiles, besides increasing the fleet to four hundred warships. As for buildings, he completed the theatre that others had begun, while during his political life he built dockyards in the Peiraeus and the gymnasium near what is called the Lyceum. Everything made of silver or gold became part of the plunder Lachares made away with when he became tyrant, but the buildings remained to my time.

XXX. Before the entrance to the Academy is an altar to Love, with an inscription that Charmus was the first Athenian to dedicate an altar to that god. The altar within the city called the altar of Anteros (Love Avenged) they say was dedicated by resident aliens, because the Athenian Meles, spurning the love of Timagoras, a resident alien, bade him ascend to the highest point of the rock and cast himself down. Now Timagoras took no account of his life, and was ready to gratify the youth in any of his requests, so he went and cast himself down. When Meles saw that Timagoras was dead, he suffered such pangs of remorse that he threw himself from the same rock and so died. From this time the resident

¹ A contemporary of Demosthenes.
2 Τιμαγόρου κατέστη τοῖς μετοίκωις νομίζειν. ἐν Ἠ'Ακαδημίᾳ δὲ ἔστι Προμηθέως βωμός, καὶ θέουσιν ἀπ’ αὐτοῦ πρὸς τὴν πόλιν ἔχοντες καιομένας λαμπάδας· τὸ δὲ ἀγώνισμα ὄμοι τῷ δρόμῳ φυλάξαι τὴν δῆδα ἐτὶ καιομένην ἐστὶν, ἀποσβεσθείσης δὲ οὐδὲν ἐτὶ τῆς νίκης τῷ πρώτῳ, δευτέρῳ δὲ ἀντὶ αὐτοῦ μέτεστιν· εἰ δὲ μηδέ τούτῳ καίοντο, ὁ τρίτος ἔστιν ὁ κρατῶν· εἰ δὲ καὶ πᾶσιν ἀποσβεσθείσης, οὐδεὶς ἔστιν ὃς καταλείπεται ἡ νίκη· ἔστι δὲ Μουσῶν τε βωμὸς καὶ έτερος Ἐρμοῦ καὶ ἐνδο Αθηνᾶς, τὸν δὲ Ἡρακλέους ἐποίησαν καὶ φυτῶν ἐστὶν ἑλαίας, δεύτερου τούτῳ λεγόμενον φανήρα.

3 Ἠ'Ακαδημίαι δὲ οὐ πόρρω Πλάτωνος μνήμα ἐστὶν, ὃ προεσήμαινεν ὁ θεὸς ἀριστον τὰ ἐς φιλοσοφίαν ἔσεσθαι· προεσήμαινε δὲ οὕτω. Σωκράτης τῇ προτέρᾳ νυκτὶ ἦ Πλάτων ἐμελλεν ἔσεσθαι οἱ μαθητής ἐσπερῆναι οἱ κύκνοι ἐς τὸν κόλπον εἴδεν ὄνειρον· ἔστι δὲ κύκνῳ τῷ ὄρνθι μουσικής δόξα, ὅτι Δινύων τῶν Ἡραδάνοι πέραν ὑπὲρ γῆς τῆς Κελτικῆς Κύκνων ἀνδρα μουσικῶν γενέσθαι βασιλέα φασί, τελευτήσαντα δὲ Ἀπόλλωνος γνώμη μεταβάλειν λέγουσιν αὐτὸν ἐς τὸν ὄρνθα. ἐγὼ δὲ βασιλεύσαι μὲν πείθομαι Δίνυων ἀνδρὰ μουσικῶν, γενέσθαι δὲ μοι ἀπιστον ὄρνθα ἂπ’ ἀνδρός. κατὰ τοῦτο τῆς χώρας φαίνεται πῦργος Τίμωνος, ὃς μόνος εἰδε μηδένα τρόπον εὐδαίμονα εἶναι γενέσθαι πλὴν τοὺς ἄλλους φεύγοντα ἀνθρώπους. δείκνυται δὲ καὶ χῶρος καλούμενος κολωνὸς ἐπιπλος, ἐνθα τῆς
ATTICA, xxx. 1-4

aliens worshipped as Anteros the avenging spirit of Timagoras. In the Academy is an altar to Prometheus, and from it they run to the city carrying burning torches. The contest is while running to keep the torch still alight; if the torch of the first runner goes out, he has no longer any claim to victory, but the second runner has. If his torch also goes out, then the third man is the victor. If all the torches go out, no one is left to be winner. There is an altar to the Muses, and another to Hermes, and one within to Athena, and they have built one to Heracles. There is also an olive tree, accounted to be the second that appeared.

Not far from the Academy is the monument of Plato, to whom heaven foretold that he would be the prince of philosophers. The manner of the foretelling was this. On the night before Plato was to become his pupil Socrates in a dream saw a swan fly into his bosom. Now the swan is a bird with a reputation for music, because, they say, a musician of the name of Swan became king of the Ligyes on the other side of the Eridanus beyond the Celtic territory, and after his death by the will of Apollo he was changed into the bird. I am ready to believe that a musician became king of the Ligyes, but I cannot believe that a bird grew out of a man. In this part of the country is seen the tower of Timon, the only man to see that there is no way to be happy except to shun other men. There is also pointed out a place called the Hill of Horses, the first point in Attica, they say, that

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'Αττικῆς πρῶτον ἐλθεῖν λέγουσιν Οἰδίποδα—
diάφορα μὲν καὶ ταύτα τῇ Ὀμήρου ποιήσει,
λέγουσι δ' οὖν—, καὶ βωμὸς Ποσειδώνος Ἰππίου
καὶ 'Αθηνᾶς Ἰππίας, ἦρθον δὲ Πειρίδου καὶ
Θησέως Οἰδίποδος τε καὶ Ἀδράστου. τὸ δὲ
ἀλσος τοῦ Ποσειδώνος καὶ τὸν ναὸν ἐνέτρησεν
'Αντίγονος ἐσβαλών, καὶ ἀλλοτρες στρατιά κακώ-
σας 'Αθηναίους τὴν γῆν.

XXXI. Δῆμοι δὲ οἱ μικροὶ τῆς 'Αττικῆς, ὡς
ἐτυχεν ἐκαστος οἰκισθεὶς, τάδε ἐς μνήμην πα-
ρείχοντο: Ἀλιμουσίως μὲν Θεσσαλὸν Δήμη-
tρος καὶ Κόρης ἐστίν ἱερόν, ἐν Ζωστῆρι δὲ ἔπι
θαλάσσης καὶ βωμὸς 'Αθηνᾶς καὶ 'Απόλλωνος
καὶ Ἀρτέμιδος καὶ Δητοῦς. τεκεῖν μὲν οὖν Δητῷ
τοὺς παῖδας ἐνταύθα οὐ φασὶ, λύσασθαι δὲ τὸν
ζωστῆρα ὡς ἐξεμόθην, καὶ τῷ χωρίῳ διὰ τοῦτο
γενέσθαι τὸ ὀνόμα. Προσπαλτίοις δὲ ἐστὶ καὶ
τούτων Κόρης καὶ Δήμητρος ἱερόν, Ἀναγεμναῖος
dὲ Μητρῶς θεῶν ἱερόν. Κεφαλής δὲ οἱ Δίωσ-
κουροι νομίζονται μάλιστα, Μεγάλους γὰρ σφαῖς
2 οἱ ταύτῃ θεοὺς ὀνομάζουσιν. ἐν δὲ Πρασιείων
'Απόλλωνός ἔστι ναός· ἐνταύθα τὰς 'Τπερθορέω
ἀπαρχὰς ἰέναι λέγεται, παραδίδοναι δὲ αὐτὰς
'Tπερθορέους μὲν 'Αρμασσινος, 'Αρμασσινοὺς δὲ
Ἰσσηδόσι, παρὰ δὲ τούτων Σκύθας ἐς Σιμώτην
κομίζειν, ἐντεύθεν δὲ 'Πρασιέως ἐς 'Ερυσίχθουν
τὰς δὲ ἀπαρχὰς τῆς θεοῦς ἐκ 'Ηλίου ἀγορ-
τας· τὰς δὲ ἀπαρχὰς τῆς θεοῦς γινώσκεσθαι
dὲ ὑπ' οὐδένων. ἔστι δὲ Πρασιαίος 'Ερυσίχθουν, ὡς κομίζετο
τῆς θεοῦς ἐκ 'Ηλίου, γενομένης οἱ
λούν τῆς τελευτῆς. Κραναύον δὲ τὸν
Oedipus reached—this account too differs from that given by Homer, but it is nevertheless current tradition—and an altar to Poseidon, Horse God, and to Athena, Horse Goddess, and a chapel to the heroes Peirithous and Theseus, Oedipus and Adrastus. The grove and temple of Poseidon were burnt by Antigonus¹ when he invaded Attica, who at other times also ravaged the land of the Athenians.

XXXI. The small parishes of Attica, which were founded severally as chance would have it, presented the following noteworthy features. At Alimus is a sanctuary of Demeter Lawgiver and of the Maid, and at Zoster (Girdle) on the coast is an altar to Athena, as well as to Apollo, to Artemis and to Leto. The story is that Leto did not give birth to her children here, but loosened her girdle with a view to her delivery, and the place received its name from this incident. Prospelta has also a sanctuary of the Maid and Demeter, and Anagyrus a sanctuary of the Mother of the gods. At Cepheus the chief cult is that of the Dioscuri, for the inhabitants call them the Great gods. At Prasiea is a temple of Apollo. Hither they say are sent the first-fruits of the Hyperboreans, and the Hyperboreans are said to hand them over to the Arimaspi, the Arimaspi to the Issedones, from these the Scythians bring them to Sinope, thence they are carried by Greeks to Prasiea, and the Athenians take them to Delos. The first-fruits are hidden in wheat straw, and they are known of none. There is at Prasiea a monument to Eryshchthon, who died on the voyage home from Delos, after the sacred mission thither. How

¹ See p. 3.
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βασιλεύσαντα Ἀθηναίων ὅτι μὲν ἐξέβαλεν Ἀμφικτύων κηδεστήν ὄντα, ἐτι πρότερον εἰρηταὶ μοι φυγόντα δὲ αὐτῶν σὺν τοῖς στασισταῖς ἐς τὸν δήμου τὸν Δαμιτρέα ἀποθανεῖν τε αὐτοῦ καὶ ταφῆναι φασί, καὶ ἔστι καὶ ἔστι ἐν τοῖς Δαμιτρέου Κραναοῦ μνήμα. Ἰωνὸς δὲ τοῦ Ἐσύθου—καὶ γὰρ οὔτος ὄψεσε παρὰ Ἀθηναίων καὶ Ἀθηναίων ἐπὶ τοῦ πολέμου τοῦ πρὸς Ἑλενοῦσιν ἐπολεμάρχησε—τάφος ἐν Ποταμοῖς ἐστὶ τῆς χώρας. ταῦτα μὲν δὴ οὕτω λέγεται, Φλεῦσι δὲ εἰσὶ καὶ Μυρρινοῦσιοι τοῖς μὲν Ἀπόλλωνος Διονυσόδοτου καὶ Ἀρτέμιδος Σελασφόρου βωμοὶ Διονύσου τε Ἀνθίου καὶ νυμφῶν Ἰσιηνίδων καὶ Γῆς, ἡν Μεγάλην θεόν ὄνομαξουσίν ναὸς δὲ ἔστερος ἔχει βωμὸς Δήμητρος Ἀντιδώρας καὶ Δίως Κτησίου καὶ Τιθρονῆς Ἀθηνᾶς καὶ Κόρης Πρωτογόνης καὶ Σεμνῶν ὄνομαξομένων θεῶν τοῦ δὲ ἐν Μυρρινοῦντι ξοανόν ἐστὶ Κολαίνιδος. Ἀθμονεῖς δὲ τιμῶσιν Ἀμαρνισίαν Ἀρτέμιν τυπθανόμενον δὲ σαφὲς οὐδὲν ἐς αὐτὰς ἐπισταμένους τοὺς ἐξηγητὰς εὑρον, αὐτὸς δὲ συμβάλλομαι τῇδε. ἐστιν Ἀμάρυνθος ἐν Εὐβοία καὶ γὰρ οἱ ταύτῃ τιμῶσιν Ἀμαρνισίαν, ἐορτὴν δὲ καὶ Ἀθηναίοι τῆς Ἀμαρνισίας ἀγοσιν οὐδὲν τι Εὐβοέων ἀφανεστροφα ἐστὶ μὲν γενέσθαι τὸ ὀνομα ἐπὶ τοῦτο παρὰ Ἀθμονείς ὧν ομοίως, τὴν δὲ ἐν Μυρρινοῦντι Κολαίνιδα ἀπὸ Κολάνου καλείσθαι. γέγραται δ' ἡδη μοι τῶν ἐν τοῖς δήμοις φαναι πολλοὺς ὁς καὶ πρὸ τῆς ἁρχῆς ἐβασιλεύσεντο τῆς Κέκροπος ἐστὶ δὲ ὁ Κολλαῖνος ἀνδρὸς ὄνομα πρότερον ἢ Κέκροψ ἐβασιλεύσεν—ὡς οἱ Μυρρινοῦσιοι λέ—

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Amphictyon banished Cranaus, his kinsman by marriage and king of Athens, I have already related. They say that fleeing with his supporters to the parish of Lamptrae he died and was buried there, and at the present day there is a monument to Cranaus at Lamptrae. At Potami in Attica is also the grave of Ion the son of Xuthus— for he too dwelt among the Athenians and was their commander-in-chief in the war with Eleusis. Such is the legend. Phlya and Myrrhinus have altars of Apollo Dionysodotus, Artemis Light-bearer, Dionysus Flower-god, the Ismenian nymphs and Earth, whom they name the Great goddess; a second temple contains altars of Demeter Anesidora (Sender-up of Gifts), Zeus Ctesius (God of Gain), Tithrone Athena, the Maid First-born and the goddesses styled August. The wooden image at Myrrhinus is of Colaenis. Athmonia worships Artemis Amarysia. On inquiry I discovered that the guides knew nothing about these deities, so I give my own conjecture. Amarynthus is a town in Euboea, the inhabitants of which worship Amarysia, while the festival of Amarysia which the Athenians celebrate is no less splendid than the Euboean. The name of the goddess, I think, came to Athmonia in this fashion, and the Colaenis in Myrrhinus is called after Colaenus. I have already written that many of the inhabitants of the parishes say that they were ruled by kings even before the reign of Cecrops. Now Colaenus, say the Myrrhinusians, is the name of a man who ruled before Cecrops became king. There
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6 γονσιν—ἀρξαντος. ἔστι δὲ Ἀχαρναὶ δήμος, οὗτοι θεῶν Ἀπόλλωνα τιμῶσιν Ἀχιλέα καὶ Ἡρακλέα. καὶ Ἀθηναῖς βωμός ἐστὶν Τυείας τῇ Ἰππιάν Ἀθηνᾶν ὄνομάζουσι καὶ Δίωνυσον Μελπόμειον καὶ Κισσόν τὸν αὐτὸν θεόν, τὸν κισσὸν τὸ φυτὸν ἔνταθα πρῶτον φανήναι λέγοντες.

XXXII. Ὁρη δὲ Ἀθηναίοις ἐστὶ Πεντελικὸν ἐνθα λιθοτομία, καὶ Πάρνης παρεχομένη θῆραν συών ἀγρίων καὶ ἄρκτων, καὶ Τμηττός ὃς φυίν νομᾶς μελίσσαις ἐπιτηδειοτάτας πλὴν τῆς Ἀλαζώνων. Ἀλαζώς γὰρ συνήθεις ὡμοῖοι τοῖς ἄλλοις ἐὰν νομᾶς ιδοῦσιν εἰς ἄφετοι καὶ μέλισσαι, οὐδὲ σφᾶς ἐς σύμβλους καθείρξαντες ἔχουσιν· οἱ δὲ ἐργαζόμενοι τέ ως ἔτυχον τῆς χώρας καὶ συμφύες τὸ ἔργον αὐταῖς ἐστιν, ἱδία δὲ οὐτε κηρῶν οὔτε μέλι ἀπ’ αὐτοῦ ποιῆσεις. τούτο μὲν τοιοῦτον ἔστιν, Αθηναίοις δὲ τὰ ὄρη καὶ θεῶν ἀγάλματα ἔχει. Πεντελῆσι μὲν Ἀθηνᾶς, ἐν Τμηττῷ δὲ ἀγαλμά ἐστιν Τμηττίου Δίως, βωμοῖ δὲ καὶ Ὀμβρίου Δίως καὶ Ἀπόλλωνος εἰσὶ Προσφύοι. καὶ ἐν Πάρνηθι Παρνήθιος Ζεὺς χαλκοῦς ἐστι καὶ βωμὸς Σημαλέων Δίως· ἐστὶ δὲ ἐν τῇ Πάρνηθι καὶ ἄλλος βωμός, θύσιν δὲ ἐπὶ αὐτοῦ τοτὲ μὲν Ὀμβρίου τοτὲ δὲ Ἀπήμου καλοῦντες Δία. καὶ Ἀγχεσμὸς ὄρος ἐστὶν οὗ μέγα καὶ Δίως ἀγαλμα Ἀγχεσμίου.

3 Πρὶν δὲ ἡ τῶν νῆσων ἐς ἀφήγησιν τραπέσθαι, τὰ ἐς τοὺς δήμους ἔχοντα αὐθεὶς ἐπέξειμι. δήμος ἐστὶ Μαραθῶν ἵσον τῆς πόλεως τῶν Ἀθηναίων ἀπέχων καὶ Καρύστου τῆς ἐν Εὐβοία· ταύτη τῆς

1 tois ἀνθρώποις, emended by Korais.
ATTICA, xxxi. 5–xxxii. 3

... is a parish called Acharnae, where they worship Apollo Agieus (God of Streets) and Heracles, and there is an altar of Athena Health. And they call upon the name of Athena Horse-goddess and Dionysus Singer and Dionysus Ivy, saying that the plant ivy first appeared there.

XXXII. The Attic mountains are Pentelicus, where there are quarries, Parnes, where there is hunting of wild boars and of bears, and Hymettus, which grows the most suitable pasture for bees, except that of the Alazones.¹ For these people have actually bees ranging free, tamely following the other creatures when they go to pasture. These bees are not kept shut up in hives, and they work in any part of the land they happen to visit. They produce a solid mass from which you cannot separate either wax or honey. Such then is its nature. The Athenians have also statues of gods on their mountains. On Pentelicus is a statue of Athena, on Hymettus one of Zeus Hymettius. There are altars both of Zeus Rain-god and of Apollo Foreseer. On Parnes is a bronze Zeus Parnethius, and an altar to Zeus Semaleus (Sign-giving). There is on Parnes another altar, and on it they make sacrifice, calling Zeus sometimes Rain-god, sometimes Averter of Ills. Anchæmus is a mountain of no great size, with an image of Zeus Anchæmus.

Before turning to a description of the islands, I must again proceed with my account of the parishes. There is a parish called Marathon, equally distant from Athens and Carystus in Euboea. It was at this point

¹ A people of S. Russia.
Αττικής ἐσχον οἱ βάρβαροι καὶ μάχη τε ἐκρατη-θήσαν καὶ τινὰς ὡς ἀνήγοντο ἀπώλεσαν τῶν νεῶν. τάφος δὲ ἐν τῷ πεδίῳ Ἀθηναίων ἐστίν, ἐπὶ δὲ αὐτῷ στῆλαι τὰ ὀνόματα τῶν ἀποθανόντων κατὰ φυλὰς ἐκάστων ἔχουσαι, καὶ ἔτερος Πλαταιεύς Βοιωτῶν καὶ δούλοις ἐμαχέσαντο γὰρ καὶ δούλοι τότε πρῶτον. καὶ ἄνδρος ἐστὶν ἴδια μνήμα Μιλ-τιάδου τοῦ Κίμωνος, συμβάσης ύστερον οἱ τῆς τελευτῆς Πάρου τε ἀμαρτόντι καὶ δὲ αὐτὸ ἐς κρίσιν Ἀθηναίως καταστάντι. ἑνταῦθα ἀνὰ πά-σαν νῦκτα καὶ ἱππῶν χρεμετίζουσαν καὶ ἄνδρῶν μαχομένων ἐστὶν αἰσθέσσαι: καταστήσατε δὲ ἐς ἐναργήθ’ θέαν ἐπίθεσις μὲν οὐκ ἐστὶν ὅσοι συνή-νεγκεν, ἀνήκου ἐς ὅντι καὶ ἄλλως συμβάνοι οὐκ ἐστὶν ἐκ τῶν δαιμόνων ὀργῆς. σέβονται δὲ οἱ Μαραθώνιοι τοῦτοι τε οἱ παρὰ τὴν μάχην ἀπέ-θανον ἡρώας ὀνομάζοντες καὶ Μαραθώνα ἄφ’ οὗ τῷ δήμῳ τὸ ὄνομά ἐστὶ καὶ Ἡρακλέα, φάμενοι πρῶτοι Ἐλλήνων σφίζον Ἡρακλέα θεὸν νομι-5 σθῆναι. συνέβη δὲ ὡς λέγουσιν ἄνδρα ἐν τῇ μάχῃ παρεῖναι τὸ εἶδος καὶ τὴν σκευὴν ἄγροικον· οὕτος τῶν μαχαρῶν πολλοὺς καταφονεύσας ἀρό-τρῳ μετὰ τὸ ἔργων ἡ ἀφανής· ἐρωμένους δὲ Ἀθη-ναίων ἄλλο μὲν ο θεὸς ἐς αὐτὸν ἔχρησεν οὐδέν, τιμᾶν δὲ Ἐχετλαίου ἐκέλευσεν ἡρώα. πεποίηται δὲ καὶ τρόπαιοι λίθου λευκοὶ. τοὺς δὲ Μήδους Ἀθηναίοι μὲν θάψαν λέγουσιν ὡς πάντως ὀσιον ἀνθρώπων νεκρὸν γῆ κρύψαι, τάφον δὲ οὐδένα εὑρεῖν ἐδυνάμην· οὔτε γὰρ χῶμα οὔτε ἄλλο ση-μεῖον ἦν ἴδεῖν, ἐς ὄρυγμα δὲ φέροντες σφᾶς ὡς
in Attica that the foreigners landed, were defeated in battle, and lost some of their vessels as they were putting off from the land. On the plain is the grave of the Athenians, and upon it are slabs giving the names of the killed according to their tribes; and there is another grave for the Boeotian Plataeans and for the slaves, for slaves fought then for the first time by the side of their masters. There is also a separate monument to one man, Miltiades, the son of Cimon, although his end came later, after he had failed to take Paros and for this reason had been brought to trial by the Athenians. At Marathon every night you can hear horses neighing and men fighting. No one who has expressly set himself to behold this vision has ever got any good from it, but the spirits are not wroth with such as in ignorance chance to be spectators. The Marathonians worship both those who died in the fighting, calling them heroes, and secondly Marathon, from whom the parish derives its name, and then Heracles, saying that they were the first among the Greeks to acknowledge him as a god. They say too that there chanced to be present in the battle a man of rustic appearance and dress. Having slaughtered many of the foreigners with a plough he was seen no more after the engagement. When the Athenians made enquiries at the oracle the god merely ordered them to honour Echetlaeus (He of the Plough-tail) as a hero. A trophy too of white marble has been erected. Although the Athenians assert that they buried the Persians, because in every case the divine law applies that a corpse should be laid under the earth, yet I could find no grave. There was neither mound nor other trace to be seen, as the dead were carried to a trench and thrown in
6 τύχοιεν ἐσέβαλον. ἦστι δὲ ἐν τῷ Μαραθῶνι πηγῇ καλούμενη Μακαρία, καὶ τοιάδε ἐς αὐτὴν λέγουσιν. Ἡρακλῆς ὦς ἐκ Τίρυνθος ἐφευρεν Ἐὐρυσθέα, παρὰ Κήνα φίλον ὄντα μετοικίζεται βασιλεύοντα Τραξίνοις. ἔπει δὲ ἀπελθόντος ἐξ ἀνθρώπων Ἡρακλέους ἐξῆτε τοὺς παϊδὰς Ἐὐρυσθέως, ἐς Ἀθήνας πέμπει σφᾶς ὁ Τραξίνος ἀσθενεῖαν τε λέγων τὴν αὐτοῦ καὶ Θησέα οὐκ ἀδύνατον εἶναι τιμωρεῖν ἀφικόμενοι δὲ οἱ παῖδες ἴκεται πρῶτον τότε Πελοποννησίοις ποιοῦσι πόλεμον πρὸς Ἀθηναίοις, Θησέως σφᾶς οὐκ ἐκδόντος αἰτοῦντι Ἐὐρυσθέα. λέγοντι δὲ Ἀθηναίοις γενεσθαι χρησμὸν τῶν παίδων ἀποθανεῖν χρήναι τῶν Ἡρακλέους τινὰ ἔθελοντήν, ἔπει ἀλλὰς γε οὐκ εἶναι νῖκην σφίσιν ἐνταῦθα Μακαρία Δηνανιέρας καὶ Ἡρακλέους θυγάτηρ ἀποσφάξασα ἑαυτὴν ἔδωκεν Ἀθηναίως τε κρατήσαι τῷ πολέμῳ καὶ τῇ 7 πηγῇ τὸ ὄνομα ἅφ’ αὐτῆς. ἦστι δὲ ἐν τῷ Μαραθῶνι λίμνη τὰ πολλὰ ἐλώδης· ἐς ταυτὴν ἀπειρίᾳ τῶν ὁδῶν φεύγουσις ἐσπίπτουσιν οἱ Βάρβαροι, καὶ σφισὶ τὸν φόνον τὸν πολὺν ἐπὶ τούτῳ συμβήναι λέγουσιν· ὑπὲρ δὲ τὴν λίμνην φάτναι εἰς λίθον τῶν ἱππῶν τῶν Ἀρταφέρνους καὶ σημεῖα ἐν πέτραις σκηνῆς. βεί δὲ καὶ ποταμὸς ἐκ τῆς λίμνης, τὰ μὲν πρὸς αὐτὴ τῇ λίμνῃ βοσκήμασιν ὕδωρ ἐπιτίθειμον παρεχόμενον, κατὰ δὲ τὴν ἐκβολήν τὴν ἐς τὸ πέλαγος ἄμυνος ἡ ὅδη γίνεται καὶ ἱχθύων τῶν θαλασσίων πλήρης. ὄλγον δὲ ἀπωτέρω τοῦ πεδίου Πανός ἐστιν ὄρος καὶ σπήλαιον θέας ἄξιον· ἔσοδος μὲν ἐς αὐτὸ στενῆ, παρελθόντες δὲ ἐςιν οἶκοι καὶ λυστρὰ καὶ καλούμενον Πανός αἰτόλιον, πέτραι τὰ πολλὰ αἰξίων εἰκασμέναι.
ATTICA, xxxii. 5-7

anyhow. In Marathon is a spring called Macaria, with the following legend. When Heracles left Tiryns, fleeing from Eurystheus, he went to live with his friend Ceyx, who was king of Trachis. But when Heracles departed this life Eurystheus demanded his children; whereupon the king of Trachis sent them to Athens, saying that he was weak but Theseus had power enough to succour them. The arrival of the children as suppliants caused for the first time war between Peloponnesians and Athenians, Theseus refusing to give up the refugees at the demand of Eurystheus. The story says that an oracle was given the Athenians that one of the children of Heracles must die a voluntary death, or else victory could not be theirs. Thereupon Macaria, daughter of Deianeira and Heracles, slew herself and gave to the Athenians victory in the war and to the spring her own name. There is at Marathon a lake which for the most part is marshy. Into this ignorance of the roads made the foreigners fall in their flight, and it is said that this accident was the cause of their great losses. Above the lake are the stone stables of Artaphernes’ horses, and marks of his tent on the rocks. Out of the lake flows a river, affording near the lake itself water suitable for cattle, but near its mouth it becomes salt and full of sea fish. A little beyond the plain is the Hill of Pan and a remarkable Cave of Pan. The entrance to it is narrow, but farther in are chambers and baths and the so-called “Pan’s herd of goats,” which are rocks shaped in most respects like to goats.
XXXIII. Μαραθώνος δὲ ἀπέχει τῇ μὲν Βραυ-
ρών, ἐνθα Ἰφιγένειαν τὴν Ἀγαμέμνονος ἐκ Ταύ-
ρων φεύγουσαν τὸ ἁγαλμα ἀγομένην τὸ Ἀρτέμιδος
ἀποβήναι λέγουσι, καταλυπούσαν δὲ τὸ ἁγαλμα
ταύτη καὶ ἐς Ἀθήνας καὶ ὑστεροῦν ἐς Ἀργος ἀφι-
κέσθαι. ξόανοι μὲν δὴ καὶ αὐτὸθι ἐστὶν Ἀρτέμιδος
ἀρχαῖον, τὸ δὲ ἐκ τῶν βαρβάρων οὕτινες κατὰ
γνώμην ἔχουσι τὴν ἐμὴν, ἐν ἑτέρῳ λόγῳ δηλὼσον.

2 Μαραθώνος δὲ σταδίους μάλιστα ἐξήκοντα ἀπέχει
Ῥαμνοῦς τὴν παρὰ θάλασσαν ἱούσιν ἐς Ωρυπτῶν.
καὶ αἱ μὲν οἰκήσεις ἐπὶ θαλάσσῃ τοῖς ἀνθρώπωις
εἰσὶ, μικρῶν δὲ ἀπὸ ταλάσσης ἀνω Νεμέσεως ἐστὶν
ἰερῶν, ἢ θεῶν μάλιστα ἀνθρώπωις ὑβρισταῖς ἐστὶν
ἀπαραίτητος. δοκεῖ δὲ καὶ τοῖς ἀποβάσιν ἐς
Μαραθώνα τῶν βαρβάρων ἀπαντήσαι μὴν μᾶς ἐκ
τῆς θεοῦ ταύτης. καταφρονήσαντες γὰρ μὴν
σφισιν ἐμποδῶν εἶναι τὰς Ἀθήνας ἐλεῖν, λύθο
Πάριον ὡς ἐπὶ ἐξειρηγασμένοις ἤγον ἐς τροπαῖον

3 ποίησιν. τούτων Φειδίας τὸν Λίθον εἰργάσατο
ἀγαλμα μὲν εἶναι Νεμέσεως, τῇ κεφαλῇ δὲ ἐπεστὶ
τῆς θεοῦ στέφανος ἐλάφους ἔχων καὶ Νίκης ἀγάλ-
ματα οὐ μεγαλά. ταῖς δὲ χερσὶν ἔχει τῇ μὲν κλά-
dον μηλέας, τῇ δεξιᾷ δὲ φίλην, Αἰθιόπες δὲ ἐπὶ
τῇ φιάλῃ πεποίηται. συμβαλέσθαι δὲ τὸ ἐς τῶν
Αἰθιόπας οὔτε αὐτὸς εἴχον οὔτε ἀπεδεχόμην τῶν
συνιέναι πειθομένων, οἱ πεποίησαν σφᾶς ἐπὶ τῇ
φιάλῃ φασὶ διὰ ποταμὸν 'Ὡκεανὸν' οἴκειν γὰρ
Αἰθιόπας ἐπ' αὐτῷ, Νεμέσει δὲ εἶναι πατέρα

4 'Ὡκεανὸν. 'Ὡκεανὸς γὰρ οὐ ποταμός, θαλάσσῃ δὲ
ἐσχάτῃ τῆς ὑπὸ ἀνθρώπων πλεομένης προσοκού-
sιν Ἰβηρεσ καὶ Κελτοί, καὶ νῆσου τ' Ὀκεανὸς ἔχει

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XXXIII. At some distance from Marathon is Brauron, where, according to the legend, Iphigenia, the daughter of Agamemnon, landed with the image of Artemis when she fled from the Tauri; leaving the image there she came to Athens also and afterwards to Argos. There is indeed an old wooden image of Artemis here, but who in my opinion have the one taken from the foreigners I will set forth in another place. About sixty stades from Marathon as you go along the road by the sea to Oropus stands Rhamnus. The dwelling houses are on the coast, but a little way inland is a sanctuary of Nemesis, the most implacable deity to men of violence. It is thought that the wrath of this goddess fell also upon the foreigners who landed at Marathon. For thinking in their pride that nothing stood in the way of their taking Athens, they were bringing a piece of Parian marble to make a trophy, convinced that their task was already finished. Of this marble Pheidias made a statue of Nemesis, and on the head of the goddess is a crown with deer and small images of Victory. In her left hand she holds an apple branch, in her right hand a cup on which are wrought Aethiopians. As to the Aethiopians, I could hazard no guess myself, nor could I accept the statement of those who are convinced that the Aethiopians have been carved upon the cup because of the river Ocean. For the Aethiopians, they say, dwell near it, and Ocean is the father of Nemesis. It is not the river Ocean, but the farthest part of the sea navigated by man, near which dwell the Iberians and the Celts, and Ocean surrounds the island of
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tην Βρεττανών Αιθιόπων δὲ τῶν ὑπὲρ Συῆς ἐτὶ θάλασσαν ἔσχατοι την Ἑρυθράν κατοικοῦν Ἴχθυοφάγοι, καὶ ὁ κόλπος δὲν περιοικοῦσιν Ἴχθυοφάγοι οὐκομάζεται. οἱ δὲ δικαιότατοι Μερών πόλιν καὶ πεδίον Αιθιοπικὸν καλοῦμενον οἰκοῦσιν οὖτοι καὶ τὴν ἥλιον τράπεζαν εἰσιν οἱ δεικνύντες, οὕτε σφισίν ἐστὶν οὕτε θάλασσα οὕτε ποταμὸς ἄλλος γε ἡ Νεῖλος. εἰσὶ δὲ καὶ ἄλλοι πρόσοικοι Μαύροις Αἰθιόπες ἀχρι Νασαμώνων παρῆκοντες. Νασαμώνες γάρ, οὐς "Ἀτλαντας Ἡρόδωτος, οἱ δὲ μέτρα φάμενοι γῆς εἰδέναι Διξίτας καλοῦσι, Διξίτων οἱ ἐσχατοὶ πρὸς Ἀτλαντικοὺς σπείρουντες μὲν οὐδέν, ἀπὸ δὲ ἀμπέλους ξώντες ἄγριων ποταμῶς δὲ οὐδὲ τούτως τοῖς Αἰθιορφίνων οὐδὲ τοῖς Νασαμώσιν ἐστὶν οὐδείς· τὸ γὰρ πρὸς τῷ Ἀτλαντικοῦ ὑδάρῳ, τρισὶ παρεχόμενον ἀρχαὶ, ρεμασάν, οὐδὲν τῶν ρεμάτων ποιεῖ ποταμὸν, ἀλλὰ τῶν ὀμολοίων αὐτίκα ἔχει συλλαβοῦσα ἡ ψάμμος. οὕτως Αἰθιόπες ποταμὸς γε οὐδὲν προσοικοῦσιν ἦκοποι. τὸ δὲ ὑδῶρ τὸ ἐκ τοῦ Ἅτλαντος θολεροῦ τέ εστὶ καὶ πρὸς τῇ πηγῇ κροκόδειλοι διπήχεων ἥκαν οὐκ ἐλάσσουσι, προσιόντων δὲ τῶν ἀνθρώπων κατεδύνυτο εἰς τὴν πηγὴν. παρίστατο δὲ οὐκ ὀλίγως τὸ ὑδωρ τούτο ἀναφαινόμενον αὐθης ἐκ τῆς ψάμμος ποιεῖν τὸν Νείλον Αἰγυπτίοις. ὁ δὲ Ἅτλας ὄρος ύψηλὸν μὲν ἐστὶν οὕτως ὡστε καὶ λέγεται ταῖς κορυφαῖς ψαύειν τοῦ οὐρανοῦ, ἀβατον δὲ ὑπὸ ύδατος καὶ δένδρων ἄ διὰ παντὸς πέφυκε· τὰ μὲν δὴ πρὸς τοὺς Νασαμόνας αὐτοῦ γινώσκεται, τὰ δὲ ἐς τὸ 7 πέλαγος οὐδένα πώ παραπλεύσαντα ἵσμεν. τάδε μὲν ἐς τοσοῦτον εἰρήνης· πτερὰ δὲ ἔχον οὕτε
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Britain. But of the Aethiopians beyond Syene, those who live farthest in the direction of the Red Sea are the Ichthyophagi (Fish-eaters), and the gulf round which they live is called after them. The most righteous of them inhabit the city Meroe and what is called the Aethiopian plain. These are they who show the Table of the Sun, and they have neither sea nor river except the Nile. There are other Aethiopians who are neighbours of the Mauri and extend as far as the Nasamones. For the Nasamones, whom Herodotus calls the Atlantes, and those who profess to know the measurements of the earth name the Lixitae, are the Libyans who live the farthest close to Mount Atlas, and they do not till the ground at all, but live on wild vines. But neither these Aethiopians nor yet the Nasamones have any river. For the water near Atlas, which provides a beginning to three streams, does not make any of the streams a river, as the sand swallows it all up at once. So the Aethiopians dwell near no river Ocean. The water from Atlas is muddy, and near the source were crocodiles of not less than two cubits, which when the men approached dashed down into the spring. The thought has occurred to many that it is the reappearance of this water out of the sand which gives the Nile to Egypt. Mount Atlas is so high that its peaks are said to touch heaven, but is inaccessible because of the water and the presence everywhere of trees. Its region indeed near the Nasamones is known, but we know of nobody yet who has sailed along the parts facing the sea. I must now resume. Neither this nor any other

1 A meadow near the city of the Aethiopians, in which they dined.
ποιότηται τῶν ἀρχαίων, ἐπεὶ μηδὲ Σμυρναῖοι τὰ ἀγιότατα ξόανα ἔχει πτερὰ· οἱ δὲ υστεροὶ—ἐπιφαίνεσθαι γὰρ τὴν θεὸν μάλιστα ἐπὶ τῷ ἔραν ἐθέλουσιν—ἐπὶ τούτῳ Νεμέσει πτερὰ ὄσπερ Ἐρωτὶ ποιοῦσιν. νῦν δὲ ηῇ δείειμι ὄψιν ἐπὶ τῷ βάθρῳ τοῦ ἀγάλματος ἐστὶν εἰργασμένα, τοσούτερον ἐς τὸ σαφὲς προδηλώσας. Ἐλένη Νέμεσιν μητέρα εἰναι λέγουσιν "Ελλῆνες, Λήδαν δὲ μαστῶν ἐπισχεῖν αὐτῇ καὶ θέρψαι· πατέρα δὲ καὶ οὐτοῦ καὶ πάντες κατὰ ταύτα Ἐλένης Δία καὶ οὐ Τυνδάρεως εἰναι νομίζουσιν. ταύτα ἀκηκοῦσι Φειδίας πεποίηκεν Ἐλένην ὑπὸ Λήδας ἀγομένην παρὰ τὴν Νέμεσιν, πεποίηκε δὲ Τυνδάρεως τε καὶ τοὺς παῖδας καὶ ἄνδρα σὺν ἀρπᾷ παρεστηκότα Ἰππέα ὅνομα· ἔστι δὲ Ἀγαμέμνων καὶ Μενέλαος καὶ Πύρρος ὁ Ἀχιλλέως, πρῶτος οὖσος Ἐρμιόνης τὴν Ἐλένης γυναῖκα λαβὼν. Ὀρέστης δὲ διὰ τὸ ἐς τὴν μητέρα τὸλµημα παρεῖθη, παραμενάσας τε ἐς ἐπαν Ἐρμίόνης αὐτῷ καὶ τεκουσάς παιδα. ἦτα δὲ ἐπὶ τῷ βάθρῳ καὶ Ἐποχὸς καλούμενος καὶ νεανίας ἐστὶν ἔτερος. ἐς τούτους ἀλλο μὲν ἣκουσα οὐδὲν, ἀδελφὸς δὲ εἶναι σφᾶς Οἰνόης, ἀφ' ἦς ἐστὶ τὸ ὅνομα τῷ δήμῳ.

XXXIV. Τὴν δὲ γῆν τὴν Ὀρωτίαν μεταξὺ τῆς Ἀττικῆς καὶ Ταναγρικῆς, Βουωτίαν τὸ ἐξ ἀρχῆς οὐσαν, ἔχουσιν ἐφ' ἠμῶν Ἀθηναιοὶ, πολεμόσαντες μὲν τὸν πάντα ύπερ αὐτῆς χρόνον, κτησάμενοι δὲ οὐ πρὸτερον βεβαιῶς πρὶν ἡ Φιλιππος Θήβας ἐλὼν ἐδωκε σφιασων. ἡ μὲν οὖν πόλις ἐστὶν ἐπὶ θαλάσσης μέγα οὐδέν ἐς συγγραφῆν παρεχομένην ἀπέχει δὲ δῶδεκα τῆς πόλεως σταδίους μάλιστα
ancient statue of Nemesis has wings, for not even the holiest wooden images of the Smyrnaeans have them, but later artists, convinced that the goddess manifests herself most as a consequence of love, give wings to Nemesis as they do to Love. I will now go on to describe what is figured on the pedestal of the statue, having made this preface for the sake of clearness. The Greeks say that Nemesis was the mother of Helen, while Leda suckled and nursed her. The father of Helen the Greeks like everybody else hold to be not Tyndareus but Zeus. Having heard this legend Pheidias has represented Helen as being led to Nemesis by Leda, and he has represented Tyndareus and his children with a man Hippicus by name standing by with a horse. There are Agamemnon and Mene- laus and Pyrrhus, the son of Achilles and first husband of Hermione, the daughter of Helen. Orestes was passed over because of his crime against his mother, yet Hermione stayed by his side in everything and bore him a child. Next upon the pedestal is one called Epochus and another youth; the only thing I heard about them was that they were brothers of Oenoë, from whom the parish has its name.

XXXIV. The land of Oropus, between Attica and the land of Tanagra, which originally belonged to Boeotia, in our time belongs to the Athenians, who always fought for it but never won secure possession until Philip gave it to them after taking Thebes. The city is on the coast and affords nothing remarkable to record. About twelve stades from
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2 ἱερὸν τοῦ Ἀμφιαράου. λέγεται δὲ Ἀμφιαράῳ φεύγοντι ἐκ Θηβῶν διαστήματι τὴν γῆν καὶ ὅσον ἀυτὸν ὅμοιο καὶ τὸ ἄρμα ὑπεδέξατο πλὴν οὐ ταύτη συμβῆναι φασιν, ἀλλὰ ἐστὶν ἐκ Θηβῶν ἰώσιν ἐς Χαλκίδα "Αρμα καλούμενον. Θεὸν δὲ Ἀμφιάραον πρώτοις Ὄρωπίοις κατέστη νομίζετο, ὕστερον δὲ καὶ οἱ πάντες Ἑλληνες ἤγγιναι. καταλέξας δὲ καὶ ἀλλοὺς ἔχω γενομένους τοτε ἀνθρώπους, οἱ θεῶν παρʼ Ἑλλησι τιμᾶς ἔχουσι, τοῖς δὲ καὶ ἀνάκεινται πόλεις, Ἑλεοῦς ἐν Χερρονήσῳ Πρωτεσιλάφ, Δεβάδεια Βοιωτῶν Ὀρφεοῦν, καὶ Ὅρωπίοις ναὸς τέ ἐστιν Ἀμφιάραον καὶ

3 ἀγαλμα λευκοῦ λίθου. παρέχεται δὲ ὁ βωμὸς μέρη: τὸ μὲν Ἡρακλέους καὶ Δίος καὶ Ἀπόλλωνός ἐστι Παιῶνος, τὸ δὲ ἠρωσὶ καὶ ἠρώων ἀνεῖται γυναιξί, τρίτον δὲ Ἑστίας καὶ Ἑρμοῦ καὶ Ἀμφιάραου καὶ τῶν παίδων Ἀμφιλόχου. Ἀλκμαιῶν δὲ διὰ τὸ ἐς Ἑρμήλην ἔρχον οὐτε ἐν Ἀμφιάραον τινά, οὐ μὴν οὐδὲ παρὰ τῷ Ἀμφιλόχῳ τιμήν ἔχει. τετάρτη δὲ ἐστὶ τοῦ βωμοῦ μοίρα Ἀφροδίτης καὶ Πανακείας, ἐτὶ δὲ Ἰασοῦς καὶ Τηγείας καὶ Ἀθηνᾶς Παιωνίας. πέμπτη δὲ πεποίηται νύμφαις καὶ Παῦλο καὶ ποταμοῖς Ἀχελώῳ καὶ Κηφισῷ. τῷ δὲ Ἀμφιλόχῳ καὶ παρ’ Ἀθηναίοις ἐστὶν ἐν τῇ πόλει βωμὸς καὶ Κηλκίας ἐν Μαλλῷ μαντείου ἄγεινδεστατον τῶν ἔποι ἐμοῖ. 4 ἐστὶ δὲ Ὅρωπίοις πηγὴ πλησίον τοῦ ναοῦ, ἂν Ἀμφιαράον καλοῦσι, οὔτε θύσιν οὐδὲν καὶ αὐτὴν οὔτε ἐπὶ καθαρσίος ἢ χέρνη βραχίων νομίζον, νόσου δὲ ἀκεσθείος ἃ ἄνδρα μαντεύματος γενομένου καθέστηκεν ἀργυρον ἀφεῖναι καὶ χρυσόν ἐπίσημον ἐς τὴν πηγήν, ταύτῃ γὰρ

1 ἡ χρυσὸν Hitzig.
the city is a sanctuary of Amphiaraus. Legend says that when Amphiaraus was exiled from Thebes the earth opened and swallowed both him and his chariot. Only they say that the incident did not happen here, the place called the Chariot being on the road from Thebes to Chalcis. The divinity of Amphiaraus was first established among the Oropians, from whom afterwards all the Greeks received the cult. I can enumerate other men also born at this time who are worshipped among the Greeks as gods; some even have cities dedicated to them, such as Eleüs in Chersonnesus dedicated to Protesilaus, and Lebadea of the Boeotians dedicated to Trophonius. The Oropians have both a temple and a white marble statue of Amphiaraus. The altar shows parts. One part is to Heracles, Zeus, and Apollo Healer, another is given up to heroes and to wives of heroes, the third is to Hestia and Hermes and Amphiaraus and the children of Amphilochos. But Alcmaeon, because of his treatment of Eriphyle, is honoured neither in the temple of Amphiaraus nor yet with Amphilochos. The fourth portion of the altar is to Aphrodite and Panacea, and further to Iaso, Health and Athena Healer. The fifth is dedicated to the nymphs and to Pan, and to the rivers Acheloüs and Cephisus. The Athenians too have an altar to Amphilochos in the city, and there is at Mallus in Cilicia an oracle of his which is the most trustworthy of my day. The Oropians have near the temple a spring, which they call the Spring of Amphiaraus; they neither sacrifice into it nor are wont to use it for purifications or for lustral water. But when a man has been cured of a disease through a response the custom is to throw silver and coined gold into the spring, for
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άνελθείν τὸν 'Αμφιάραον λέγουσιν ἦδη θεόν.
Ἰοφών δὲ Κυνόσσιος τῶν ἐκηγητῶν χρησμοὺς ἐν
ἐξαμέτρῳ παρείχετο, 'Αμφιάραον χρῆσαι φάμενος
τοὺς ὡς Θήβας σταλείσιν Ἀργείους. ταύτα τὰ
ἐπὶ τὸ ἐς τοὺς πολλοὺς ἐπαγωγὸν ἀκρατῶς
ἐλεῖ: χωρίς δὲ πλὴν ὅσους ἐξ 'Απόλλωνος μνη-
μαί λέγουσι τὸ ἀρχαῖον, μάντεων γ’ οὐδείς
χρησμολόγος ἦν, ἀγαθὸν δὲ ὅνειρα ἐξηγήσασθαι
καὶ διαγνώσων πτήσεις ὁρνίθων καὶ σπλάγχνα
5 ἱερεῖν. δοκοὶ δὲ 'Αμφιάραον ὅνειράτων δια-
κρίσει μάλιστα προσκεῖσθαι: δῆλος δὲ, ἢνικα
ἐνομίσθηθε θεός, δ’ ὅνειράτων μαντικήν κατα-
στησάμενος. καὶ πρῶτον μὲν καθήρασθαι νομί-
ζουσιν ὅστις ἠλθεν 'Αμφιαράῳ χρησόμενος· ἐστὶ
δὲ καθάρσιον τῷ θεῷ θύειν, θύουσι δὲ καὶ αὐτῷ
καὶ πᾶσιν ὅσους ἐστίν ἐπὶ τῷ βωμῷ τὰ ὅνο-
ματα προεξειργασμένων δὲ τούτων κρῖν θύ-
σαντες καὶ τὸ δέρμα ὑποστρωσάμενοι καθεύδουσιν
ἀναμένουτες δῆλωσιν ὅνειρατος.

XXXV. Νῆσοι δὲ 'Αθηναίοις οὐ πόρρῳ τῆς χώ-
ρας εἰσίν, ἢ μὲν Πατρόκλου καλομένη — τὰ δὲ ἐς
ἀυτὴν ἦδη μοι δεδήλωται —, ἀλλ’ ἐς ὑπὲρ Σουνίου
τὴν 'Αττικήν ἐν ἀριστερᾷ παραπλέουσιν· ἐς ταὐ-
τὴν ἀποβῆναι λέγουσιν Ἐλένην μετὰ τὴν ἄλωσιν
2 τὴν 'Ιλίου, καὶ διὰ τοῦτο ὅνομα ἐστὶν Ἐλένη τῇ
νήσῳ. Σαλαμῖς δὲ κατὰ Ἐλευσίνα κειμένη παρῆ-
κει καὶ ἐς τὴν Μεγαρικήν. πρῶτον δὲ τῇ νῆσῳ
τὸ ὅνομα θέσχαι τοῦτο Κυχρέα1 ἀπὸ τῆς μητρὸς
Σαλαμίνος τῆς 'Ασωποῦ, καὶ ύστερον Αἰγινήτας
τοὺς σὺν Τελαμῶν ἐποικίσαι. Φίλαιον δὲ τὸν

1 Kυχρέα added by Sylburg.
by this way they say that Amphiarraus rose up after he had become a god. Iophon the Cnossian, a guide, produced responses in hexameter verse, saying that Amphiarraus gave them to the Argives who were sent against Thebes. These verses unrestrainedly appealed to popular taste. Except those whom they say Apollo inspired of old none of the seers uttered oracles, but they were good at explaining dreams and interpreting the flights of birds and the entrails of victims. My opinion is that Amphiarraus devoted himself most to the exposition of dreams. It is manifest that, when his divinity was established, it was a dream oracle that he set up. One who has come to consult Amphiarraus is wont first to purify himself. The mode of purification is to sacrifice to the god, and they sacrifice not only to him but also to all those whose names are on the altar. And when all these things have been first done, they sacrifice a ram, and, spreading the skin under them, go to sleep and await enlightenment in a dream.

XXXV. There are islands not far from Attica. Of the one called the Island of Patroclus I have already given an account.\(^1\) There is another when you have sailed past Sunium with Attica on the left. On this they say that Helen landed after the capture of Troy, and for this reason the name of the island is Helene. Salamis lies over against Eleusis, and stretches as far as the territory of Megara. It is said that the first to give this name to the island was Cychreus, who called it after his mother Salamis, the daughter of Asopus, and afterwards it was colonised by the Aeginetans with Telamon. Philaeus,

\(^1\) See p. 3.
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Εὐρυσάκους τοῦ Αἰαντος παραδόναι λέγουσιν Ἀθηναίοις τήν υήσου, γενόμενον ὑπ' αὐτῶν Ἀθηναίοι. Σαλαμινίους δὲ Αθηναίοι τούτων ὥστερον πολλοῖς ἔτεσιν ἀναστάτους ἐποίησαν, καταγγόντες ἐθελοκακήσαι σφᾶς ἐν τῷ πολέμῳ τῷ πρὸς Κάσσανδρον καὶ τὴν πόλιν γνωμὴ τὸ πλέον Μακεδόσιν ἐνδοῦναι· καὶ Αἰσχυτάδου τε κατέγυνον θάνατον, δὲ τότε ἤρητο ἐς τὴν Σαλαμίνα στρατηγός, καὶ ἐς τὸν πάντα ἐπώμοσαν χρόνον Σαλαμινίως ἀπομνημονεύσεως προδοσίαν. ἔστι δὲ ἀγορᾶς τε ἔτι ἔρευσα καὶ ναὸς Αἰαντος, ἀγαλμα δὲ ἔξε ἐβέθουν ξύλου· διαμένουσι δὲ καὶ ἐς τόδε τῷ Αἰαντί παρὰ Ἀθηναίοις τιμαῖ αὐτῷ τε καὶ Εὐρυσάκει, καὶ γὰρ Εὐρυσάκους βωμός ἔστιν ἐν Ἀθήναις. δείκνυται δὲ λίθος ἐν Σαλαμίνι οὐ πόρρω τοῦ λιμένος· ἐπὶ τούτων καθῆμενον Τελαμώνα ἰρὰν λέγουσιν ἐς τὴν ναῦν ἀποπλεόντων οἱ τῶν παίδων ἐς Αὐλίδα ἐπὶ τῶν κοινῶν τῶν Ἑλλήνων στόλου. λέγουσι δὲ οἱ περὶ τὴν Σαλαμίνα οἰκοῦντες ἀποθανόντος Αἰαντος τὸ ἄνθος σφίσιν ἐν τῇ γῇ τότε φανῆναι πρῶτον λευκὸν ἑστιν, ὑπέρυθρον, κρύσιν καὶ αὐτὸ ἐλασσόν καὶ τὰ φύλλα· γράμματα δὲ ἐπεστίν ολα τοῖς υκάκινθοι καὶ τούτω. λόγον δὲ τῶν μὲν Αἰολέων τῶν ὥστερον οἰκησάντων Ἰλιον ἐς τὴν κρίσιν τὴν ἐπὶ τοῖς ὀπλοῖς ἦκουσα, ο.EventSystems συμβάσεις ἐξενεχθήναι κατὰ τὸν τάφον τὸν Αἰαντος τὰ ὀπλα λέγουσι: τὸ δὲ ἐς τὸ μέγεθος αὐτοῦ Μυσός ἐλεγεν ἀνήρ. τοῦ γὰρ τάφου τὰ πρὸς τὸν αἰγιαλὸν ἐφασκέν ἐπὶ· κλύσαι τὴν θάλασσαν καὶ τὴν ἐσόδου ἐς τὸ μνῆμα
the son of Eurysaces, the son of Ajax, is said to have handed the island over to the Athenians, having been made an Athenian by them. Many years afterwards the Athenians drove out all the Salaminians, having discovered that they had been guilty of treachery in the war with Cassander, and mainly of set purpose had surrendered to the Macedonians. They sentenced to death Aeschetades, who on this occasion had been elected general for Salamis, and they swore never to forget the treachery of the Salaminians. There are still the remains of a market-place, a temple of Ajax and his statue in ebony. Even at the present day the Athenians pay honours to Ajax himself and to Eurysaces, for there is an altar of Eurysaces also at Athens. In Salamis is shown a stone not far from the harbour, on which they say that Telamon sat when he gazed at the ship in which his children were sailing away to Aulis to take part in the joint expedition of the Greeks. Those who dwell about Salamis say that it was when Ajax died that the flower first appeared in their country. It is white and tinged with red, both flower and leaves being smaller than those of the lily; there are letters on it like to those on the iris. About the judgment concerning the armour I heard a story of the Aeolians who afterwards settled at Ilium, to the effect that when Odysseus suffered shipwreck the armour was cast ashore near the grave of Ajax. As to the hero’s size, a Mysian was my informant. He said that the sea flooded the side of the grave facing the beach and made it easy to enter the tomb,
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οὐ χαλεπὴν ποιήσαι, καὶ με τοῦ νεκροῦ τὸ μέγεθος τεκμαίρεσθαι τῇ δὲ ἐκέλευε. πεντάθλου γὰρ παιδὸς εἶναι οἱ κατὰ δίσκου μάλιστα τὰ ἐπὶ τοῖς γόνασιν ὅστα, καλομένας δὲ ὑπὸ τῶν ιατρῶν μύλαις. ἔγω δὲ, ὅποσοι μὲν οἴκουσιν ἐσχατοὶ Κελτῶν ἔχουσιν ὁμορον τῇ διὰ κρυμμόν ἐρήμῳ, οὔς Καβαρέως ὀνομάζουσι, τούτων μὲν οὐκ ἔθαυμασα τὸ μῆκος, οὐ νεκρῶν οὐδέν τι διαφόρος ἔχουσιν Αἰγυπτίων. ὅποσα δὲ ἄξια ἐφαίνετο 6 εἶναι μοι θέας, διηγήσομαι. Μάγνησι τοῖς ἐπὶ Δηθαίρω Πρωτοφάνης τῶν ἀστῶν ἀνέλετο ἐν Ὀλυμπία νίκας ᾧ ἡμέρα μιὰ παγκρατίοι καὶ πάλης τούτων λήσται κερδανεῖν ποὺ τι δοκούντες ἐσῆλθον ἐς τὸν τάφον, ἐπὶ δὲ τοῖς λησταῖς ἐσήσαν ἣδη θεασόμενοι τῶν νεκρῶν τὰς πλευρὰς οὐκ ἔχοντα διεστώσας, ἀλλὰ οἱ συμφυεῖς ἤν ὅσον ἀπ᾽ ὀμοῦ ἐς τὰς ἐλαχίστας πλευρᾶς, καλομένας δὲ ὑπὸ τῶν ιατρῶν νόθας. ἔστι δὲ Μελησίων πρὸ τῆς πόλεως Δάδη νῆσος, ἀπερρώγασι δὲ ἀπ᾽ αὐτῆς νησίδες. Ἀστερίῳ τὴν ἔτεραν ὄνομαζον καὶ τὸν Ἀστέριον ἐν αὐτῇ ταφήναι λέγουσιν, εἶναι δὲ Ἐστερίῳ μὲν Ἀνακτος, Ἀνακτα δὲ Γῆς παῖδα. ἔχει δ᾽ οὖν ὁ νεκρὸς οὐδέν τι μεῖον τηχῶν 7 δέκα. τὸ δὲ ἐμοὶ θαύμα παρασχόν, Λυδίας τῆς ἄνω πόλεις ἐστὶν οὐ μεγάλη Τημένου θύρα: ἐνταῦθα παραραγέντος λόφου διὰ χειμῶνα ὅστα ἐφάνη τῷ σχῆμα παρέχοντα ἐς πίστιν ὡς ἐστὶν ἀνθρώπων, ἐπεὶ διὰ μέγεθος οὐκ ἐστίν ὡς ἄν ἐδοξέαν. αὐτίκα δὲ λόγος ἦλθεν ἐς τοὺς πολλοὺς Γηρυόνου τοῦ Χρυσάρος εἶναι μὲν τὸν νεκρὸν, εἶναι δὲ καὶ τὸν θρόνον· καὶ γὰρ θρόνος ἄνδρός ἐστιν ἐνειργασμένος ὄρους λιθώδει προβολῇ· καὶ

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and he bade me form an estimate of the size of the corpse in the following way. The bones on his knees, called by doctors the knee-pan, were in the case of Ajax as big as the quoit of a boy in the pentathlon. I saw nothing to wonder at in the stature of those Celts who live farthest off on the borders of the land which is uninhabited because of the cold; these people, the Cabares, are no bigger than Egyptian corpses. But I will relate all that appeared to me worth seeing. For the Magnesians on the Lethaeus, Protophanes, one of the citizens, won at Olympia in one day victories in the pancration\(^1\) and in wrestling. Into the grave of this man robbers entered, thinking to gain some advantage, and after the robbers people came in to see the corpse, which had ribs not separated but joined together from the shoulders to the smallest ribs, those called by doctors bastard. Before the city of the Milesians is an island called Lade, and from it certain islets are detached. One of these they call the islet of Asterius, and say that Asterius was buried in it, and that Asterius was the son of Anax, and Anax the son of Earth. Now the corpse is not less than ten cubits. But what really caused me surprise is this. There is a small city of upper Lydia called The Doors of Temenus. There a crest broke away in a storm, and there appeared bones the shape of which led one to suppose that they were human, but from their size one would never have thought it. At once the story spread among the multitude that it was the corpse of Geryon, the son of Chrysaor, and that the seat also was his. For there is a man’s seat carved on a rocky spur of the mountain. And a torrent they

\(^1\) Boxing and wrestling combined.
χείμαρρον τε ποταμὸν Ὄκεανὸν ἐκάλουν καὶ βοῶν ἢδη κέρασιν ἐφασάν τινας ἐντυχεῖν ἀρόουτας, διότι ἔχει λόγος βοῶς ἀρίστας θρέψαι τὸν Γηρυν-νην. ἐπεὶ δὲ σφισίν ἐναντιούμενος ἀπέφαινον ἐν Γαδεῖροις εἶναι Γηρυνόν, οὐ μνήμα μὲν οὐ, δένδρον δὲ παρεχόμενον διαφόρους μορφὰς, ἐνταῖθα οἱ τῶν Λυδῶν ἔξηγηται τὸν ὄντα ἐδείκνυον λόγον, ὅσοι εἷς μὲν ὁ νεκρὸς Ἄλλον, παῖς δὲ Ἄλλος εἰς Γῆς, ἀπὸ τοῦτον δὲ ὁ ποταμὸς ὀνομάσθη. Ἡρακλεά δὲ διὰ τὴν παρ’ Ὀμφάλη ποτὲ ἐφασαν δίαιταν Ἄλλον ἀπὸ τοῦ ποταμοῦ καλέσαι τὸν παῖδα.

XXXVI. Ἐν Σαλαμῖνι δὲ—ἐπάνειμι γὰρ ἐς τὸν προκείμενον λόγον—τοῦτο μὲν Ἀρτέμιδος ἑστὶν ἱερόν, τοῦτο δὲ τρόπαιον ἐστηκεν ἀπὸ τῆς νίκης ἣν Θεμιστοκλῆς ὁ Νεόκλεος ἀιτίος ἐγένετο γενέσθαι τοῖς Ἔλλησι: καὶ Κυκρέως ἑστὶν ἱερὸν. ναυμαχοῦντων δὲ Ἀθηναῖων πρὸς Μήδους δράκοντα ἐν ταῖς ναυσὶ λέγεται φανῆναι τοῦτον ὁ θεὸς ἔχρησεν Ἀθηναίοις Κυκρέα εἰναι τὸν ἠρων. 2 νῆσος δὲ πρὸ Σαλαμῖνος ἑστι καλουμένη Ψυτ-τάλεια: ἐς ταύτην τῶν βαρβάρων ὅσον τετρα-κοσίους ἀποβήναι λέγουσιν, ἡττωμένον δὲ τοῦ Ξέρξου ναυτικοῦ καὶ τούτους ἀπολέσθαι φασὶν ἐπιδιαβάντων ἐς τὴν Ψυττάλειαν τῶν Ἐλλήνων. ἀγαλμα δὲ ἐν τῇ νήσῳ σὺν τέχνῃ μὲν ἐστὶν οὐδὲν, Παιός δὲ ὡς ἑκαστὸν ἐτυχεῖ ξοάνα πεποιημένα.

3 Ἰουσὶ δὲ ἐπ’ Ἐλευσίνα ἐξ Ἀθηνῶν ἣν Ἀθηναῖοι καλούσιν ὁδὸν ἱερᾶν, Ἀνθεμοκρίτου πεποίηται μνήμα. ἐς τοῦτον Μεγαρεύσιν ἑστὶν ἀνοσιώ-τατον ἔργον, οὐ κήρυκα ἐξθόντα, ὡς μὴ τοῦ λοι-
called the river Ocean, and they said that men ploughing met with the horns of cattle, for the story is that Geryon reared excellent cows. And when I criticised the account and pointed out to them that Geryon is at Gadeira, where there is, not his tomb, but a tree showing different shapes, the guides of the Lydians related the true story, that the corpse is that of Hyllus, a son of Earth, from whom the river is named. They also said that Heracles from his sojourning with Omphale called his son Hyllus after the river.

XXXVI. But I will return to my subject. In Salamis is a sanctuary of Artemis, and also a trophy erected in honour of the victory which Themistocles the son of Neocles won for the Greeks. There is also a sanctuary of Cychreus. When the Athenians were fighting the Persians at sea, a serpent is said to have appeared in the fleet, and the god in an oracle told the Athenians that it was Cychreus the hero. Before Salamis there is an island called Psyttalea. Here they say that about four hundred of the Persians landed, and when the fleet of Xerxes was defeated, these also were killed after the Greeks had crossed over to Psyttalea. The island has no artistic statue, only some roughly carved wooden images of Pan.

As you go to Eleusis from Athens along what the Athenians call the Sacred Way you see the tomb of Anthemocritus. The Megarians committed against him a most wicked deed, for when he had come as a herald to forbid them to encroach upon the land in

1 Just before the Peloponnesian War.
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ποῦ τὴν χώραν ἐπεργάζοντο, κτείνουσιν Ἀνθεμόκριτον καὶ σφίσι τὰῦτα δράσασι παραμένει καὶ ἐς τόδε μήμιμα ἐκ τῶν θεῶν, οἷς οὐδὲ Ἀδριανὸς ὁ βασιλεὺς ἠστε καὶ ἐπαυξηθήμα μόνοις ἐπήρεις ἐκεῖν Ἕλληνων. μετὰ δὲ τοῦ Ἀνθεμοκρίτου τὴν στήλην Μολοττοῦ τε τάφος ἐστὶν ἄξιωσθέντος Ἀθηναίων καὶ τοῦτον στρατηγεῖν, ὅτε Πλούταρχος βοηθοῦντες διέβησαν ἐς Εὐβοιαν, καὶ χωρίων Σκίρων ἐπὶ τοιῷδε καλοῦμεν. Ἐλευσίνιοι πολεμοῦσι πρὸς Ἐρεχθέα ἀνήρ μάντις ἦλθεν ἐκ Δωδώνης ὅνομα Σκίρως, ὅς καὶ τῆς Σκιράδος ἱδρύσατο Ἀθηναῖς ἐπὶ Φαληρῷ τὸ ἄρχαίον ἱερὸν πεσόντα δὲ αὐτὸν ἐν τῇ μάχῃ θάπτουσιν Ἐλευσίνιοι πλησίον ποταμῷ χειμάρρου, καὶ τῷ τε χωρίῳ τὸ ὅνομα ἀπὸ τοῦ ἱρώφος ἐστὶν καὶ τῷ ποταμῷ. πλησίον δὲ πεποίηται Κηφισοδώρου μνήμη δήμου προστάτου καὶ Φιλίππῳ τῷ Δημητρίου Μακεδόνων βασιλεύοντι ἐς τὰ μάλιστα ἐναυτωθέντος· συμμάχουσὶ δὲ ἐπήγειον Κηφισοδώρου Ἀθηναίος γενέσθαι βασιλεῖς μὲν Ἀτταλοῦ τὸν Μυσίδον καὶ Πτολεμαίον τὸν Αἰγύπτιον, ἐθνη δὲ αὐτόνομα Αἰτωλοὺς καὶ νησιωτῶν Ῥωσίους καὶ Κρήτας. ὡς δὲ καὶ ἕξ Αἰγύπτου καὶ Μυσίας καὶ παρὰ τῶν Κρητῶν τὰ πολλὰ υστέριζον αἱ βοήθειαι, Ῥόδιοι δὲ μόναι ναυσὶν ἵσχύνεις πρὸς ὁπλίτας τοὺς Μακεδόνας οὐ μεγάλα ὕφελον, ἐνταῦθα Κηφισόδωρος ἐς Ἐταλίαν σὺν ἄλλοις Ἀθηναίων πλεύσας ἱκέτευεν ἀμύναι τὸν Ρωμαίος· οἱ δὲ σφίσι δύναμιν καὶ στρατηγὸν πέμπουσιν, οἱ τὰ Φιλίττου καὶ Μακεδόνων ἐς τὸ σοῦτο καθεῖλον ὡς υστερον Περσεὰ τὸν Φιλίττου τὴν τε ἀρχὴν ἀποβαλέων καὶ αὐτὸν αἰχμάλωτον ἐς Ἐταλίαν ἠχθῆναι. Φιλίττος δὲ ἦν οὕτως ὁ
ATTICA, xxxvi. 3–6

future they put him to death. For this act the wrath of the Two Goddesses lies upon them even to this day, for they are the only Greeks that not even the emperor Hadrian could make more prosperous. After the tombstone of Anthemocritus comes the grave of Molottus, who was deemed worthy of commanding the Athenians when they crossed into Euboea to reinforce Plutarch,¹ and also a place called Scirum, which received its name for the following reason. The Eleusinians were making war against Erechtheus when there came from Dodona a seer called Scirus, who also set up at Phalerum the ancient sanctuary of Athena Sciras. When he fell in the fighting the Eleusinians buried him near a torrent, and the hero has given his name to both place and torrent. Hard by is the tomb of Cephisodorus, who was champion of the people and opposed to the utmost Philip, the son of Demetrius, king of Macedon. Cephisodorus induced to become allies of Athens two kings, Attalus the Mysian and Ptolemy the Egyptian, and, of the self-governing peoples, the Aetolians with the Rhodians and the Cretans among the islanders. As the reinforcements from Egypt, Mysia, and Crete were for the most part too late, and the Rhodians, whose strength lay only in their fleet, were of little help against the Macedonian men-at-arms, Cephisodorus sailed with other Athenians to Italy and begged aid of the Romans. They sent a force and a general, who so reduced Philip and the Macedonians that afterwards Perseus, the son of Philip, lost his throne and was himself taken prisoner to Italy. This Philip

¹ Tyrant of Eretria in Euboea.
Δημητρίου πρώτος γὰρ ταύτης τῆς οἰκίας ἔσχε
Δημήτριος τὴν Μακεδόνων ἀρχὴν ἀποκτείνας
Ἀλέξανδρον τὸν Κασσάνδρον παιδα, ὥς τὰ πρῶ-
τερον ἔχει μοι τοῦ λόγου.

XXXVII. Μετὰ δὲ τοῦ Κηφισοδόρου τὸ μνῆμα
τέθαπται μὲν Ἡλιόδωρος Ἀλίς1 τοῦτον γραφίν
ιδείν ἔστι καὶ ἐν τῷ ναῷ τῷ μεγάλῳ τῆς Ἀθηνᾶς
tέθαπται δὲ Θεμιστοκλῆς Πολιάρχου, τρίτος
ἀπόγονος Θεμιστοκλέους τοῦ Ἐρέμη καὶ Μή-
δος ἐναντία ναυμαχήσαντος. τοὺς δὲ κατωτέρω
τοῦ γένους πλὴν Ἀκεστίων παρῆσον τοὺς ἄλλους.
Ἀκεστίῳ δὲ τῇ Ξενοκλέους τοῦ Σοφοκλέους τοῦ
Λέοντος τούτως τε ἐς τὸν τέταρτον πρόγονον
Λέοντα δαδούχους πάντας ὑπῆρξε γενέσθαι καὶ
παρὰ τὸν βίον τὸν αὐτῆς πρῶτον μὲν τὸν ἀδελφὸν
Σοφοκλέα εἰδὲ δαδουχοῦντα, ἐπὶ δὲ τοῦτῳ τὸν
ἀνδρὰ Θεμιστοκλέα, τελευτήσαντος, δὲ καὶ τοῦτον
Θεόφραστον τὸν παιδα. ταύτη μὲν τύχῃ τοιαῦ-
την συμβήναι λέγουσι: προελθοῦσι δὲ ὀλίγον
Λακίου τέμενός ἐστιν ἤρωσι καὶ δήμος ὃν Λακιά-
dας ὀνομάζουσιν ἀπὸ τοῦτον, καὶ Νικοκλέους
Ταραντίνου ἐστὶ μνῆμα, δὲ ἐπὶ μέγιστον δόξης
κιθαρείδων ἀπάντων ἤλθεν. ἔστι δὲ καὶ Ζεφύρον
τε βωμὸς καὶ Δήμητρος ἱερῶν καὶ τῆς παιδὸς
τὴν δὲ σφίσιν Ἀθηνᾶ καὶ Ποσειδῶν ἔχουσι τιμᾶς.
ἐν τούτῳ τὸ χωρίῳ Φύταλὸν φασιν οἶκον Δήμητρα
δέξασθαι, καὶ τὴν θεὸν ἄντι τοῦτων δούναι οἱ τὸ
φυτὸν τῆς συκῆς μαρτυρεῖ δὲ μοι τῷ λόγῳ τὸ
ἐπίγραμμα τὸ ἐπὶ τῷ Φυταλὸν τάφῳ.

ἐνθὰδ' ἀναξ ἦρως Φύταλός ποτε δέξατο σεμνὴν
Δήμητραν, ὅτε πρῶτον ὅπωρας καρπὸν ἔφημεν,

1 'Ἀλαϊέους Leake.
ATTICA, xxxvi. 6–xxxvii. 2

was the son of Demetrius. Demetrius was the first of this house to hold the throne of Macedon, having put to death Alexander, son of Cassander, as I have related in a former part of my account.

XXXVII. After the tomb of Cephisodóros is the grave of Heliodorus Halis. A portrait of this man is also to be seen in the great temple of Athena. Here too is the grave of Themistocles, son of Poliarchus, and grandson of the Themistocles who fought the sea fight against Xerxes and the Persians. Of the later descendants I shall mention none except Acestium. She, her father Xenocles, his father Sophocles, and his father Leon, all of them up to her great-grandfather Leon won the honour of being torch-bearer, and in her own lifetime she saw as torch-bearers, first her brother Sophocles, after him her husband Themistocles, and after his death her son Theophrastus. Such was the fortune, they say, that happened to her. A little way past the grave of Themistocles is a precinct sacred to Lacius, a hero, a parish called after him Laciadai, and the tomb of Nicocles of Tarentum, who won a unique reputation as a harpist. There is also an altar of Zephyrus and a sanctuary of Demeter and her daughter. With them Athena and Poseidon are worshipped. There is a legend that in this place Phytales welcomed Demeter in his home, for which act the goddess gave him the fig tree. This story is borne out by the inscription on the grave of Phytales:

"Hero and king, Phytales here welcome gave to
Demeter,
August goddess, when first she created fruit of
the harvest;

1 Nothing more is known of this man.
ΑΙΣΤΗΣ ΠΑΥΣΑΝΙΑ: ΔΙΣΚΡΙΤΙΚΗ ΜΕ ΥΠΟΘΗΣΕΙΣ

3 Πριν δὲ ἡ διαβήνει τὸν Κηφισοῦν Θεοδώρου μνήμα ἐστὶ τραγωδίαν ὑποκριναμένου τῶν καθ' αὐτῶν ἀρίστα. ἀγάλματα δὲ ἐπὶ τῷ ποταμῷ Μνησιμάχης, τὸ δὲ ἑτερον ἀνάθημα κειρομένου οἱ τὴν κόμην τοῦ παιδὸς ἐστὶ τῷ Κηφισῷ. καθεστάναι δὲ ἐκ παλαιοῦ καὶ τοῦ πάσι τούτῳ Ἔλλησι τῇ Ὀμήρου τις ἄν τεκμαίροιτο ποιήσει, ὃς τὸν Πηλέα εὐξασθαί φησι τῷ Σπερχεῖῳ κερεῖν ἀνασωθέντος ἐκ Τροίας Ἀχιλλέως τὴν κόμην.

4 Διαβάσι δὲ τὸν Κηφισοῦν βωμὸς ἔστιν ἀρχαῖος Μειλιχίου Δίος· ἐπὶ τοῦτῳ Θησεῦς ὑπὸ τῶν ἀπογόνων τῶν Φυτάλου καθαρσίων ἐτυχε, ληστᾶς καὶ ἄλλους ἀποκτείνας καὶ Σινιν τὰ πρὸς Πιθέως συγγέννη. τάφος δὲ ἐστὶ μὲν αὐτοθεοδέκτει ποῦ Φασηλίτου, ἐστὶ δὲ Μνησιθέου· τοῦτο λέγουσιν ἵνα τοιὸν ἄγαθον γενέσθαι καὶ ἀναθεῖναι ἀγάλματα, ἐν οἷς καὶ ὁ Ἰακχος πεποίηται. φύκοδόμηται δὲ κατὰ τὴν ὀδὸν ναὸς οὐ μέγας καλούμενος Κυμώτων· σαφὲς δὲ οὐδὲν ἔχει λέγειν εἰτε πρώτος κυάμος ἔσπειρεν οὐτὸς εἰτε τινὰ ἐπεφήμισαν ἢρωα, οὗ πάνω κυάμων ἀνενεγκεῖν οὐκ ἔστι σφίσιν ἐς Δήμητρα τὴν εὔρεσιν. ὡστὶς δὲ ἤδη τελετὴν Ἐλευσινῶν ἐϊδεν ἦ τὰ καλούμενα Ὀρφικὰ 5 ἐπελέξατο, οἶδεν δὲ λέγον. μνημάτων δὲ ἄμαλλατα ἐς μέγεθος καὶ κόσμου ἥκει, τὸ μὲν ἀνδρὸς ἔστι Ῥοδίου μετοικήσαυτος ἐς Ἀθήνας, τὸ δὲ "Ἀρ-
ATTICA, xxxvii. 2–5

Sacred fig is the name which mortal men have assigned it.
Whence Phytalus and his race have gotten honours immortal.”

Before you cross the Cephisus you come to the tomb of Theodorus, the best tragic actor of his day. By the river is a statue of Mnesimache, and a votive statue of her son cutting his hair as a gift for Cephisus. That this habit has existed from ancient times among all the Greeks may be inferred from the poetry of Homer,¹ who makes Peleus vow that on the safe return of Achilles from Troy he will cut off the young man’s hair as a gift for the Spercheüs.

Across the Cephisus is an ancient altar of Zeus Meilichius (Gracious). At this altar Theseus obtained purification at the hands of the descendants of Phytalus after killing brigands, including Sinis who was related to him through Pittheus. Here is the grave of Theodectes² of Phaselis, and also that of Mnesitheüs. They say that he was a skilful physician and dedicated statues, among which is a representation of Iacchus. On the road stands a small temple called that of Cyamites.³ I cannot state for certain whether he was the first to sow beans, or whether they gave this name to a hero because they may not attribute to Demeter the discovery of beans. Whoever has been initiated at Eleusis or has read what are called the Orphica⁴ knows what I mean. Of the tombs, the largest and most beautiful are that of a Rhodian who settled at Athens, and the one

¹ *Iliad*, xxiii. 141 f. ² A pupil of Isocrates. ³ *Cyamod* means “bean.” ⁴ A poem describing certain aspects of Orphic religion.
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παλος Μακεδών ἐποίησεν, ὡς Ἀλέξανδρον ἀποδρας ἐκ τῆς Ἀσίας διέβη ναυσίν ἐς τὴν Εὐρώπην, ἀφικόμενος δὲ παρ’ Ἀθηναίοις υπ’ αὐτῶν συνελήφθη, διαφθείρας δὲ χρήμασιν ἄλλους τε καὶ τοὺς Ἀλέξανδρον φίλους ἀπέδρα, πρότερον δὲ ἐτὶ Πυθονίκην ἔγημε, γενόμενος μὲν οὐκ οίδα ὅποθεν, ἐταμοῦσαν δὲ ἐν τῇ Ἀθηναίαι καὶ ἐν Κορίνθῳ ταύτης ἐς τοσοῦτον ἔρωτος προῆλθεν ὡς καὶ μνήμα ἀποθανούσης ποιήσαι πάντων ὑπόσα Ἐλισσίν ἐστιν ἀρχαῖα θέας μάλιστα ἄξιον.

6 Ἔστι δὲ ἱερὸν ἐν ὧ κεῖται Δήμητρος καὶ τῆς παίδος ἀγάλματα καὶ Ἀθηνᾶς τε καὶ Ἀπόλλωνος. Ἀπόλλωνι δὲ ἐποιήθη μόνῳ τὸ ἐξ ἀρχῆς. Κέφαλον γὰρ τῶν Δηύωνσ συνεξελόντα 1 λέγουσιν Ἀμφίτρυών Τηλέβας τὴν νήσου οἰκήσαι πρῶτον, ἢ νῦν ἀπ’ ἐκείνου Κεφαλληνία καλεῖται μετοικεῖν δὲ αὐτοῦ τέως ἐν Θῆβαις φεύγοντα εἰς Ἀθηνῶν διὰ τὸν Πρόκριδος 2 τῆς γυναικὸς φόνον. δεκάτη δὲ υἱόσεν γενεὰ Ἀλκιώνος καὶ Δαιός ἀπόγονοι Κεφάλου πλεύσαντες ἐς Δελφοὺς ἦτον τὸν θεοῦ κάθοδον ἐς Ἀθηνᾶς. ὁ δὲ σφισὶ κελεύει θύσαι πρῶτον Ἀπόλλωνι ἐνταῦθα τῆς Ἀττικῆς, ἐνθα διὸ ἠδυνήσετο τῆς γῆς τρεῖρη ἠθέουσαι. γενομένοις δὲ αὐτοῖς κατά τὸ ποικίλου καλοῦμενον ὄρος δράκων ἑφάνη σπουδῇ κατὰ τῶν φωλεοῦ ἰων καὶ Ἀπόλλωνι τὸ ἄδικον ἐν τῷ χωρίῳ τούτῳ καὶ υἱόσεν σφάς ἠλθόντας ἐς τὴν πόλιν ἀστοὺς ἐποιήσαντο Ἀθηναίοι.—μετὰ δὲ τούτῳ Ἀφροδίτης ναὸς ἔστι καὶ πρὸ αὐτοῦ τεῖχος ἀργῶν λιθῶν θέας ἄξιον.

1 συνεξελόντα, emended by Xylander.
2 πρόκριδος, emended by Xylander.
made by the Macedonian Harpalus, who ran away from Alexander and crossed with a fleet from Asia to Europe. On his arrival at Athens he was arrested by the citizens, but ran away after bribing among others the friends of Alexander. But before this he married Pythonice, whose family I do not know, but she was a courtesan at Athens and at Corinth. His love for her was so great that when she died he made her a tomb which is the most noteworthy of all the old Greek tombs.

There is a sanctuary in which are set statues of Demeter, her daughter, Athena, and Apollo. At the first it was built in honour of Apollo only. For legend says that Cephalus, the son of Deion, having helped Amphitryon to destroy the Teleboans, was the first to dwell in that island which now is called after him Cephallenia, and that he resided till that time at Thebes, exiled from Athens because he had killed his wife Procris. In the tenth generation afterwards Chalcinus and Daetus, descendants of Cephalus, sailed to Delphi and asked the god for permission to return to Athens. He ordered them first to sacrifice to Apollo in that spot in Attica where they should see a man-of-war running on the land. When they reached the mountain called the Many-coloured Mountain a snake was seen hurrying into its hole. In this place they sacrificed to Apollo; afterwards they came to Athens and the Athenians made them citizens. After this is a temple of Aphrodite, before which is a noteworthy wall of unwrought stones.
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XXXVIII. Οἱ δὲ Ἦπειτοι καλοῦμενοι ῥεῦμα μόνον παρέχονται ποταμῶν, ἐπεὶ τὸ γε ύδωρ θάλασσα ἐστὶ σφισιν πείθοντο δὲ ἂν τις καὶ ὃς ἀπὸ τοῦ Χαλκιδέων Εὐρίπου ἰέουσιν ὑπὸ τῆς γῆς ἐς θάλασσαν κοιλοτέραν ἐμπιπτοῦσιν. Λέγοντες δὲ οἱ Ἦπειτοι Κόρης ιεροὶ καὶ Δήμητρος εἶναι, καὶ τοὺς ἱεροὺς ἔξ ἀυτῶν τοῖς ἱερεῖσιν ἐστιν αἱ ῥεῖν μόνοις. οὕτω τὸ ἀρχαῖον, ὃς ἕγω πυθάνομαι, πρὸς Ἀθηναίον τοὺς ἄλλους ὅροι τῆς γῆς Ἐλευσινίους ἔσαν, καὶ διαβάσι τοὺς Ἦπειτος πρῶτος φίλει Κρόκων, ἐνθὰ καὶ νῦν ἐτί βασίλεια καλεῖται Κρόκωνος. τούτων Ἀθηναίων τὸν Κρόκωνα Κέλεοῦ θυγατρὶ συνοίκησαν Σαισάρα Λέγοντες λέγουσι δὲ οὐ πάντες, ἀλλ' ὅσοι τοῦ δήμου τοῦ Σκαμβωνίδων ἐστιν: ἐγὼ δὲ Κρόκωνος μὲν ἀνευρεῖν τάφον οὐχ οἶδα τε ἐγενόμην, τὸ δὲ Εὐμόλπον μνήμα κατὰ ταῦτα Ἐλευσινίοις ἀπέφανον καὶ Ἀθηναίοι. τούτων τὸν Εὐμόλπον ἀφικόταν λέγουσιν ἐκ Ὀράκης Ποσειδώνος παῖδα ὅντα καὶ Χίώνης τῇ δὲ Χίώνην Βορέου θυγατέρα τοῦ ἀνέμου καὶ Ὄρεθνιας φασὶν εἶναι. Ὁμήρῳ δὲ ἐς μὲν τὸ γένος ἐστὶν οὐδὲν αὐτοῦ πεποιημένον, ἐποιομάζει δὲ ἀγήνωρα ἐν τοῖς ἑπετι τοῦ Εὐμόλπου. γενομένης δὲ Ἐλευσινίους μάχης πρὸς Ἀθηναίους ἀπέθανε μὲν Ἐρεχθεὺς Ἀθηναῖος βασίλευς, ἀπέθανε δὲ Ἰμμάραδος Εὐμόλπον. καταλύονται δὲ ἐπὶ τοῖς τοῦ πόλεμον, ὥσ Ἐλευσινίος ἐς τὰ ἄλλα Ἀθηναίον κατηκόους ὅντας ἱδία τελείων τὴν τελετήν. τὰ δὲ ἱερὰ τοῖς θεοῖς Εὐμόλπος καὶ αἱ θυγατέρες ἐτρώσιν αἱ Κέλεοῦ, καλοῦσι δὲ σφαῖς Πάμφως τε κατὰ ταῦτα

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XXXVIII. The streams called Rheiti are rivers only in so far as they are currents, for their water is sea water. It is a reasonable belief that they flow beneath the ground from the Euripus of the Chalcidians, and fall into a sea of a lower level. They are said to be sacred to the Maid and to Demeter, and only the priests of these goddesses are permitted to catch the fish in them. Anciency, I learn, these streams were the boundaries between the land of the Eleusinians and that of the other Athenians, and the first to dwell on the other side of the Rheiti was Crocon, where at the present day is what is called the palace of Crocon. This Crocon the Athenians say married Saesara, daughter of Celeüs. Not all of them say this, but only those who belong to the parish of Scambonidae. I could not find the grave of Crocon, but Eleusinians and Athenians agreed in identifying the tomb of Eumolpus. This Eumolpus they say came from Thrace, being the son of Poseidon and Chione. Chione they say was the daughter of the wind Boreas and of Oreithyia. Homer says nothing about the family of Eumolpus, but in his poems styles him "manly." When the Eleusinians fought with the Athenians, Erechtheus, king of the Athenians, was killed, as was also Immaradus, son of Eumolpus. These were the terms on which they concluded the war: the Eleusinians were to have independent control of the mysteries, but in all things else were to be subject to the Athenians. The ministers of the Two Goddesses were Eumolpus and the daughters of Celeüs, whom Pamphos and Homer
καὶ " لدينا " ὀμήρος Διογένειαν καὶ Παμμερόπην καὶ τρίτην Σαισάραν" τελευτήσαντος δὲ Εὐμόλπουν Κήρυξ νεώτερος λείπεται τῶν παῖδων, ὅν αὐτοῦ Κήρυκες θυγατρὸς Κέκροπος Ἀγαλύρου καὶ Ἕρμοῦ παίδα εἶναι λέγοντιν, ἀλλ' οὐκ Εὐμόλπουν.

4 Ἐστι δὲ Ἰπποθόωντος ἠρώτον, ἀφ' οὗ τὴν φυλήν ὀνομάζουσι, καὶ πλησίον Ζάρηκος. τούτων μαθεῖν παρὰ Ἀπόλλωνι μουσικὴν φασίν, ἐγὼ δὲ ξένον μὲν ἀφικόμενον ἔστι τὴν γῆν Δακεδαιμονίων τε εἶναι δοκῶ καὶ Ζάρακα ἐν τῇ Δακονίσῃ πόλει ἀπὸ τούτου πρὸς θαλάσσῃ καλεῖσθαι: εἴ δὲ τὸς Ζάρηκα ἐπιχώρος Ἀθηναίοις ἠρώτω, οὐδὲν ἐστιν αὐτόν ἔχω λέγειν.—ρεῖ δὲ Κηφισίς πρὸς Ἐλευσίναν βιαίότερον παρεχόμενος τοῦ πρωτέρου ρέματος, καὶ παρὰ αὐτῷ καλούσιν Ἐρινεόν, λέγοντες τὸν Πλούτον ὅτε ἠρπασε τὴν Κόρην καταβήνας ταῦτα, πρὸς τούτῳ τῷ Κηφισίῳ ἅρσῃν Πολυπήμονα ὄνομα, Προκρούστην δὲ ἐπικλήσων, Ὡτισέως ἀπέκτεινεν. Ἐλευσινίος δὲ ἔστι μὲν Τριπτολέμονα ναὸς, ἐστὶ δὲ Προπυλαίας Ἀρτέμιδος καὶ Ποσειδώνος Πατρός, φρέαρ τοις καλούμενοι Καλλίχορος, ἐνθα πρῶτον Ἐλευσινίων αἱ γυναῖκες χορὸν ἐστησαν καὶ ἤσαν ἐς τὴν θεόν. τὸ δὲ πεδίον τὸ Ῥάμιον σπαρῆ σπαρηκαὶ πρῶτον λέγοντι καὶ πρῶτον αὐξῆσαι καὶ καὶ ποιεῖσθαι πέρματα ἐς τὰς θυσίας καθέστηκεν. ἐνταῦθα ἄλως καλοῦμεν· 6 κτείνειν. Ἐλευσινίος δὲ ἔστι μὲν Τριπτολέμονα ναὸς, ἐστὶ δὲ Προπυλαίας Ἀρτέμιδος καὶ Ποσειδώνος Πατρός, φρέαρ τοις καλούμενοι Καλλίχορος, ἐνθα πρῶτον Ἐλευσινίων αἱ γυναῖκες χορὸν ἐστησαν καὶ ἤσαν ἐς τὴν θεόν. τὸ δὲ πεδίον τὸ Ῥάμιον σπαρῆ σπαρηκαὶ πρῶτον λέγοντι καὶ πρῶτον αὐξῆσαι καὶ καὶ ποιεῖσθαι πέρματα ἐς τὰς θυσίας καθέστηκεν. ἐνταῦθα ἄλως καλοῦμεν· 7 Τριπτολέμον καὶ Βωμὸς δείκνυται τὰ δὲ ἐντὸς τοῦ τείχους τοῦ ἱεροῦ τὸ τὸ οὐνείρου ἀπείπτε γράφειν, καὶ τοῖς οὖ τελεσθέσιν, ὑπὸ τῶν θέας εὑρισκόμεναι, δῆλα δήποτε μηδὲ πυθέσθαι μετείναις σφισιν. Ἐλευσίνα δὲ ἦρωα, ἀφ' οὗ τὴν πόλιν
agree in naming Diogenia, Pammerope, and the third Saesara. Eumolpus was survived by Ceryx, the younger of his sons, whom the Ceryces themselves say was a son of Aglaurus, daughter of Cecrops, and of Hermes, not of Eumolpus. There is also a shrine of the hero Hippothoön, after whom the tribe is named, and hard by one of Zarex. The latter they say learned music from Apollo, but my opinion is that he was a Lacedaemonian who came as a stranger to the land, and that after him is named Zarax, a town in the Laconian territory near the sea. If there is a native Athenian hero called Zarex, I have nothing to say concerning him. At Eleusis flows a Cephisus which is more violent than the Cephisus I mentioned above, and by the side of it is the place they call Erineüs, saying that Pluto descended there to the lower world after carrying off the Maid. Near this Cephisus Theseus killed a brigand named Polypemon and surnamed Procrustes. The Eleusinians have a temple of Triptolemus, of Artemis of the Portal, and of Poseidon Father, and a well called Callichorum (*Lovely dance*), where first the women of the Eleusinians danced and sang in praise of the goddess. They say that the plain called Rharium was the first to be sown and the first to grow crops, and for this reason it is the custom to use sacrificial barley and to make cakes for the sacrifices from its produce. Here there is shown a threshing-floor called that of Triptolemus and an altar. My dream forbade the description of the things within the wall of the sanctuary, and the uninitiated are of course not permitted to learn that which they are prevented from seeing. The hero Eleusis, after whom the city is named, some
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όνομάζουσιν, οί μὲν 'Ερμοῦ παίδα εἶναι καὶ Δαεί-ρας '_LEVEL', θυγατρὸς λέγουσι, τοῖς δὲ ἐστὶ πεποιημένα 'LEVEL' εἶναι πατέρα 'LEVEL' αἱ γὰρ ἀρχαῖοι τῶν λόγων ἄτε οὐ προσώπων σφίσιν ἐπών ἀλλὰ τε πλάσασθαι δεδώκασι καὶ μάλιστα ὡς τὰ γένη τῶν ἃρων.

8 Ἐκ δὲ 'LEVEL' τραπομένους ἐπὶ Βοιωτῶν, ἐστὶν ὁμορος 'LEVEL' Ὑπαναίος ἡ Πλαταιάς. πρῶτερον μὲν γὰρ 'LEVEL' ἐλευθερεύησεν ὅροι πρὸς τὴν Ἀττικὴν ἤσαν προσχωρήσαντος δὲ 'LEVEL' τοῦτων, οὕτως ἤδη Βοιωτίας ο Ἐ̇θαιρών ἐστὶν ὅρος. προσεχώρησαν δὲ 'LEVEL' ἐλευθερεύησεν οὐ πολέμῳ βιασθέντες, ἀλλὰ πολιτείας τε ἐπιθυμήσαντες παρὰ 'LEVEL' Αθη-ναίων καὶ κατ' ἔχθος τὸ Θηβαῖον. εὖ πτῶσι τῷ πεδίῳ νικὸς ἐστὶ Διονύσου, καὶ τὸ ἡμῶν ἐντεῦθεν 'LEVEL' ἐκομίσθη τὸ ἀρχαῖον τὸ δὲ ἐν 'LEVEL' ἐλευ-θεραῖς τὸ ἐφ' ἡμῶν εἰς μίσησιν ἐκείνου πεποίη-

9 ται. ἀποφείρω δὲ ὅλυνον στήλαιον ἐστὶν οὐ μέγα, καὶ παρ' αὐτὸ ὑδατος πηγή ψυχρῶς λέγεται δὲ ἐς μὲν τὸ στῆλαιον ὡς 'LEVEL' ἀντίστατη τεκούσα κατά-θοιτο ἐς αὐτὸ τῶν παίδας, περὶ δὲ τῆς πηγῆς τὸν ποιμένα εὑρόντα τοὺς παῦς ἐνταῦθα σφᾶς λούσαι πρῶτον ἀπολύσαντα τῶν σπαργάνων. 'LEVEL' ἐλευθερῶν δὲ ἤν μὲν ἐτὶ τοῦ τείχους, ἥν δὲ καὶ οἰκίων ἐρείπα· ἰδὴ δὲ τούτους ἐστὶ πόλις ὅλην ὑπὲρ τοῦ πεδίου πρὸς τῷ Κυθαιρῶν οἰκισθεῖσα.

XXXIX. Ἐτέρα δὲ ὄνος ἐξ 'LEVEL' ἐλευθεροὺς πρὸς Μέγαρα ἀνέβ. ταύτην ἐρχομένους τὴν ὅδον φρέαρ ἐστὶν 'LEVEL' Ἀνδρίων καλούμενον. ἐποίησε δὲ Πάμφως ἐπὶ τούτῳ τὸ φρέατί καθήσθαι Δήμητρα μετὰ τὴν ἀρπαγῆν τῆς παιδὸς γρα' εἰκασμένην ἐντεῦ-

1 'LEVEL' ἐλευθεροῦ γὰρ, emended by Schubart.

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assert to be a son of Hermes and of Dæira, daughter of Ocean; there are poets, however, who have made Ogygus father of Eleusis. Ancient legends, deprived of the help of poetry, have given rise to many fictions, especially concerning the pedigrees of heroes.

When you have turned from Eleusis to Boeotia you come to the Plataean land, which borders on Attica. Formerly Eleutherae formed the boundary on the side towards Attica, but when it came over to the Athenians henceforth the boundary of Boeotia was Cithaeron. The reason why the people of Eleutherae came over was not because they were reduced by war, but because they desired to share Athenian citizenship and hated the Thebans. In this plain is a temple of Dionysus, from which the old wooden image was carried off to Athens. The image at Eleutherae at the present day is a copy of the old one. A little farther on is a small cave, and beside it is a spring of cold water. The legend about the cave is that Antiope after her labour placed her babies into it; as to the spring, it is said that the shepherd who found the babies washed them there for the first time, taking off their swaddling clothes. Of Eleutherae there were still left the ruins of the wall and of the houses. From these it is clear that the city was built a little above the plain close to Cithaeron.

XXXIX. There is another road from Eleusis, which leads to Megara. As you go along this road you come to a well called Anthium (Flowy Well). Pamphos in his poems describes how Demeter in the likeness of an old woman sat at this well after the rape of her
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θεν δὲ αὐτὴν ἀτε γυναῖκα 'Ἀργεῖαν ὑπὸ τῶν θυγατέρων τῶν Κελεόν κομισθῆναι παρὰ τὴν μητέρα καὶ οἱ τὴν Μετάνειραν οὖτω πιστεύσαι τοῦ παιδὸς τὴν ἀνατροφὴν. ὠλίγῳ δὲ ἀπωτέρῳ τοῦ φρέατος ἰερὸν Μετανείρας ἐστὶ καὶ μετ’ αὐτὸ τάφοι τῶν ἐπὶ Θήβας. Κρέων γὰρ, δὲ ἐδυνάστειν τὸτε ἐν Θήβαις Δαοδάμαντα ἐπιτροπεύον τῶν Ἐτεοκλέους, οὐ παρῆκε τοῖς προσήκουσιν ἀνελομένοις θάψαι· ἱκατευσάντος δὲ Ἄδραστον Θήσεα καὶ μάχης Ἀθηναίων γενομένης πρὸς Βοιωτοὺς, Θήσεις ὥς ἐκράτησε τῇ μάχῃ κομίσας ἐς τὴν Ἐλευσίνιαν τοὺς νεκροὺς ἐνταῦθα ἔθαψε. Θῆβαι δὲ τὴν ἀναίρεσιν τῶν νεκρῶν λέγουσιν ἐθέλονται δοῦναι καὶ συνάψαι μάχην οὐ φασι.—

3 μετὰ δὲ τῶν Ἁργείων τοὺς τάφους ἐστὶν Ἀλότης μνῆμα, ἡν τεκούσαν Ἰπποθόωντα ἐκ Ποσειδῶν άποθανεῖν ἐνταῦθα φασίν ὑπὸ τοῦ πατρὸς Κερκύνος. εἰναι δὲ ὁ Κερκυνῶν λέγεται καὶ τὰ ἄλλα ἀδίκος ἐς τοὺς ξένους καὶ παλαιεῖν οὐ βουλομένους καὶ τὸ τόπος οὗτος παλαιότερα καὶ ἐς ἐμὲ ἑκάλειτο Κερκυνῶν, ὁλίγον τοῦ τάφου τῆς Ἀλότης ἀπέχων. λέγεται δὲ ὁ Κερκυνῶν τοὺς καταστάντας ἐς πάλην διαφθείραι πλὴν Θησεὸς, Θησεὺς δὲ κατεπάλαισεν αὐτοῦ σοφία τὸ πλέον παλαιστικὴν γὰρ τέχνην εὑρε Θησεὺς πρῶτος καὶ πάλης κατέστη ὑστερὸν ἀπ’ ἐκείνου διδασκαλία· πρότερον δὲ ἐχρῶντο μεγέθει μόνον καὶ ῥώμη πρὸς τὰς πάλας.

Τοσαύτα κατὰ γνώμην τὴν ἐμὴν Ἀθηναίως γνωριμώτατα ἦν ἐν τε λόγοις καὶ θεωρήμασιν, ἀπέκρισε δὲ ἀπὸ τῶν πολλῶν ἐξ ἀρχῆς ὁ λόγος μοι τὰ ἐς συγγραφὴν ἀνήκοντα.

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daughter, how the daughters of Celeüs thence took her as an Argive woman to their mother, and how Metaneira thereupon entrusted to her the rearing of her son. A little farther on from the well is a sanctuary of Metaneira, and after it are graves of those who went against Thebes. For Creon, who at that time ruled in Thebes as guardian of Laodamas the son of Eteocles, refused to allow the relatives to take up and bury their dead. But Adrastus having supplicated Theseus, the Athenians fought with the Boeotians, and Theseus being victorious in the fight carried the dead to the Eleusinian territory and buried them here. The Thebans, however, say that they voluntarily gave up the dead for burial and deny that they engaged in battle. After the graves of the Argives is the tomb of Alope, who, legend says, being mother of Hippothoön by Poseidon was on this spot put to death by her father Cercyon. He is said to have treated strangers wickedly, especially in wrestling with them against their will. So even to my day this place is called the Wrestling Ground of Cercyon, being a little way from the grave of Alope. Cercyon is said to have killed all those who tried a bout with him except Theseus, who outmatched him mainly by his skill. For Theseus was the first to discover the art of wrestling, and through him afterwards was established the teaching of the art. Before him men used in wrestling only size and strength of body.

Such in my opinion are the most famous legends and sights among the Athenians, and from the beginning my narrative has picked out of much material the things that deserve to be recorded.
4 ΄Ελευσίνι δὲ ἦδη πλησιόχωρος ἡ καλουμένη Μεγάρις· τῆς Ἀθηναίων ἦν καὶ αὐτὴ τὸ ἄρχαίον, Πύλα τοῦ βασιλέως καταλιπόντος Πανδίων. μαρτύρια δὲ μοι τάφος τε Πανδίωνος ἐν τῇ γῇ καὶ Νίσσος Λιγεί μὲν πρεσβυτάτῳ τοῦ παυτός γένους παραχωρήσως Ἀθηναίων ἄρχειν, αὐτὸς δὲ Μεγάρων καὶ τῆς ἄχρι Κορίνθου βασιλεύειν ἀξιωθείς· Νίσσαια τε ἐτί καὶ νῦν Μεγαρεύσιν ἐπίνευσον ἀπ' αὐτοῦ καλεῖται. Κόδρον δὲ ὑστερον βασιλεύοντος στρατεύοντι ἐπὶ Αθηνᾶς Πελοποννήσιοι· καὶ ὡς οὐδὲν ἀποδειξάμενοι λαμπρὸν ἐκομίζοντο ὁπίσω, Μέγαρα Ἀθηναίων ἐλόντες Κορινθίων καὶ τῶν ἄλλων συμμάχων τοῖς ἐθέλουσιν ἐδωκαν οἰκῆσαν.

5 Μεγαρεῖς μὲν οὕτως θεὶ καὶ φωνὴν μεταβάλοντες Δωρίδεις γεγόνασι, κληθῆναι δὲ οὕτω τῇν πόλιν φασίν ἐπὶ Καρὸς τοῦ Φορωνέως ἐν τῇ γῇ ταύτῃ βασιλεύοντος· τότε πρῶτον λέγουσιν ἰερὰ γενέσθαι Δήμητρος αὐτοῖς, τότε ἀνθρώπους ὀνομάσαι Μέγαρα. οὕτω μὲν αὐτοὶ περὶ σφῶν Μεγαρεῖς λέγουσιν· Βοιωτοὶ δὲ ἐν Ὀλυσσάτῳ Μεγαρέα τὸν Ποσειδῶνος οἰκοῦντα ἀφικέσθαι στρατιὰ Βοιωτῶν φασὶ Νίσῳ τὸν πρὸς Μίνω πόλεμον συνδιάσοντα, πεσόντα δὲ αὐτῶν ἐν τῇ μάχῃ ταφῆναι τε αὐτοῦ καὶ τῇ πόλει Μέγαρα ὁμομιᾷ ἀπὸ τοῦτον γενέσθαι, πρότερον Νίσα καλουμένη. δωδεκάτη δὲ ὑστερον μετὰ Κάρα τὸν Φορωνέως γενεὰ λέγουσιν οἱ Μεγαρεῖς Δέλεγα ἀφικόμενον ἐξ Αἰγύπτου βασιλεύσαι καὶ τοὺς ἀνθρώπους κληθῆναι Δέλεγας ἐπὶ τῆς ἄρχης αὐτοῦ· Κλήσανος δὲ τοῦ Δέλεγος γενέσθαι Πύλαν, τοῦ Πύλα δὲ Σκίρωνα· τοῦ τοῦτον συνοικήσαν Πανδίωνος θυγατρὶ, καὶ ὑστερον

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Next to Eleusis is the district called Megaris. This too belonged to Athens in ancient times, Pylas the king having left it to Pandion. My evidence is this; in the land is the grave of Pandion, and Nisus, while giving up the rule over the Athenians to Aegeus, the eldest of all the family, was himself made king of Megara and of the territory as far as Corinth. Even at the present day the port of the Megarians is called Nisaea after him. Subsequently in the reign of Codrus the Peloponnesians made an expedition against Athens. Having accomplished nothing brilliant, on their way home they took Megara from the Athenians, and gave it as a dwelling-place to such of the Corinthians and of their other allies as wished to go there. In this way the Megarians changed their customs and dialect and became Dorians, and they say that the city received its name when Car the son of Phoroneus was king in this land. It was then they say that sanctuaries of Demeter were first made by them, and then that men used the name Megara (Chambers). This is their history according to the Megarians themselves. But the Boeotians declare that Megareus, son of Poseidon, who dwelt in Onchestus, came with an army of Boeotians to help Nisus wage the war against Minos; that falling in the battle he was buried on the spot, and the city was named Megara from him, having previously been called Nisa. In the twelfth generation after Car the son of Phoroneus the Megarians say that Lelex arrived from Egypt and became king, and that in his reign the tribe Leleges received its name. Lelex they say begat Cleson, Cleson Pylas and Pylas Sciron, who married the daughter of Pandion and afterwards disputed with
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Nísω τῷ Πανδίωνος ἐς ἀμφισβήτησιν ἔλθειν περὶ τῆς ἀρχῆς Σκίρωνα καὶ σφισιν Αἰακὸν δικάσαι, βασιλείαν μὲν διδόντα Nísω καὶ τοῖς ἀπογόνοις, Σκίρωνι δὲ ἤγεμονίαν εἶναι πολέμου. Μεγαρέα δὲ τὸν Ποσειδώνος θυγατρὶ Nísou συνοικήσαντα Ἰφινόπ διαδέξασθαι τὴν τοῦ Nísou φασίν ἀρχῆν τὸν δὲ Κρητικὸν πόλεμον καὶ τὴν ἐπὶ Nísou βασιλεύοντος ἀλωσιν τῆς πόλεως οὐκ ἔθελοσιν εἰδέναι.

XL. Ἑστὶ δὲ ἐν τῇ πόλει κρήνη, ἣν σφισιν ἡκοδόμησε Θεαγένης, οὐ καὶ πρότερον τούτων ἐπεμνήσθην θυγατέρα αὐτοῦ συνοικίσαι Κύλωνι Ἀθηναίῳ. οὗτος ο Θεαγένης τυραννήσας ἡκοδομήσε τὴν κρήνην μεγέθους ἐνεκα καὶ κόσμου καὶ ἐς τὸ πλῆθος τῶν κιόνων θέας ἀξίαν· καὶ ὕδωρ ἐς αὐτὴν Ῥεὶ καλούμενον Σιθνίδων νυμφῶν. τὼς δὲ Σιθνίδας νύμφας λέγουσι Μεγαρεῖς εἶναι μὲν σφίσιν ἐπιχωρίας, μιὰ δὲ αὐτῶν συγγενέσθαι Δία, Μέγαρον τε παῖδα ὅντα Δίος καὶ ταύτης δὴ τῆς νύμφης ἐκφυγεῖν τὴν ἐπὶ Δευκαλίωνος ποτε ἐπομβριαν, ἐκφυγεῖν δὲ πρὸς τὰ ἄκρα τῆς Γερανίας, οὐκ ἔχοντός πω τοῦ ὅρους τὸ ὄνομα τοῦτο, ἄλλα—νήχεσθαι γὰρ πετομένων γεράνων πρὸς τὴν βοῆν τῶν ὅρνθθων αὐτῶν—διὰ τοῦτο Γερανίαν 2 τὸ ὅρος ὀνομασθῆναι. τῆς δὲ κρήνης οὐ πόρρω ταύτης ἀρχαίον ἐστιν ἱερόν, εἰκόνες δὲ ἐφ' ἦμῶν ἐστάσιν ἐν αὐτῷ βασιλείων Ῥωμαίων καὶ ἄγαλμα κεῖται χαλκοῦ Ἀρτέμιδος ἐπίκλησιν Σωτείρας. φασὶ δὲ ἀνδρὰς τοῦ Μαρδόνου στρατοῦ καταδραμόντας τὴν Μεγαρίδα ἀποχωρείν ἐς Θῆβας ὁπίσω παρὰ Μαρδόνου ἐθέλειν, γνώμη δὲ Ἀρ-
Nisus, the son of Pandion, about the throne, the dispute being settled by Aeacus, who gave the kingship to Nisus and his descendants, and to Sciron the leadership in war. They say further that Nisus was succeeded by Megareus, the son of Poseidon, who married Iphinoë, the daughter of Nisus, but they ignore altogether the Cretan war and the capture of the city in the reign of Nisus. XL. There is in the city a fountain, which was built for the citizens by Theagenes,¹ whom I have mentioned previously as having given his daughter in marriage to Cylon the Athenian. This Theagenes upon becoming tyrant built the fountain, which is noteworthy for its size, beauty and the number of its pillars. Water flows into it called the water of the Sithnid nymphs. The Megarians say that the Sithnid nymphs are native, and that one of them mated with Zeus; that Megarus, a son of Zeus and of this nymph, escaped the flood in the time of Deucalion, and made his escape to the heights of Gerania. The mountain had not yet received this name, but was then named Gerania (Crane Hill) because cranes were flying and Megarus swam towards the cry of the birds. Not far from this fountain is an ancient sanctuary, and in our day likenesses stand in it of Roman emperors, and a bronze image is there of Artemis surnamed Saviour. There is a story that a detachment of the army of Mardonius, having overrun Megaris, wished to return to Mardonius at Thebes, but that by the will of Artemis night came

¹ See p. 147.
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tέμωδος νύκτα τε ὁδοιποροῦσιν ἐπιγενέσθαι καὶ
tῆς ὀδοῦ σφᾶς ἀμαρτώντας ἐσ τὴν ὄρεινην τραπέ-
σθαι τῆς χώρας· πειρωμένους δὲ εἰ στράτευμα
ἐγγὺς εἰς πολέμουν ἀφιέναι τῶν βελῶν, καὶ τὴν
πλησίον πέτραν στένειν βαλλομένη, τοὺς δὲ
3 αὐθις τοξεύειν προθυμία πλέονι. τέλος δὲ αὐτοῦ
ἀναλώθηναι τοὺς ὦστοις ἐς ἀνδρὰς πολεμίους
τοξεύειν νομίζουσι· ἡμέρα τε ὑπεφαίνετο καὶ
i Μεγαρεῖς ἐπῆσαν, μαχόμενοι δὲ ὁπλῖται πρὸς
ἀνόπλους καὶ οὔδε βελῶν ἐυποροῦντας ἔτι φονεύ-
ουσιν αὐτῶν τοὺς πολλοὺς· καὶ ἐπὶ τῷ δὲ Ἡσίαρας
ἄγαλμα ἑποίησαντο Ἀρτέμιδος, ἑνταύθα καὶ
tῶν δῶδεκα ὀνομαζόμενων θεῶν ἔστιν ἀγάλματα
ἔργα εἶναι λεγόμενα Πραξιτέλους· τὴν δὲ Ἀρτε-
μίν αὐτὴν Στρογγυλῶν ἐποίησε.

4 Μετὰ ταῦτα ἐσ τοῦ Δίου τέμενος ἐσελθοῦσι
καλούμενον Ὀλυμπιεῖν ναὸς ἐστὶ θέας ἄξιος· τὸ
dὲ ἀγάλμα ὃν ἐξειργάσθη τοῦ Δίου, ἐπιλαβόντος
τοῦ Πελοποννησίων πολέμου πρὸς Ἀθηναίους, ἐν
ὁ καὶ ναυσὶν ἀνὰ πᾶν ἔτος καὶ στρατῷ φθεῖροντες
Μεγαρεῖσιν Ἀθηναῖοι τὴν χώραν τὰ τε κοινὰ
ἐκάκωσαν καὶ ἱδία τοὺς οἰκους ἤγαγον ἐς τὸ
ἐσχατὸν ἀσθενείας. τῷ δὲ ἀγάλματι τοῦ Δίου
πρόσωπον ἐλέφαντος καὶ χρυσοῦ, τὰ δὲ λοιπὰ
πηλοῦ τὲ ἐστὶ καὶ γύψου· ποιήσαι δὲ αὐτὸ Ἡθο-
κοσμοῦ λέγουσιν ἐπιχώριον, συνεργάζασθαι δὲ οἱ
Φειδίαν. ὑπέρ δὲ τῆς κεφαλῆς τοῦ Δίου εἰσιν
Ὡραι καὶ Μοῖραι· δὴλα δὲ πᾶσι τὴν πεπρωμένην
μόνῳ οἱ πείσεσθαι καὶ τὰς ώρας τῶν θεῶν τοῦτον
νέμειν ἐς τὸ δέον. ὅπεσθε δὲ τοῦ ναοῦ κεῖται
ξύλα ἡμέρα· ταῦτα ἐμελλεν ὁ Θεόκοσμος ἐλέ-
on them as they marched, and missing their way they turned into the hilly region. Trying to find out whether there was a hostile force near they shot some missiles. The rock near groaned when struck, and they shot again with greater eagerness, until at last they used up all their arrows thinking that they were shooting at the enemy. When the day broke, the Megarians attacked, and being men in armour fighting against men without armour who no longer had even a supply of missiles, they killed the greater number of their opponents. For this reason they had an image made of Artemis Saviour. Here are also images of the gods named the Twelve, said to be the work of Praxiteles. But the image of Artemis herself was made by Strongylian.

After this when you have entered the precinct of Zeus called the Olympieum you see a noteworthy temple. But the image of Zeus was not finished, for the work was interrupted by the war of the Peloponnesians against the Athenians, in which the Athenians every year ravaged the land of the Megarians with a fleet and an army, damaging public revenues and bringing private families to dire distress. The face of the image of Zeus is of ivory and gold, the other parts are of clay and gypsum. The artist is said to have been Theocosmus, a native, helped by Pheidias. Above the head of Zeus are the Seasons and Fates, and all may see that he is the only god obeyed by Destiny, and that he apportions the seasons as is due. Behind the temple lie half-worked pieces of wood, which Theocosmus intended to overlay with ivory
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5 τοῦ Διός. ἐν δὲ αὐτῷ τῷ ναῷ τριήρους ἀνάκειται χαλκοῦν ἔμβολον ταύτην τὴν ναῶν λαβεῖν φασὶ περὶ Σαλαμίνα ναυμαχήσαντες πρὸς Ἀθηναίους ὁμολογούσι δὲ καὶ Ἀθηναῖοι χρόνον τινὰ Μεγαρεύσων ἀποστήναι τῆς νῆσου, Σόλωνα δὲ ὑστερὸν φασὶν ἐλεγεῖα ποιήσαντα προτρέψαι σφᾶς, καταστήναι δὲ ἐπὶ τούτοις ἐς ἀμφισβήτησιν Ἀθηναίοι κρατήσαντες δὲ πολέμῳ Σαλαμίνα αὖθις ἐχεῖν. Μεγαρεῖς δὲ παρὰ σφῶν λέγουσιν ἀνδρας φυγάδας, οὓς Δορυκλείους ὀφομάζουσιν, ἀφικομένους παρὰ τοὺς ἐν Σαλαμίνι κληρούχους προδοῦναι Σαλαμίνα Ἀθηναίοις.

6 Μετὰ δὲ τοῦ Διός τὸ τέμένος ἐς τὴν ἀκρόπολιν ἀνελθοῦσι καλουμένην ἀπὸ Καρίας τοῦ Φορωνέως καὶ ἐς ἡμᾶς ἔτι Καρίαν, ἔστι μὲν Διονύσου ναὸς Νυκτελίου, πεποίηται δὲ Ἀφροδίτης Ἐπιστροφίας ἱερὸν καὶ Νυκτὸς καλούμενον ἐστὶ μαντεῖον καὶ Διὸς Κονίου ναὸς οὐκ ἔχων ὀροφὴν. τοῦ δὲ Ἀσκληπιοῦ τὸ ἀγαλμα Βρυάξεις καὶ αὐτὸ καὶ τὴν Ὀγείαν ἔστατον ἐν τῷ Δήμητρος τὸ καλούμενον κληρονομοῦν ποιήσαν δὲ αὐτὸ βασιλεύσων Ἐλευθέριον Ἐλευθέριον.

XLI. Ἐκ δὲ τῆς ἀκροπόλεως κατιούσιν, ἦ πρὸς ἄρκτον τέτραπται τὸ χωρίον, μνημὰ ἐστὶν Ἀλκμήνης πλησίον τοῦ Ὀλυμπείου. ἐνδύομαι γὰρ ἐς Ἐθήβας ἐς Ἀργοὺς τελευτῆσαι καθ’ ὁδὸν λέγουσιν αὐτὴν ἐν τοῖς Μεγάροις, καὶ τοὺς Ἡρακλείδας ἐς ἀμφισβήτησιν ἔλθεῖν, τοὺς μὲν ἐς Ἀργοὺς ἐδέλουντο ἀπίσω κομίσαι τὸν νεκρὸν τῆς Ἀλκμήνης, τοὺς δὲ αὐτῶν ἐς Θήβας· καὶ γὰρ τοῖς

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ATTICA, XL. 4–XLI. 1

and gold in order to complete the image of Zeus. In the temple itself is dedicated a bronze ram of a galley. This ship they say that they captured off Salamis in a naval action with the Athenians. The Athenians too admit that for a time they evacuated the island before the Megarians, saying that afterwards Solon 1 wrote elegiac poems and encouraged them, and that thereupon the Athenians challenged their enemies, won the war and recovered Salamis. But the Megarians say that exiles from themselves, whom they call Dorycleans, reached the colonists in Salamis and betrayed the island to the Athenians.

After the precinct of Zeus, when you have ascended the citadel, which even at the present day is called Caria from Car, son of Phoroneus, you see a temple of Dionysus Nyctelius (Nocturnal), a sanctuary built to Aphrodite Epistrophia (She who turns men to love), an oracle called that of Night and a temple of Zeus Conius (Dusty) without a roof. The image of Asclepius and also that of Health were made by Bryaxis. Here too is what is called the Chamber of Demeter, built, they say, by Car when he was king.

XLI. On coming down from the citadel, where the ground turns northwards, is the tomb of Alcmena, near the Olympic. They say that as she was walking from Argos to Thebes she died on the way at Megara, and that the Heracleidae fell to disputing, some wishing to carry the corpse of Alcmena back to Argos, others wishing to take it to Thebes, as in Thebes

1 The great legislator, who flourished early in the sixth century B.C.
'Ηρακλέους παισὶ τοῖς ἐκ Μεγάρας τάφον εἶναι καὶ Ἀμφιτρώνοις ἐν Θήβαις. ὁ δὲ ἐν Δελφοῖς θεὸς ἔχρησε θάψαι Ἀλκμήνην ἐν τοῖς Μεγάροις

2 ξύμειον εἶναι σφισιν. ἐντεῦθεν οἱ τῶν ἐπιχωρίων ἡμῖν ἔξηγητίς ἡγεῖτο ἐσ χωρίον Ροῦ ὡς ἔβασκεν ὄνομαξόμενον, ταῦτα γὰρ ὕδωρ ποτὲ ἐκ τῶν ὅρων τῶν ὑπὲρ τὴν πόλιν ρυῆναι. Θεαγένης δὲ, ὃς τότε ἐτυράννευ, τὸ ὕδωρ ἐτέρωσε τρέψας βωμὸν ἐν- ταῦθα Ἀχελώος ἐποίησε. καὶ Ἡλλοι πλησίον τοῦ Ἡρακλέους μνήμα ἐστίν ἀνδρὶ Ἀρκάδῳ Ἐχέ- μοι τῷ Ἀερόποι μονομαχήσαντος καὶ ὅστις μὲν Ἐχεμος ὁ ἀπέειταίνε Ἡλλοι, ἔτερωθι τοῦ λόγου δηλώσο, τέθαπται δὲ καὶ Ἡλλοι ἐν τοῖς Μεγάροις. αὕτη καλοῖτο ἀν ὀρθῶς στρατεύα τῶν Ἡρακλειδῶν ἐς Πελοπόννησον ἐπὶ Ὀρέστον

3 βασιλεύοντος. οὐ πόρρῳ δὲ τοῦ Ἡλλοι μνή- ματος Ἰσιδος ναὸς καὶ παρ’ αὐτὸν Ἀπόλλωνος ἐστὶ καὶ Ἀρτέμιδος. Ἀλκάθουν δὲ φασὶ ποιῆσαι ἀποκτείναντα λέοντα τῶν καλούμενον Κεθαίρω- νιον. ὑπὸ τοῦτον τοῦ λέοντος διαφθαρῆναι καὶ ἄλλοι καὶ Μεγαρέως φασὶ τοῦ σφετέρου βασι- λέως παῖδα Εὐπτομον, τῶν δὲ πρεσβύτερον τῶν παῖδων αὐτῶ νυμαλκον ἐτὶ πρότερον ἀποθανεὶν ὑπὸ Θησέως, στρατεύοντα ἐς Ἀφίδναν σὺν τοῖς Διοσκούριοι. Μεγαρέα δὲ γάμον τε υποσχέσθαι θυγατρὸς καὶ ὡς διάδοχον ἐξε τῆς ἀρχῆς, ὅστις τῶν Κεθαίρωνυν λέοντα ἀποκτεῖναι. διὰ ταῦτα Ἀλκαθουν τῶν Πέλοπος ἐπιχειρήσαντα τῷ θηρίῳ κρατήσα τε καὶ ὡς ἐβασίλευσε τὸ ἱερὸν ποιῆσαι τοῦτο, Ἀγροτέραν Ἀρτεμίν καὶ Ἀπόλλωνα

4 Ἀγραιῶν ἐπονομάσαντα. ταῦτα μὲν οὔτω γενε- σθαι λέγουσιν. ἐγὼ δὲ γράφειν μὲν ἔθελο Μεγα-
ATTICA, xli. 1–4

were buried Amphitryon and the children of Heracles by Megara. But the god in Delphi gave them an oracle that it was better for them to bury Alcmena in Megara. From this place the local guide took us to a place which he said was named Rhus (Stream), for that water once flowed here from the mountains above the city. But Theagenes, who was tyrant at that time, turned the water into another direction and made here an altar to Acheloüs. Hard by is the tomb of Hyllus, son of Heracles, who fought a duel with an Arcadian, Echemus the son of Aëropus. Who the Echemus was who killed Hyllus I will tell in another part of my narrative, but Hyllus also is buried at Megara. These events might correctly be called an expedition of the Heracleidae into the Peloponnesus in the reign of Orestes. Not far from the tomb of Hyllus is a temple of Isis, and beside it one of Apollo and of Artemis. They say that Alca-thous made it after killing the lion called Cithae-ronian. By this lion they say many were slain, including Euippus, the son of Megareus their king, whose elder son Timalcus had before this been killed by Theseus while on a campaign with the Dioscuri against Aphidna. Megareus they say promised that he who killed the Cithaeronian lion should marry his daughter and succeed him in the kingdom. Alca-thous therefore, son of Pelops, attacked the beast and overcame it, and when he came to the throne he built this sanctuary, surnaming Artemis Agrotera (Huntress) and Apollo Agraëüs (Hunter). Such is the account of the Megarians; but although I wish my account to
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5 Πίνδαρος δὲ τούτως τε κατὰ ταύτα ἐποίησε καὶ γαμβρὸν τοῖς Διοσκοῦροις Θησέα εἶναι Βούλομενον ἀρπασθείσαι τὴν Ἐλέενην διαφυλάξαι, ἐς δὲ ἀπελθεῖν αὐτοῦ Πειρίθω τὸν λεγόμενον γάμον συμπράξωντα. ὡς τὸς Ἐλεόσαιν καὶ τὴν Θησέαν ἀγάγοιεν μητέρα αἰχμάλωτον, ὅμως Θησέα φησὶν αὐτὸν ἀπείναι.

6 Ἀλκάθουν Μεγαρέως. φαίνεται δὲ τελευτήσαντος Νίσου καὶ τῶν πραγμάτων Μεγαρεύσων ἐφθαρμένων ὑπὸ τούτων Ἀλκάθους ἀφικόμενος τὸν καίρον ἐξ Ἡλίδος μαρτύριον ἐξ μοῦ τὸ γὰρ τείχος ὀκοδομήσειν ἐξ ἀρχῆς ἀτοῦ περιβόλου τοῦ ἀρχαίου καθαίρεθέντος ὑπὸ τῶν Κρητῶν.

Ἀλκάθου μὲν καὶ τοῦ λέοντος, εἶτε ἐν τῷ Κιθαιρώνι αὐτὸν εἶτε καὶ ἐτέρωθι ἀποκτείνας ναὸν Ἀγροτέρας Ἀρτέμιδος καὶ Ἀπόλλωνος ἐποίησεν Ἀγραίου, ἐς τὸ τοῦτο ἐστὸς μνήμη ἐκ τούτου δὲ τοῦ ἱεροῦ κατιόθι Πανδίων ἐς τιν ἤρφον. καὶ ὑπὸ μὲν ἑτάφη Πανδίων ἐν Ἀιθώνας

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agree with theirs, yet I cannot accept everything they say. I am ready to believe that a lion was killed by Alcathous on Cithaeron, but what historian has recorded that Timalcus the son of Megareus came with the Dioscuri to Aphidna? And supposing he had gone there, how could one hold that he had been killed by Theseus, when Aleman wrote a poem on the Dioscuri, in which he says that they captured Athens and carried into captivity the mother of Theseus, but Theseus himself was absent? Pindar in his poems agrees with this account, saying that Theseus, wishing to be related to the Dioscuri, carried off Helen and kept her until he departed to carry out with Peirithous the marriage that they tell of. Whoever has studied genealogy finds the Megarians guilty of great silliness, since Theseus was a descendant of Pelops. The fact is that the Megarians know the true story but conceal it, not wishing it to be thought that their city was captured in the reign of Nisus, but that both Megareus, the son-in-law of Nisus, and Alcathous, the son-in-law of Megareus, succeeded their respective fathers-in-law as king. It is evident that Alcathous arrived from Elis just at the time when Nisus had died and the Megarians had lost everything. Witness to the truth of my statement is the fact that he built the wall afresh from the beginning, the old one round the city having been destroyed by the Cretans.

Let so much suffice for Alcathous and for the lion, whether it was on Cithaeron or elsewhere that the killing took place that caused him to make a temple to Artemis Agrotera and Apollo Agraëis. On going down from this sanctuary you see the shrine of the hero Pandion. My narrative has already told how Pandion
ΠΛΗΣΙΟΝ ΔΕ ΕΣΤΙ ΤΟΥ ΠΑΝΔΙΟΝΟΣ ΗΡΩΥ ΜΝΗΜΑ
"ΑΜΑΖΟΥΚΗ ΑΣΠΙΔΙΩΝ ΕΜΦΕΡΕΣ. ΤΟΥΤΟΝ ΔΕ ΕΣΤΙΝ ΟΥ ΠΟΡΡΩ ΤΑΦΟΣ ΤΗΡΕΩΝ ΤΟΥ ΠΡΟΚΕΝΗ ΓΥΜΑΝΤΟΣ ΤΗΝ ΠΑΝΔΙΟΝΟΣ. ΕΒΑΣΙΛΕΥΣΕΔΕΟΤΗΡΕΥΣ,ΟΣΜΕΝ ΛΕΓΟΥΣΙΝ ΟΙ ΜΕΓΑΡΕΙΣ, ΠΕΡΙ ΤΑΣ ΠΑΓΑΣ ΤΑΣ ΚΑΛΟΥΜΕΝΑΣ ΤΗΣ ΜΕΓΑΡΙΔΟΣ, ΩΣ ΔΕ ΕΓΩ ΤΕ ΔΟΚΩ ΚΑΙ ΤΕΚΜΗΡΙΑ ΕΣ ΤΟΔΕ ΛΕΙΤΕΤΑΙ, ΔΑΝΙΛΙΔΟΣ ΉΡΧΕ ΤΗΣ ΥΠΕΡ ΧΑΙΡΩΝΕΙΑΣ ΠΑΛΑΙ ΓΑΡ ΤΗΣ ΒΝ ΚΑΛΟΥΜΕΝΗΣ ΕΛΛΑΔΟΣ ΒΑΡΒΑΡΟΙ ΤΑ ΠΟΛΛΑ ΦΩΚΙΑΝ. ΕΠΕΙ ΔΕ ΗΝ ΚΑΙ ΤΗΡΕΙ ΤΑ ΕΦΙΛΟΜΗΛΑΝ ΕΞΕΙΡΓΑΣΜΕΝΑ ΚΑΙ ΤΑ ΠΕΡΙ ΤΟΝ ΙΤΥ ΥΠΟ ΤΩΝ ΓΥΝΑΙΚΩΝ, ΕΛΕΙΝ ΣΦΑΣ Ο ΤΗΡΕΥΣ ΟΥΚ ΕΔΥΝΑΤΟ ΚΑΙ Ο ΜΕΝ ΕΤΕΛΕΥΤΗΣΕΝ ΕΝ ΤΟΙΣ ΜΕΓΑΡΟΙΣ ΑΥΤΟΧΕΙΡΙΑ, ΚΑΙ ΟΙ ΤΑΦΟΥ ΑΥΤΙΚΑ ΕΧΩΣΑΝ ΚΑΙ ΘΥΝΟΥΝ ΑΝΑ ΠΑΝ ΕΤΟΣ ΨΗΦΙΣΙΝ ΕΝ ΤΗ ΘΥΣΙΑ ΑΝΤΙ ΟΥΛΩΝ ΧΡΩΜΕΝΟΙ ΚΑΙ ΤΟΝ ΕΠΟΠΑ ΤΟΝ ΌΡΙΘΑ ΕΝΤΑΘΙΑ ΦΑΝΗΝ ΠΡΩΤΟΝ ΛΕΥΓΟΥΣΙΝ ΑΙ ΔΕ ΓΥΝΑΙΚΕΣ ΕΣ ΜΕΝ ΑΘΗΝΑΣ ΑΦΙΚΟΝΤΟ, 222
ATTICA, xli. 6–9

was buried on what is called the Rock of Athena Aethyia (Gannet). He receives honours from the Megarians in the city as well.

Near the shrine of the hero Pandion is the tomb of Hippolyte. I will record the account the Megarians give of her. When the Amazons, having marched against the Athenians because of Antiope, were overcome by Theseus, most of them met their death in the fight, but Hippolyte, the sister of Antiope and on this occasion the leader of the women, escaped with a few others to Megara. Having suffered such a military disaster, being in despair at her present situation and even more hopeless of reaching her home in Themiscyra, she died of a broken heart, and the Megarians gave her burial. The shape of her tomb is like an Amazonian shield. Not far from this is the grave of Tereus, who married Procele the daughter of Pandion. The Megarians say that Tereus was king of the region around what is called Pagae (Springs) of Megaris, but my opinion, which is confirmed by extant evidence, is that he ruled over Daulis beyond Chaeronea, for in ancient times the greater part of what is now called Greece was inhabited by foreigners. When Tereus did what he did to Philomela and Itys suffered at the hands of the women, Tereus found himself unable to seize them. He committed suicide in Megara, and the Megarians forthwith raised him a barrow, and every year sacrifice to him, using in the sacrifice gravel instead of barley meal; they say that the bird called the hoopoe appeared here for the first time. The women came to Athens, and while
θρηνοῦσαι δὲ οἴα ἔπαθον καὶ οἴα ἀντέδρασαν ὡπὸ δακρύων διαφθείρονται καὶ σφίσι τὴν ἐς ἁγιόνα καὶ χελιδόνα μεταβολὴν ἐπεφήμισαν ὅτε οἴμαι καὶ αὕται αἱ ὅρνιθες ἑλεεινῶν καὶ θρήνῳ ὦμοιον ἄδουσιν.

XLIII. Ἐστὶ δὲ καὶ ἄλλη Μεγαρεύσιν ἀκρό-

πολίς ἀπὸ Ἀλκάθου τὸ ὄνομα ἔχουσα. ἐς ταύτην τὴν ἀκρόπολιν ἀνιουσίν ἑστίν ἐν δεξίᾳ Μεγαρέως μνήμα, δὲ κατὰ τὴν ἑπιστρατείαν τῶν Κρητῶν ἔχεται σφίσιν ἤλθεν ἐς Ὅχυρον. δείκνυται δὲ καὶ ἐστία Θεών Προδομῶν καλουμένων. θύσαι δὲ σφίσιν Ἀλκάθουν λέγουσι πρῶτον, ὅτε τῆς 2 οἰκοδομίας τοῦ τείχους ἔμελλεν ἀρχεῖσθαι. τῆς
dὲ ἐστίας ἐγγὺς ταύτης ἑστὶ λίθος, ἐφ’ οὗ κατα-

θείναι λέγουσιν Ἀπόλλωνα τὴν κιθάραν Ἀλκάθου τὸ τείχος συνεργαζόμενον. δηλοῖ τε μοι καὶ τόδε ὡς συνετέλουν ἐς Ἀθηναίους Μεγαρεῖς φαίνεται γάρ τὴν θυγατέρα Ἀλκάθους Περιβοιαν ἀμα ὅσει τέμνει κατὰ τὸν δασμὸν ἐς Κρήτην. τότε
dὲ αὐτῷ τεχνίζοντι, ὡς φασίν οἱ Μεγαρεῖς, συνε-

ργαίεται τε Ἀπόλλων καὶ τὴν κιθάραν κατέθηκεν ἐπὶ τὸν λίθον ἢν δὲ τύχῃ βαλὼν τις ψηφίδι, κατὰ ταύτα οὕτως τε ἡχοῦσε καὶ κιθάρα κρου-

3 σθείσα. ἐμοὶ δὲ παρέσχε μὲν καὶ τοῦτο δαμα-

σαι, παρέσχε δὲ πολλῷ μάλιστα Αἰγυπτίων ὁ κολοσσός. ἐν Θήβαις ταῖς Αἰγυπτίαις, διαβᾶσι
tὸν Νείλον πρὸς τὰς Σύριγγας καλουμένας, εἰδὼν ἐτί καθήμενον ἁγαλμα ἡχοῦν—Μέμνονα ὀνομάζοντι οἱ πολλοί, τοῦτον γὰρ φασίν ἐξ Ἀἰδιωπίας ὁρμηθηναι ἐς Αἰγυπτὸν καὶ τὴν ἄχρι Σοῦσων ἀλλὰ γὰρ οὐ Μέμνονα οἱ Θηβαῖοι λέ-

γουσι, Φαμένωφα δὲ εἶναι τῶν ἐγχωρίων οὐ τοῦτο 224
lamenting their sufferings and their revenge, perished through their tears; their reported metamorphosis into a nightingale and a swallow is due, I think, to the fact that the note of these birds is plaintive and like a lamentation.

XLII. The Megarians have another citadel, which is named after Alcathous. As you ascend this citadel you see on the right the tomb of Megareus, who at the time of the Cretan invasion came as an ally from Onchestus. There is also shown a hearth of the gods called Prodomoeis (Builders before). They say that Alcathous was the first to sacrifice to them, at the time when he was about to begin the building of the wall. Near this hearth is a stone, on which they say Apollo laid his lyre when he was helping Alcathous in the building. I am confirmed in my view that the Megarians used to be tributary to the Athenians by the fact that Alcathous appears to have sent his daughter Periboea with Theseus to Crete in payment of the tribute. On the occasion of his building the wall, the Megarians say, Apollo helped him and placed his lyre on the stone; and if you happen to hit it with a pebble it sounds just as a lyre does when struck. This made me marvel, but the colossus in Egypt made me marvel far more than anything else. In Egyptian Thebes, on crossing the Nile to the so-called Pipes, I saw a statue, still sitting, which gave out a sound. The many call it Memnon, who they say from Aethiopia overran Egypt and as far as Susa. The Thebans, however, say that it is a statue, not of Memnon, but of a native named Phamenoph, and I

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ἀγαλμα ἦν, ἡκουσα δὲ ἦδη καὶ Σέσσωστριν φαμένων εἶναι, δὲ Καμβύς διέκοψε· καὶ νῦν ὁπόσον ἐκ κεφαλῆς ἕσ μέσον σώμα ἕστιν ἀπερριμμένον, τὸ δὲ λουτόν κάθηται τε καὶ ἀνὰ πᾶσαν ἥμεραν ἵλιον βοᾶ, καὶ τῶν ἤχου μάλιστα εἰκάσει τις κιβάρας ἢ λύρας παγείσης χορδῆς.

4. Μεγαρέωσι δὲ ἔστι μὲν βουλευτήριον, Τιμάλκου δὲ ἦν ποτε ὡς λέγουσι τάφος, διὸ πρότερον ὅλιγον τοῦτον οὐκ ἔφην υπὸ Ὀηςέως ἀποθανεῖν. ὁκο-
δόμηται δὲ ἐπὶ τῇ κορυφῇ τῆς ἀκρόπολεως ναὸς Ἀθη

νᾶς, ἀγαλμα δὲ ἔστιν ἐπίχρυσον πλην χειρῶν καὶ ἀκρῶν ποδῶν· ταύτα δὲ καὶ τὸ πρόσωπον ἐστὶν ἐλέφαντος. καὶ ἔτερον ἐνταῦθα ἱερὸν Ἀθη-

νᾶς πεποίηται καλομενής Νίκης καὶ ἄλλο Αἰαντί-

δος· τὰ δὲ ἐς αὐτὸ Μεγαρέων μὲν παρεῖται τοῖς ἐξηγηταῖς, ἐγὼ δὲ ὅποια νομίζω γενέσθαι γράψω. Ὁ Ἑλλα

μὼν ὁ Αἰακοῦ θυγατρὶ Ἀλκάθου Περιβόια

ςυνώκησε· Αἰαντα ὅν τὴν ἄρχην τὴν Ἀλκάθου

διαδεξάμενον ποιῆσαι τὸ ἀγαλμα ἡγοῦμαι τῆς Ἀθη


5. Τοῦ δὲ Ἀττόλλωνος πλάνθον μὲν ἦν ὁ ἄρχαιος


ναὸς· ὑπερτοῦν δὲ βασιλεὺς ὁκοδόμησαν Ἀδριανὸς


λίθον λευκοῦ. ὁ μὲν δὴ Πύθιος καλούμενος καὶ


ὁ Δεκατηφόρος τοῖς Αἰγυπτίοις μάλιστα ἐοίκασι


ξοάνοις, διὸ δὲ Ἀρχηγέτην ἐπονομάζουσιν, Αἰ-


γυνητικός ἔργος ἐστιν ὁμοιός ἐβέθον δὲ πάντα


ὀμοίως πεποίηται. ἡκουσα δὲ ἀνδρὸς Κυπρίου


diakrinai πόας ἀς ἀνθρώπων ἱστιν εἰδότος, δι τὴν


ἐβέθον φύλλα οὐκ ἔφη φύειν οὐδὲ ἐστίν καρυτί


όιδεν ἀπ’ αὐτῆς οὐδὲ ὅρασθαί το ταράταν


αὐτῆς υπὸ ἴλιον, ρίζας δὲ ὑπογαίους εἶναι, ταῦ-


tas δὲ ὀρύσσειν τοὺς Αἰβίστας καὶ ἄνδρας εἶναι

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have heard some say that it is Sesostri. This statue was broken in two by Cambyses, and at the present day from head to middle it is thrown down; but the rest is seated, and every day at the rising of the sun it makes a noise, and the sound one could best liken to that of a harp or lyre when a string has been broken.

The Megarians have a council chamber which once, they say, was the grave of Timaeus, who just now I said was not killed by Theseus. On the top of the citadel is built a temple of Athena, with an image gilt except the hands and feet; these and the face are of ivory. There is another sanctuary built here, of Athena Victory, and yet a third of Athena Aeantis (Ajaxian). About the last the Megarian guides have omitted to record anything, but I will write what I take to be the facts. Telamon the son of Aeacus married Periboea the daughter of Alcathous; so my opinion is that Ajax, who succeeded to the throne of Alcathous, made the statue of Athena.

The ancient temple of Apollo was of brick, but the emperor Hadrian afterwards built it of white marble. The Apollo called Pythian and the one called Decaphorus (Bringer of Tithes) are very like the Egyptian wooden images, but the one surnamed Archegetes (Founder) resembles Aeginetan works. They are all alike made of ebony. I have heard a man of Cyprus, who was skilled at sorting herbs for medicinal purposes, say that the ebony does not grow leaves or bear fruit, or even appear in the sunlight at all, but consists of underground roots which are dug up by the Aethiopians, who have men skilled at finding
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6 σφισιν οὖ τὴν ἔβεενον ἱσασιν εὐρίσκειν. ἐστὶ δὲ καὶ Δήμητρος ἱερὸν Θεσσαλοὺ. κατιούσι δὲ ἐντευθὲν Καλλιπόλειδος μνημα ἔστιν Ἀλκάθου παιδὸς. ἐγένετο δὲ καὶ ἄλλος Ἀλκάθῳ πρεσβύτερος γίος Ἰσχέπολις, ὃν ἀπέστειλεν ὁ πατὴρ Μελεάγρῳ τὸ ἐν Αἰτωλίᾳ θηρίῳ συνεξαιρήσοντα. ἀποθανόντος δὲ ἐνταῦθα πρῶτος τεθνεώτα ἐπύθετο ὁ Καλλίτολος, ἀναδραμὼν δὲ ἐς τὴν ἀκρόπολιν—τηνικαῦτα δὲ ὁ πατὴρ οἱ τῷ Ἀπόλλωνι ἐνέκαεν—ἀπορρίπτεται τὰ ξύλα ἀπὸ τοῦ βωμοῦ. Ἀλκάθους δὲ ἀνήκουσιν ὦν ἐτί τῆς Ἰσχεπόλεος τελευτῆς κατεδίκαζεν οὐ ποιεῖν ὁσία τὸν Καλλίπολιν καὶ εὐθέως ὡς ἐλεήμον ὀργής ἀπέκτεινεν παίσας ἐς τὴν κεφαλὴν τῶν ἀπορριφέντων ἀπὸ τοῦ βωμοῦ ξύλῳ.

7 Κατὰ δὲ τὴν ἐς τὸ πρωτανεῖον ὅθ’ Ἰνοῦς ἐστὶν ἡρῴοι, περὶ δὲ αὐτὸ θρηκός λίθων· πεφύκασι δὲ ἐπ’ αὐτῷ καὶ ἔλαιαν. μόνοι δὲ εἰσίν Ἑλλήνων Μεγαρείς οἱ λέγοντες τὸν νεκρὸ τῆς Ἰνοῦς ἐς τὰ παραθαλάσσια σφίσιν ἔκπεσεῖν τῆς χώρας, Κλησίω δὲ καὶ Ταυρόπολιν εὐρεῖν τε καὶ θάψαι—θυγατέρας δὲ αὐτάς εἶναι Κλήσωνος τοῦ Λέλεγος—, καὶ Δευκόθεαν τε ὅνομασθῆναι παρὰ σφίσι πρῶτοι φασίν αὐτῆν καὶ θυσίαν ἄριστον ἀνά πάν ἔτοσ.

XLIII. Λέγουσι δὲ εἰσίν καὶ Ἰφιγενείας ἡρῴον· ἀποθανεῖν γὰρ καὶ ταῦταν ἐν Μεγάροις. ἐγὼ δὲ ἠκουσα μὲν καὶ ἄλλον ἔσσ᾽ Ἰφιγενείαν λόγον ὑπὸ Ἀρκάδων λεγόμενον, οἶδα δὲ Ἡσίοδον ποιήσαντα ἐν καταλόγῳ γυναικῶν Ἰφιγενείαν οὖκ ἀποθανεῖν, γυνώμη δὲ Ἀρτέμιδος Ἐκάτην εἰσίν· τούτοις δὲ Ἡρόδοτος ὀμολογοῦντα ἔγραψε Ταῦρον τοὺς 228
ATTICA, xlii. 5—xliii. 1

ebony. There is also a sanctuary of Demeter Thesmophorus (Langevier). On going down from it you see the tomb of Callipolis, son of Alcaathous. Alcaathous had also an elder son, Ischepolis, whom his father sent to help Meleager to destroy the wild beast in Aetolia. There he died, and Callipolis was the first to hear of his death. Running up to the citadel, at the moment when his father was preparing a fire to sacrifice to Apollo, he flung the logs from the altar. Alcaathous, who had not yet heard of the fate of Ischepolis, judged that Callipolis was guilty of impiety, and forthwith, angry as he was, killed him by striking his head with one of the logs that had been flung from the altar.

On the road to the Town-hall is the shrine of the heroine Ino, about which is a fencing of stones, and beside it grow olives. The Megarians are the only Greeks who say that the corpse of Ino was cast up on their coast, that Cleso and Tauropolis, the daughters of Cleson, son of Lelex, found and buried it, and they say that among them first was she named Leucothea, and that every year they offer her sacrifice.

XLIII. They say that there is also a shrine of the heroine Iphigenia; for she too according to them died in Megara. Now I have heard another account of Iphigenia that is given by Arcadians, and I know that Hesiod, in his poem A Catalogue of Women, says that Iphigenia did not die, but by the will of Artemis is Hecate. With this agrees the account of Herodotus, that the Tauri near
ΠΑΥΣΑΝΙΑΣ: DESCRIPTION OF GREECE

πρὸς τῇ Σκυθικῇ θύειν παρθένῳ τοῦς ναυαγούς, φάναι δὲ αὐτούς τὴν παρθένον 'Ἰφιγένειαν εἶναι τὴν 'Αγαμέμνονος. ἔχει δὲ παρὰ Μεγαρεύσι καὶ Ἀδραστος τιμᾶς φασὶ δὲ ἀποθανεῖν παρὰ σφίς καὶ τούτον, ὅτε ἔλὼν Θήβας ἀπῆγεν ὁπίσω τὸν στρατόν, αἰτία δὲ οἱ τοῦ θανάτου γῆρας καὶ τὴν Αἰγιαλέως γενέσθαι τελευτήν. καὶ Ἀρτέμιδος ἱερὸν ὁ 'Αγαμέμνων ἐποίησεν, ἡνίκα ἠλθεὶ Κάλχαντα οἰκοῦντα ἐν Μεγάροις ἐς Ἰλιον ἐπέσθαι 2
πείσοι. ἐν δὲ τῷ πρυτανείῳ τεθάφθαι μὲν Εὐυππον Μεγαρέως παῖδα, τεθάφθαι δὲ τὸν Ἀλκάθου λέγουσιν Ἰσχέπολιν. ἔστι δὲ τοῦ πρυτανείου πέτρα πλησίον. Ἀνακληθρίδα τὴν πέτραν όνομάζουσιν, ὡς Δημήτρη, εἰ τῷ πιστά, ὅτε τὴν παῖδα ἐπλανάτο ξητούσα, καὶ ἐνταῦθα ἀνεκάλεσεν αὐτὴν. ἐνικότα δὲ τῷ λόγῳ δρῶσιν ἐς ἡμᾶς ἐτί αἱ Μεγαρέως γυναίκες. 3

Εἰσὶ δὲ τάφῳ Μεγαρεύσιν ἐν τῇ πόλει καὶ τοῦ μὲν τοῖς ἀποθανοῦσιν ἐποίησαν κατὰ τὴν ἐπιστρατείαν τοῦ Μήδου, τὸ δὲ Αἰσιμυμῶν καλοῦμενον μηῖμα ἢ καὶ τοῦτο ἤρωιν. Ἡτερίονος δὲ τοῦ Ἀγαμέμνωνος—οὗτος γὰρ Μεγαρέων ἐβασιλεύσειν ὑστατος—τοῦτον τοῦ ἀνδρὸς ἀποθανόντος ὑπὸ Σανδίους διὰ πλεονεξίαν καὶ ὑβριν, βασιλεύσεθαι μὲν οὐκέτι ὑπὸ ἐνός ἔδοκε σφίς εἰ, εἶναι δὲ ἀρχοντας αἰρετοὺς καὶ ἀνὰ μέρος ἀκούειν ἀλλῆλων. ἐνταῦθα Αἰσιμυμος οὐδενὸς τὰ ἐς δόξαν Μεγαρέων δεύτερος παρὰ τῶν θεῶν ἦλθεν ἐς Δελφοὺς, ἐλθὼν δὲ ἀράτα τρόπων τίνα εὐδαιμονήσουσι καὶ οἱ καὶ ἄλλα ὁ θεὸς ἔχρησε καὶ Μεγαρέας εὐ πράξειν, ἧν μετὰ τῶν πλειώνων βουλεύσωμαι. τούτῳ τῷ ἔπος ἐς τοὺς τεθνεῶτας 230
Scythia sacrifice castaways to a maiden who they say is Iphigenia, the daughter of Agamemnon. Adrastus also is honoured among the Megarians, who say that he too died among them when he was leading back his army after taking Thebes, and that his death was caused by old age and the fate of Aegialeus. A sanctuary of Artemis was made by Agamemnon when he came to persuade Calchas, who dwelt in Megara, to accompany him to Troy. In the Town-hall are buried, they say, Euippus the son of Megareus and Ischepolis the son of Alcathous. Near the Town-hall is a rock. They name it Anaclethris (Recall), because Demeter (if the story be credible) here too called her daughter back when she was wandering in search of her. Even in our day the Megarian women hold a performance that is a mimic representation of the legend.

In the city are graves of Megarians. They made one for those who died in the Persian invasion, and what is called the Aesymnium (Shrine of Aesymnus) was also a tomb of heroes. When Agamemnon's son Hyperion, the last king of Megara, was killed by Sandion for his greed and violence, they resolved no longer to be ruled by one king, but to have elected magistrates and to obey one another in turn. Then Aesymnus, who had a reputation second to none among the Megarians, came to the god in Delphi and asked in what way they could be prosperous. The oracle in its reply said that they would fare well if they took counsel with the majority. This utterance they took
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έχειν νομίζοντες βουλευτήριον ἐνταῦθα ψιδόμησαν, ἵνα σφίσειν ὁ τάφος τῶν ἥρωων ἐντὸς τοῦ βουλευτηρίου γένηται.

4 Ἐντεύθεν πρὸς τὸ Ἀλκάθου βαδίζουσιν ἥρωι, ὁ Μεγαρεῖς ἐς γραμμάτων φυλακήν ἐχρῶντο ἐπ' ἐμοῖ, μνῆμα ἔλεγον τὸ μὲν Πυργοῦς εἶναι γυναικὸς Ἀλκάθου πρὶν ἡ τὴν Μεγαρέως αὐτὸν λαβεῖν Ἐναϊχμην, τὸ δὲ Ἰφινός Ὁ Ἀλκάθου θυγατρός ἀποθανεῖν ἀδικήσας ἐτὶ παρθένων. καθέστηκε δὲ ταῖς κόραις χοάς πρὸς τὸ τῆς Ἰφινόσ μνήμα προσφέρειν πρὸ γάμου καὶ ἀπάρχεσθαι τῶν τριχῶν, καθὰ καὶ τῇ Ἐκαέργῃ καὶ Ὡπίδι αἱ θυγατέρες ποτὲ ἀπεκείροντο αἱ Δηλίων.

5 ταρά δὲ τὴν ἐσόδου τὴν ἐς τὸ Διονύσιον τάφος ἐστὶν Ἀστυκρατείας καὶ Μαυτοῦς. θυγατέρες δὲ ἦσαν Πολυίδου τοῦ Κοιράνου τοῦ Ἀβαντοῦ τοῦ Μελάμπδου ὡς Μεγαρα ἐλθόντος Ἀλκάθου εἶναι ἐν τῷ φόνῳ τῷ Καλλιπόλιδος καθήραι τοῦ παιδός. ψιδόμησε δὴ καὶ τῷ Διονύσῳ τῷ ἱερῷ Πολυίδου καὶ ξόανον ἀνέθηκεν ἀποκεκρυμμένον ἐφ' ἥμων πλήν τοῦ προσώπου τοῦτο δὲ ἐστὶν τὸ φανερόν. Σάτυρος δὲ παρέστηκεν αὐτῷ Πραξιτέλους ἔργον Παρίου λίθον. τοῦτον μὲν δὴ Πατρῴου καλοῦσιν ἔτερον δὲ Διονύσου Δασύλλου ἐπονομάζοντες Ἑυχήνορα τὸν Κοιράνου τοῦ.

6 Πολυίδου τὸ ἀγαλμα ἀναθείναι λέγουσι. μετὰ δὲ τοῦ Διονύσου τοῦ ἱερῶν ἐστὶν Ἀφροδίτης ναός, ἀγαλμά δὲ ἐλέφαντος Ἀφροδίτη πεποιημένον Πράξεις ἐπίκλησιν. τοῦτο δὲ διεισδύσας ἀρχαιότατον ἐν τῷ ναῷ. Πειθώ δὲ καὶ ἑτέρα θεός, ἂς Παρνηγοῦ όνομάζοντι, ἔργα Πραξιτέλους· Σκότα δὲ "Ερως καὶ ᾨμερος καὶ Πόθος, εἰ δὴ διάφορα
to refer to the dead, and built a council chamber in this place in order that the grave of their heroes might be within it.

Between this and the hero-shrine of Alcathous, which in my day the Megarians used as a record office, was the tomb, they said, of Pyrgo, the wife of Alcathous before he married Euaechme, the daughter of Megareus, and the tomb of Iphinoë, the daughter of Alcathous; she died, they say, a maid. It is customary for the girls to bring libations to the tomb of Iphinoë and to offer a lock of their hair before their wedding, just as the daughters of the Delians once cut their hair for Hecaërge and Opis. Beside the entrance to the sanctuary of Dionysus is the grave of Astycratea and Manto. They were daughters of Polyidus, son of Coeranus, son of Abas, son of Melampus, who came to Megara to purify Alcathous when he had killed his son Callipolis. Polyidus also built the sanctuary of Dionysus, and dedicated a wooden image that in our day is covered up except the face, which alone is exposed. By the side of it is a Satyr of Parian marble made by Praxiteles. This Dionysus they call Patroûs (Paternal); but the image of another, that they surname Dasyllius, they say was dedicated by Euchenor, son of Coeranus, son of Polyidus. After the sanctuary of Dionysus is a temple of Aphrodite, with an ivory image of Aphrodite sur- named Praxis (Action). This is the oldest object in the temple. There is also Persuasion and another goddess, whom they name Consoler, works of Praxiteles. By Scopas are Love and Desire and Yearning,
Pausanias: Description of Greece

ἐστὶ κατὰ ταύτῳ τοὺς ὄνομασι καὶ τὰ ἐργα σφίσι. πλησίον δὲ τοῦ τῆς Ἀφροδίτης ναὸν Τύχης ἐστὶν ἱερὸν. Πραξιτέλους καὶ αὐτὴ τέχνη καὶ ἐν τῷ ναῷ τῷ πλησίον Μοῦσας καὶ χαλκοῦν Δία ἐποίησεν Λύσιππος.

7 "Εστὶ δὲ Μεγαρέως καὶ Κοροίβου τάφος: τὰ δὲ ἐστὶν ἐπὶ κοινὰ ὄμος ἄνω τοῖς Ἀργείοις ἐνταῦθα δηλώσω. ἐπὶ Κροτώπου λέγουσιν ὡς Ἀργείους βασιλεύοντος Ψαμάθην τὴν Κροτώπου τεκεῖν παίδα ἐξ Ἀπόλλωνος, ἐχομένην δὲ ἱσχυρῶς τοῦ πατρὸς δείματε τὸν παίδα ἐκθείναι καὶ τὸν μὲν διαφθείρουσιν ἐπιτυχόντες ἐκ τῆς ποίμνης κύνης τῆς Κροτώπου, Ἀπόλλων δὲ Ἀργείους ἐστὶν πόλιν πέμπει Ποινήν. ταύτην τοὺς παῖδας ἀπὸ τῶν μητέρων φαίνει ἀρπάζειν, ἐστὶ Κόροιβος ἐστὶ γάρ Ἀργείους φονεύει τὴν Ποινήν. φονεύσας δὲ — οὐ γὰρ ἀνίει σφᾶς δεύτερα ἐπιπεσοῦσα νόσος λοιμῶδης — Κόροιβος ἔκακν ἠλθεν ἐστὶν Δελφοὺς ὑφέξων δίκαι τῷ θεῷ τοῦ φόνου τῆς

8 Ποινής, ἐστὶν δὲ τὸ Ἀργος ἀναστρέφειν οὐκ εἰς Κοροίβον ἢ Πυθία, τρίποδα δὲ ἀράμενον φέρειν ἐκέλευεν ἐκ τοῦ ἱεροῦ, καὶ ἐνθα ἄν ἐκπέσῃ οἱ φέροντι ὁ τρίπος, ἐνταῦθα Ἀπόλλωνος ὁ ἢκοδομήσαι ναῦν καὶ αὐτὸν ὁκύησαι. καὶ ὁ τρίπος κατὰ τὸ ὅρος τὴν Γερανίαν ἀπολισθῶν ἔλαβεν αὐτοῦ ἐκπεσόν· καὶ Τριτοδίσκους κώμην ἐνταῦθα ὁκύησαι. Κοροίβος δὲ ἐστὶν τάφος ἐν τῇ Μεγαρέως ἀγορᾶ: γέγραται δὲ ἐλεγέναι ταῦτα τῆς Ψαμάθης καὶ τὰ ἐστὶν ἄνω τοῦ Κοροίβου, καὶ δὴ καὶ ἑπίθεμα ἐστὶν τῷ τάφῳ Κοροίβους φονεύουν τὴν Ποινήν. ταύτα ἀγάλματα παλαιότατα,

1 αὐτόν?
ATTICA, xliii. 6–8

if indeed their functions are as different as their names. Near the temple of Aphrodite is a sanctuary of Fortune, the image being one of the works of Praxiteles. In the temple hard by are Muses and a bronze Zeus by Lysippus.

The Megarians have also the grave of Coroebus. The poetical story of him, although it equally concerns Argos, I will relate here. They say that in the reign of Crotopus at Argos, Psamathe, the daughter of Crotopus, bore a son to Apollo, and being in dire terror of her father, exposed the child. He was found and destroyed by sheepdogs of Crotopus, and Apollo sent Vengeance to the city to punish the Argives. They say that she used to snatch the children from their mothers, until Coroebus to please the Argives slew Vengeance. Whereat as a second punishment plague fell upon them and stayed not. So Coroebus of his own accord went to Delphi to submit to the punishment of the god for having slain Vengeance. The Pythia would not allow Coroebus to return to Argos, but ordered him to take up a tripod and carry it out of the sanctuary, and where the tripod should fall from his hands, there he was to build a temple of Apollo and to dwell himself. At Mount Gerania the tripod slipped and fell unawares. Here he dwelt in the village called the Little Tripods. The grave of Coroebus is in the market-place of the Megarians. The story of Psamathe and of Coroebus himself is carved on it in elegiac verses, and further, upon the top of the grave is represented Coroebus slaying Vengeance. These are the oldest
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όπόσα λίθου πεποιημένα ἐστὶν Ἔλλησιν, ἰδὼν σίδα.

XLIV. Κοροίβου δὲ τεθατταὶ πλησίον Ὅρσιττος, ὃς περιεξωμένων ἐν τοῖς ἀγώσι κατὰ δὴ παλαιῶν ἔθους τῶν ἀθλητῶν Ὄλυμπια ἐνίκα στάδιον δραμῶν γυμνός. φασὶ δὲ καὶ στρατηγούντα ὑστερον τοῖς Ὅρσιττοις ἀποτεμέσθαι χώραν τῶν προσοίκων. δοκῶ δὲ οἱ καὶ ἐν Ὄλυμπιᾷ τὸ περίξωμα ἐκοντὶ περιρρήνημα, γνόντι ὅς ἀνδρὸς περιεξωμένου δραμέων ράων ἐστὶν ἀνήρ 2 γυμνὸς. ἐκ δὲ τῆς ἀγορᾶς κατιοῦσί τῆς ὅδου τῆς Εὐθείας καλουμένης Ἀπόλλωνος ἱερὸν ἐστὶν ἐν δεξιᾷ Προστατηρίου τούτῳ ὅλῳ ἐκτραπέντα ἐστίν ἐκ τῆς ὅδου ἀνευρείω. Ἀπόλλων δὲ ἐν αὐτῷ κεῖται θέας αξίους καὶ Ἀρτέμις καὶ Δητῶ καὶ ἄλλα ἀγάλματά ἐστι Πραξιτέλους ποιήσαντος. ἐστὶ δὲ ἐν τῷ γυμνασίῳ τῷ ἀρχαῖοι πλησίον πυλῶν καλουμένων Νυμφάδων λίθος παρεχόμενος πυραμίδος σχῆμα οὐ μεγάλης τοῦ τοῦ Ἀπόλλωνα ὄνομάζουσι Καρινών, καὶ Εἰλει-θυιῶν ἐστὶν ἑνταῦθα ἱερὸν.

Τοσαυτά σφισθείς ἐς ἐπίδειξιν παρείχετο ἡ 3 τόλις: ἐς δὲ τὸ ἐπίνειον, καλουμένον καὶ ἐς ἡμᾶς ἐτὶ Νίσαιαν, ἐς τούτῳ κατελθοῦσιν ἱερὸν Δήμητρός ἐστὶ Μαλοφόρον. λέγεται δὲ καὶ ἄλλα ἐς τὴν ἐπίκλησιν καὶ τοὺς πρώτους πρόβατα ἐν τῇ γῇ θρέψαντας Δήμητρα ὄνομάσαι Μαλοφόρον, καταρρυθνὶς δὲ τῷ ἱερῷ τὸν ὄροφον τεκμαίροιτο ἄν τις ὑπὸ τοῦ χρόνου. καὶ ἀκρόπολις ἐστὶν ἑνταῦθα ὄνομαζομένη καὶ αὐτῇ Νίσαια κατα-βάσις δὲ ἐκ τῆς ἀκρόπολεως μνήμα ἐστὶ πρὸς θαλάσσῃ Δέλεγος, ὁν ἀφικόμενον βασιλεύσα
stone images I am aware of having seen among the Greeks.

XLIV. Near Coroebus is buried Orsippus, who won the foot-race at Olympia by running naked when all his competitors wore girdles according to ancient custom. They say also that Orsippus when general afterwards annexed some of the neighbouring territory. My own opinion is that at Olympia he intentionally let the girdle slip off him, realizing that a naked man can run more easily than one girt. As you go down from the market-place you see on the right of the street called Straight a sanctuary of Apollo Prostaterius (Protecting). You must turn a little aside from the road to discover it. In it is a noteworthy Apollo, Artemis also, and Leto, and other statues, made by Praxiteles. In the old gymnasion near the gate called the Gate of the Nymphs is a stone of the shape of a small pyramid. This they name Apollo Carinus, and here there is a sanctuary of the Eileithyiae.

Such are the sights that the city had to show. When you have gone down to the port, which to the present day is called Nisaea, you see a sanctuary of Demeter Malophorus (Sheep-bearer or Apple-bearer). One of the accounts given of the surname is that those who first reared sheep in the land named Demeter Malophorus. The roof of the temple one might conclude has fallen in through age. There is a citadel here, which also is called Nisaea. Below the citadel near the sea is the tomb of Lelex, who they say arrived from Egypt and became king, being the son
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λέγουσιν ἐξ Αἰγύπτου, παῖδα δὲ εἶναι Ποσειδώνος καὶ Λιβύνης τῆς Ἑπάφου. παρῆκει δὲ παρὰ τὴν Νίσαιαν νῆσος οὐ μεγάλη Μυώα· ἐνταῦθα ἐν τῶ πολέμῳ τῷ πρὸς Νίσσων παρώμει τὸ παντικὸν τῶν Κρητῶν. ἢ δὲ ὀρείνη τῆς Μεγαρίδος τῆς Βοιωτῶν ἐστιν ὅμορος, ἐν ἡ Μεγαρεύσι Παγαῖ πόλις, ἑτέρα δὲ Αἰγόσθενα ὥκισται. ἵσυσι δὲ ἡ τοῖς Παγαῖς ἐκτραπομένοις ὅλιγον τῆς λευκοφόρου πέτρα δείκνυται διὰ πάσης ἔχουσα ἐμπεπηγότας ὑστοῦς, ἢν οἱ Μῆδοι ποτὲ ἐτόξευον ἐν τῇ νυκτὶ. ἐν δὲ ταῖς Παγαιάθεας ὑπελείπτετο άξιον Ἀρτέμιδος Σωτείρας ἐπικλήσιν χαλκοὺς ἀγαλμα, μεγέθει τῷ παρὰ Μεγαρεύσιν ἵσων καὶ σχῆμα οὐδέν διαφόρος ἔχον. καὶ Αἰγιαλέως ἐνταῦθα ἐστὶν ἕρων τοῦ Ἀδράστου· τοῦτον γὰρ, ὅτε Ἀργείωι τὸ δεύτερον ἐς Θῆβας ἐστράτευσαν, ὑπὸ τὴν πρώτην μάχην πρὸς Γλυσάντι ἀποβανόντα οἱ προσήκουτες ἐς Παγαῖ τῆς Μεγαρίδος κομίσαντες θάπτουσι, καὶ Αἰγιαλείου ἔτι καλεῖται τὸ ἕρων. ἐν Αἰγοσθένοις δὲ Μελάμπιδος τοῦ Ἀμυθάνονος ἐστίν οἰερὸν καὶ άνηρ οὐ μέγας ἐπειρασμένος ἐν στήλῃ· καὶ θύουσι τῷ Μελάμπιδοι καὶ ἀνὰ πάν ἐτος ἔορτὴν ἀγούσι. μακρέουσθαι δὲ οὕτε δι’ ὅνειράτων αὐτῶν οὕτε ἄλλας λέγουσι. καὶ τόδε ἀλλο ήκουσα ἐν Ἐρενέα τῇ Μεγαρέων κώμῃ, Αὐτοῦ νῆν τὴν Κάδμου τῷ τῇ Ἀκταίνων παντάτῳ, συμβάντι ως λέγεται, καὶ τῇ πάσῃ τοῦ οἴκου τοῦ πατρὸς τῇ περισσότερον ἀγνοοῦσαν ἐνταῦθα ἐκ Θηβῶν μετοικήσαι· καὶ Αὐτοῦ νῆς μνήμα ἐστιν ἐν τῇ κώμῃ ταύτῃ.

6 ἤσυσι δὲ ἐκ Μεγάρων ἐς Κόρινθον ἄλλοι τε εἰσὶ τάφοι καὶ αὐλητῶν Σαμίου Τηλεφάνους·

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of Poseidon and of Libya, daughter of Epaphus. Parallel to Nisaea lies the small island of Minoa, where in the war against Nisus anchored the fleet of the Cretans. The hilly part of Megaris borders upon Boeotia, and in it the Megarians have built the city Pagae and another one called Aegosthena. As you go to Pagae, on turning a little aside from the highway, you are shown a rock with arrows stuck all over it, into which the Persians once shot in the night. In Pagae a noteworthy relic is a bronze image of Artemis surnamed Saviour, in size equal to that at Megara and exactly like it in shape. There is also a hero-shrine of Aegialeus, son of Adrastus. When the Argives made their second attack on Thebes he died at Glisas early in the first battle, and his relatives carried him to Pagae in Megaris and buried him, the shrine being still called the Aegialeum. In Aegosthena is a sanctuary of Melampus, son of Amythaon, and a small figure of a man carved upon a slab. To Melampus they sacrifice and hold a festival every year. They say that he divines neither by dreams nor in any other way. Here is something else that I heard in Ere néa, a village of the Megarians. Autonoë, daughter of Cadmus, left Thebes to live here owing to her great grief at the death of Actaeon, the manner of which is told in legend, and at the general misfortune of her father's house. The tomb of Autonoë is in this village.

On the road from Megara to Corinth are graves, including that of the Samian flute-player Telephanes,¹

¹ A contemporary of Demosthenes.
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ποιήσαι δὲ τὸν τάφον Κλεοπάτραν τὴν Φιλίππου τοῦ Ἀμύντου λέγουσι. καὶ Καρὸς τοῦ Φορωνέως μνῆμά ἐστι, τὸ μὲν ἔξ ἄρχης χώμα γῆς, ὑστερον δὲ τοῦ θεοῦ χρῆσαντος ἐκοσμήθη λίθῳ κογχίτη. μόνοις δὲ Ἐλλήνων Μεγαρεύσιν οἱ κογχίτης οὕτως ἐστι, καὶ σφίσι καὶ ἐν τῇ πόλει πεποιηταὶ πολλὰ ἔξ αὐτοῦ. ἐστι δὲ ἀγαν λευκὸς καὶ ἀλλον λίθου μαλακώτερος· κόγχοι δὲ αἱ θαλάσσαι διὰ παντὸς ἔνεισιν οἱ. αὐτὸς μὲν τοιοῦτος ἐστιν ὁ λίθος· τὴν δὲ ὀνομαζομένην ἀπὸ Σκίρωνος καὶ ἐς τὸδε Σκιρωνίδα Σκίρων, ἡμικα Μεγαρεύσιν ἐπολε- μάρχη, πρῶτος ὡς λέγουσιν ἐποίησεν ἀνδράσιν ὀδευεν εὐξώνιοι· Ἀδριανὸς δὲ ὁ βασιλεὺς καὶ οὕτως ὡς καὶ ἄρματα ἑναντία ἑλαύνεσθαι κατέ- στησεν εὐρυχωρῇ τε καὶ ἐπιτηδείᾳ εἶναι.

7. Δόγοι δὲ ἔσων ἐς τὰς πέτρας, αἱ κατὰ τὸ στενὸν τῆς ὄδος μάλιστα ἀνέχουσιν, ἐς μὲν τὴν Μολουρίδα, ὡς ἀπὸ ταύτης αὐτὴν ὡς χάλασαν Ἰνὼ βίβας Μελικέρτην ἔχουσα τῶν παιδῶν τὸν νεώτερον τὸν γαρ δὴ πρεσβύτερον αὐτῶν Λέαρχου ἀπέκτεινεν ἀ πατήρ. λέγεται μὲν δὴ καὶ μανέντα δράσαι ταῦτα Ἀθαμαντα, λέγεται δὲ καὶ ὡς ἐς τὴν Ἰνὼ καὶ τοὺς ἔξ ἀυτῆς παιδὰς χρῆσαι ἀκρατεῖ τῷ θυμῷ τῶν συμβάντα Ὀρχο- μενίος λιμὸν καὶ τὸν δοκοῦντα Φρίξου θάνατον αἰσθόμενος, οὐ τὸ θεῖον αἰτίων οὐ γενέσθαι, θεο- λεύσαι δὲ ἐπὶ τούτους πᾶσιν Ἰνὼ μητριών οὐσαν.

8. τὸτε δὲ φεύγουσα ἐς χάλασαν αὐτὴν καὶ τὸν παιδὰ ἀπὸ τῆς πέτρας τῆς Μολουρίδος ἀφίησιν, ἐξευθέντος δὲ ἐς τὸν Κορινθίων ἱσθμόν ὑπὸ δελφίνος ὡς λέγεται τοῦ παιδὸς, τιμαῖ καὶ ἀλλαὶ τῷ Μελικέρτῃ δίδονται μετονομασθέντει Παλαί- 240
said to have been made by Cleopatra, daughter of Philip, son of Amyntas. There is also the tomb of Car, son of Phoroneus, which was originally a mound of earth, but afterwards, at the command of the oracle, it was adorned with mussel stone. The Megarians are the only Greeks to possess this stone, and in the city also they have made many things out of it. It is very white, and softer than other stone; in it throughout are sea mussels. Such is the nature of the stone. The road called Scironian to this day and named after Sciron, was made by him when he was war minister of the Megarians, and originally they say was constructed for the use of active men. But the emperor Hadrian broadened it, and made it suitable even for chariots to pass each other in opposite directions.

There are legends about the rocks, which rise especially at the narrow part of the road. As to the Molurian, it is said that from it Ino flung herself into the sea with Melicertes, the younger of her children. Learchus, the elder of them, had been killed by his father. One account is that Athamas did this in a fit of madness; another is that he vented on Ino and her children unbridled rage when he learned that the famine which befell the Orchomenians and the supposed death of Phrixus were not accidents from heaven, but that Ino, the step-mother, had intrigued for all these things. Then it was that she fled to the sea and cast herself and her son from the Molurian Rock. The son, they say, was landed on the Corinthian Isthmus by a dolphin, and honours were offered to Melicertes, then renamed Palaemon, including the
ΟΙ ΑΦΙΕΡΩΤΑΤΕΣ ΜΟΝΕΣ ΑΥΤΩΝ ΕΤΩΝ ΑΥΤΩΝ ΤΟΝ ΑΓΑΛΛΗΝΑ ΛΥΠΟΤΟΝ ΜΟΛΟΥΡΙΔΑ ΠΕΤΡΑΝ ΛΕΝΚΟΣΤΙΧΩΝ ΕΙΡΑΝ ΗΓΓΙΤΟ ΤΑΣ ΔΕ ΜΕΤΑ ΘΕΟΧΑΡΕΙΑΣ ΕΝΑΓΕΙΣ, ΟΤΙ ΠΑΡΟΙΚΩΝ ΣΦΙΣΙΝ ΤΩΝ ΦΙΩΝ ΕΠΕΤΥΧΑΝΕΝ, ΗΒΙΕΙ ΘΑΛΑΣΣΑΝ ΧΕΛΩΛΗ ΔΕ ΥΠΕΝΙΧΤΕΟ ΣΟΥΣ ΕΒΛΗΘΕΝΤΑΣ ΑΡΠΑΞΕΙΝ ΕΙΣΙ ΘΑΛΑΣΣΑΙ ΠΛΗΝ ΜΕΓΕΘΟΥΣ ΚΑΙ ΠΟΘΩΝ ΤΑΙΣ ΧΕΡΟΙΑΙΑΣ, ΠΟΔΑΣ ΔΕ ΕΟΙΚΟΤΑΣ ΕΧΟΥΣΙ ΙΣΧΗΜΑΣ ΤΟΥΣ ΠΕΡΙΛΗΘΕΝ Η ΔΙΚΗ ΣΚΙΡΩΝΑ Α ΕΣ ΘΑΛΑΣΣΑΝ ΤΗΝ ΑΥΤΗΝ ΥΠΟ ΘΕΣΕΩΣ ΤΟΥ ΟΡΟΥΣ ΤΗ ΆΚΡΑ ΔΙΟΣ ΕΣΤΙΝ ΑΦΕΣΙΟΥ ΝΟΥ ΝΑΟΣ ΦΑΣΙ ΔΕ ΕΠΙ ΤΟΥ ΣΥΜΒΑΝΤΟΣ ΕΛΛΗΝΙΚΟΥ ΑΥΧΟΥΝΟΝ ΘΥΣΑΝΟΤΟ ΑΙΑΚΟΥ ΔΗ ΛΟΓΙΟΝ ΤΟΥ ΠΑΝΕΛΛΗΝΙΟΥ ΔΙΟ ΕΝ ΔΙΓΩΗ ΤΕ ΑΦΕΙΝΑΙ ΚΑΙ ΔΙΑ ΤΟΥΤΟ ΑΦΕΣΙΟΥ ΝΥ ΤΟΝ ΔΙΑ ΑΝΤΑΘΑ ΚΑΙ ΑΦΡΟΔΙΤΗΣ ΚΑΙ ΑΠΟΛΛΩΝΟΣ ΕΣΤΙ ΚΑΙ ΠΑΝΟΣ ΠΡΟΔΕ ΔΕ ΕΣ ΤΟ ΠΡΟΣΩ ΜΗΜΑ ΕΣΤΙΝ ΕΥΡΥΣΘΕΩΣΙ ΔΕ ΕΚ ΤΗΣ ΑΤΤΙΚΗΣ ΜΕΤΑ ΤΗΝ ΠΡΟΣ ΆΣΙΑ ΜΑΧΗΝ ΕΝΤΑΘΑ ΑΠΟΘΑΝΕΙΝ ΑΥΤΩΝ ΑΝΟΥ ΛΕΓΟΥΣΙΝ ΕΚ ΤΑΥΤΗΣ ΤΗΣ ΟΔΟΥ ΚΑΤΑ ΑΠΟΛΛΩΝΟΣ ΙΕΡΩΝ ΕΣΤΙ ΛΑΤΡΟΥΝ ΚΑΙ ΜΕΤΑ ΓΑΡΕΩΝΩΝ ΌΡΟΥ ΠΡΟΣ ΤΗΝ ΚΟΡΙΝΘΙΑΝ, ΕΝΘΑ ΤΟΝ ΗΡΑΚΛΕΟΥΣ ΜΟΥΩΜΑΧΗΣΑΙ ΠΡΟΣ ΤΟΝ ΕΧΕΙΝΟΝ ΛΕΓΟΥΣΙΝ.

1 ΥΣΑΝΤΑ ΤΕ FACIUS.
ATTICA, xliv. 8–10

celebration of the Isthmian games. The Molurian Rock they thought sacred to Leucothea and Palae-mon; but those after it they consider accursed, in that Sciron, who dwelt by them, used to cast into the sea all the strangers he met. A tortoise used to swim under the rocks to seize those that fell in. Sea tortoises are like land tortoises except in size and for their feet, which are like those of seals. Retribution for these deeds overtook Sciron, for he was cast into the same sea by Theseus. On the top of the mountain is a temple of Zeus surnamed Ap hesius (Releaser). It is said that on the occasion of the drought that once afflicted the Greeks Aeacus in obedience to an oracular utterance sacrificed in Aegina to Zeus God of all the Greeks, and Zeus rained and ended the drought, gaining thus the name Ap hesius. Here there are also images of Aphrodite, Apollo, and Pan. Farther on is the tomb of Eurystheus. The story is that he fled from Attica after the battle with the Heracleidae and was killed here by Iolaus. When you have gone down from this road you see a sanctuary of Apollo Latoüis, after which is the boundary between Megara and Corinth, where legend says that Hyllus, son of Heracles, fought a duel with the Arcadian Echemus.
BOOK II—CORINTH
Β

. ΚΟΡΙΝΘΙΑΚΑ

1. Ἡ δὲ Κορινθία χώρα μοίρα οὕσα τῆς Ἀργείας ὑπὸ Κορίνθου τὸ ὄνομα ἔσχηκε. Διὸς δὲ εἶναι Κόρινθον οὐδένα οἶδα εἰπόντα πως σπουδὴ πλὴν Κορινθίων τῶν πολλῶν. Εὐμήλοις δὲ ὁ Ἀμφιλύτου τῶν Βακχιδῶν καλομένων, δς καὶ τὰ ἐπὶ λέγεται ποιῆσαι, φησὶν ἐν τῇ Κορινθίᾳ συγγραφῇ—εἰ δὴ Εὐμήλου γε ἡ συγγραφὴ—Ἐφύραν Ὀκεανοῦ θυγατέρα οἰκῆσαι πρῶτον ἐν τῇ γῇ ταύτῃ, Μαραθῶνα δὲ ύστερον τὸν 'Ἐπωτέως τοῦ Ἀλωέως τοῦ Ἡλίου φεύγουτα ἀνομίαν καὶ ύβριν τοῦ πατρός ἐς τὰ παραθαλάσσια μετοικῆσαι τῇς 'Αττικῆς, ἀποθανόντος δὲ 'Επωτέως ἀφικόμενον ἐς Πελοπόννησον καὶ τὴν ἀρχὴν διανείμαντα τοῖς παισίν αὐτὸν ἐς τὴν 'Αττικήν αὐθίς ἀναχωρῆσαι, καὶ ἀπὸ μὲν Σικυώνος τῆς 'Ασσωπίαν, ἀπὸ δὲ Κορίνθου τῆς Ἐφυραίαν μετοικομασθῆναι.

2. Κόρινθον δὲ οἰκοῦσι Κορινθίων μὲν οὖδεις ἐς τῶν ἀρχαίων, ἐποικοὶ δὲ ἀποσταλέντες ὑπὸ Ρωμαίων. αἰτιων δὲ τὸ συνέδριον τὸ 'Ἀχαιῶν συντελοῦντες γὰρ ἐς αὐτὸ καὶ οἱ Κορινθίοι μετέφευρον τοῦ πολέμου τοῦ πρὸς Ρωμαίους, ὥς Κριτόλαος στρατηγεῖν 'Ἀχαιῶν ἀποδείχθεις παρεσκεύασε 246
BOOK II

CORINTH

I. The Corinthian land is a portion of the Argive, and is named after Corinthus. That Corinthus was a son of Zeus I have never known anybody say seriously except the majority of the Corinthians. Eumelus, the son of Amphilytus, of the family called Bacchidae, who is said to have composed the epic poem, says in his Corinthian History (if indeed the history be his) that Ephyra, the daughter of Oceanus, dwelt first in this land; that afterwards Marathon, the son of Epopeus, the son of Aloeus, the son of Helius (Sun), fleeing from the lawless violence of his father migrated to the sea coast of Attica; that on the death of Epopeus he came to Peloponnesus, divided his kingdom among his sons, and returned to Attica; and that Asopia was renamed after Sicyon, and Ephyracea after Corinthus.

Corinth is no longer inhabited by any of the old Corinthians, but by colonists sent out by the Romans. This change is due to the Achaean League. The Corinthians, being members of it, joined in the war against the Romans, which Critolaus, when appointed general of the Achaean, brought about by persuad-

1 A league of states in the northern Peloponnesus. It was most influential in the second half of the third century B.C. Founded 280 B.C.
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gενέσθαι τούς τε Ἀχαιοὺς ἀναπείσας ἀποστήναι καὶ τῶν ἔξω Πελοποννήσου τοὺς πολλοὺς. Ῥωμαῖοι δὲ ὃς ἐκράτησαν τῷ πολέμῳ, παρείλοντο μὲν καὶ τῶν ἄλλων Ἐλλήνων τὰ ὅπλα καὶ τείχη περιείλον ὅσα τετειχισμέναι πόλεις ἦσαν. Κόριθον δὲ ἀνάστατον Μομμίου ποιήσαντος τοῦ τότε ἡγουμένου τῶν ἐπὶ στρατοπέδου Ῥωμαίων, ὕστερον λέγουσιν ἀνοικίσαι Καΐσαρα, δὲ πολυτείαν ἐν Ῥώμῃ πρῶτος τὴν ἐφ᾽ ἡμῶν κατεστήσατο ἀνοικίσαι δὲ καὶ Καρχηδόνα ἐπὶ τῆς ἀρχῆς τῆς αὐτοῦ.

3 Τῆς δὲ Κορινθίας ἑστὶ γῆς καὶ ὁ καλούμενος Κρομμων ἀπὸ Κρόμου τοῦ Ποσειδῶνος. ἐνταῦθα τραφήναι φασί Φαιάν, καὶ τῶν λεγομένων Ἡσέως καὶ τὸ ἐς τὴν ὑπεροκοτὴν ἐστὶν ἐργον, προίοντι δὲ ἡ πίντις ἄχρι γε ἐμοὶ πεφύκει παρὰ τον ἀγιαλὸν καὶ Μελικέρτοι θωμὸς ἦν. ἐς τούτων τοῦ τόπουν ἐκκομισθῆναι τοῦ παίδα ὑπὸ δελφίνος λέγουσις κειμένῳ δὲ ἐπιτυχόντα Σινυφὸν θάψαι τε ἐν τῷ ἱσθμῷ καὶ τοῦ ἁγώνα ἐπὶ αὐτῷ 4 ποιήσαι τῶν Ἰσθμίων. ἑστὶ δὲ ἐπὶ τοῦ ἱσθμοῦ τῆς ἀρχῆς, ἐνθὰ ὁ ληστὴς Σίως λαμβανόμενος πιτύων ἤγεν ὡς τὸ κάτω σφᾶς ὀπόσων δὲ μάχῃ κρατήσειν, ἀπ' αὐτῶν δήσας ἀφίκεν ἀν τὰ δενδρα ἄνω φέρεσθαι ἐνταῦθα ἐκατέρα τῶν πιτύων τῶν δεθέντα ἐφ' αὐτὴν εἰλκε, καὶ τοῦ διεσμοῦ μη δετέρωσε εἴκοστον ἀλλ' ἀμφοτέρωσεν ἐπ' ἵσης βιαζομένου διεσπάτῳ ὁ δεδεμένος. τοιοῦτος διεθάρη τρόπῳ καὶ αὐτὸς ὑπὸ Ἡσέως ὁ Σίως ἐκάθηρε γὰρ Ἡσεύς τῶν κακούργων τὴν ὅδον τὴν ἐς Ἀθηνᾶς ἐκ Τροιζῆνος, οὐς τε πρότερον κατη-

1 Φαιάν added by Clavier.
CORINTH, 1. 2-4

ing to revolt both the Achaeans and the majority of the Greeks outside the Peloponnesus. When the Romans won the war, they carried out a general disarmament of the Greeks and dismantled the walls of such cities as were fortified. Corinth was laid waste by Mummius, who at that time commanded the Romans in the field, and it is said that it was afterwards refounded by Caesar, who was the author of the present constitution of Rome. Carthage, too, they say, was refounded in his reign.

In the Corinthian territory is also the place called Cromyion from Cromus the son of Poseidon. Here they say that Phaea was bred; overcoming this sow was one of the traditional achievements of Theseus. Farther on the pine still grew by the shore at the time of my visit, and there was an altar of Melicertes. At this place, they say, the boy was brought ashore by a dolphin; Sisyphus found him lying and gave him burial on the Isthmus, establishing the Isthmian games in his honour. At the beginning of the Isthmus is the place where the brigand Sinis used to take hold of pine trees and draw them down. All those whom he overcame in fight he used to tie to the trees, and then allow them to swing up again. Thereupon each of the pines used to drag to itself the bound man, and as the bond gave way in neither direction but was stretched equally in both, he was torn in two. This was the way in which Sinis himself was slain by Theseus. For Theseus rid of evil-doers the road from Troezen to Athens, killing those
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ρίθμησα ἀνελὸν καὶ ἐν Ἔπιδαύρῳ τῇ ἱερᾷ Περσ-
φήτην Ἡφαίστου νομίζομεν, κορύνη χαλκῆς
5 χρώμενον ἐς τὰς máχας. καθήκει δὲ ὁ τῶν Κοριν-
θίων ἴσθμος τῇ μὲν ἐς τὴν ἐπὶ Κεγχρέας, τῇ δὲ
ἐς τὴν ἐπὶ Δεκάδος Θάλασσαν· τούτῳ γὰρ ἥπερον
ποιεῖ τὴν ἐντὸς χώραν. δὲ δὲ ἐπεχείρησε Πελο-
πόνησον ἐργάσασθαι νῆσον, προαπέλπησε διορύσ-
σων ἴσθμον· καὶ οἶχεν μὲν διορύσσειν ἥραυτο
δῆλον ἐστιν, ἐς δὲ τὸ πετρώδες οὐ προεχθήσαν
ἀρχὴν μένει δὲ ὡς πεφύκει καὶ νῦν ἥπερος ὄν.
Ἀλεξάνδρῳ τε τῷ Φιλίππων διασκάγα καὶ Μή-
μαντα ἐθελήσαντι μόνον τούτῳ οὐ προεχθῆση τὸ
ἐργον. Κυνίδιος δὲ ἡ Πυθία τὸν ἴσθμὸν ὀρύσσω-
τας ἐπαυσεν. οὕτω χαλεπῶν ἀνθρώπω τὰ θεὰ
6 βιάσασθαι. τὸ δὲ οὐ Κορίνθιοις μόνον περὶ τῆς
χώρας ἐστὶν εἰρήμενον, ἀλλὰ ἐμοὶ δοκεῖν Ἀθη-
ναίοι πρῶτοι περὶ τῆς Ἀττικῆς ἐσεμνολόγησαν
λέγουσι δὲ καὶ οἱ Κορίνθιοι Ποσειδῶνα ἔλθειν
Ἡλίῳ περὶ τῆς γῆς ἐς άμφιοβήτησιν, Βριάρεων
dὲ διαλλακτὴν γενέσθαι σφίσιν, ἴσθμὸν μὲν καὶ
ὀσα ταύτη δικάσαντα εἶναι Ποσειδῶνος, τὴν δὲ
ἀκραν Ἡλίῳ δόντα τὴν ὑπὲρ τῆς πόλεως.
Ἀπὸ μὲν τούτου λέγουσι εἶναι τὸν ἴσθμὸν
7 Ποσειδῶνος· θέας δὲ αὐτόθι ἄξια ἐστὶ μὲν θέα-
τρον, ἐστὶ δὲ στάδιον λίθου λευκοῦ. ἐλθόντι δὲ
ἐς τοῦ θεοῦ τὸ ἱερὸν τούτο μὲν ἀθλητῶν νικησά−
tων τὰ Ἰσθμία έστήκασιν εἰκόνες, τούτῳ δὲ πιτών
δένδρα ἐστὶ πεφυτευμένα ἐπὶ στοιχοῦ, τὰ πολλὰ
ἐς εὐθῦν αὐτῶν ἀνήκοντα. τῷ ναῷ δὲ ὄντε μέγεθος
οὐ μείζονι ἐφεστήκασι Τρίτων ῥαλκοῖς· καὶ
ἀγάλματα ἐστὶν ἐν τῷ προναῷ δύο μὲν Ποσειδῶ−
νος, τρίτον δὲ Ἄμφιτρίτης, καὶ Θάλασσα καὶ
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whom I have enumerated and, in sacred Epidaurus, Periphetes, thought to be the son of Hephaestus, who used to fight with a bronze club. The Corinthian Isthmus stretches on the one hand to the sea at Cenchreae, and on the other to the sea at Lechaeum. For this is what makes the region to the south mainland. He who tried to make the Peloponnesus an island gave up before digging through the Isthmus. Where they began to dig is still to be seen, but into the rock they did not advance at all. So it still is mainland as its nature is to be. Alexander the son of Philip wished to dig through Mimas, and his attempt to do this was his only unsuccessful project. The Cnadians began to dig through their isthmus, but the Pythian priestess stopped them. So difficult it is for man to alter by violence what Heaven has made. A legend of the Corinthians about their land is not peculiar to them, for I believe that the Athenians were the first to relate a similar story to glorify Attica. The Corinthians say that Poseidon had a dispute with Helius (Sun) about the land, and that Briareos arbitrated between them, assigning to Poseidon the Isthmus and the parts adjoining, and giving to Helius the height above the city.

Ever since, they say, the Isthmus has belonged to Poseidon. Worth seeing here are a theatre and a white-marble race-course. Within the sanctuary of the god stand on the one side portrait statues of athletes who have won victories at the Isthmian games, on the other side pine trees growing in a row, the greater number of them rising up straight. On the temple, which is not very large, stand bronze Tritons. In the fore-temple are images, two of Poseidon, a third of Amphitrite, and a Sea, which also is of
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αὐτὴ χαλκῆ. τὰ δὲ ἔνδου ἐφ’ ἡμῶν ἀνέθηκεν Ἡρώδης Ἀθηναῖος, ἵππους τέσσαρας ἐπιχρύσους πλὴν τῶν ὁπλῶν. ὅπλαι δὲ σφίσιν εἰςιν ἐλέφαντας. καὶ Τρίτωνες δύο παρὰ τοὺς ἵππους εἰσὶν χρυσοὶ, τὰ μετ’ ἵππων ἐλέφαντος καὶ οὕτως τῷ δὲ ἁρματὶ Ἀμφιτρίτη καὶ Ποσειδῶν ἐφεστήκασιν, καὶ παῖς ὁρθὸς ἐστιν ἐπὶ δελφίνος οἱ Παλαιών ἐλέφαντος δὲ καὶ χρυσοῦ καὶ οὕτως πεποίηται. τῷ βάθρῳ δὲ ἐφ’ οὗ τὸ ἁρμα μέσῃ μὲν ἑπείργασται Ἡάλασσα ἀνέχουσα Ἀφροδίτην παῖδα, ἐκατέρωθεν δὲ εἰςιν αἱ Νηρηίδες καλούμεναι. ταύτας καὶ ἔτερωθε τῇ Ἑλλάδος βωμοῦς οίδα ὅντας, τοὺς δὲ καὶ τεμένη σφίσιν ἀναθέντας πρὸς ἑισιν, ἕνθα καὶ Ἀχιλλεῖ τιμαί. Δωτοὺς δὲ ἐν Γαβάλοις ιερὸν ἐστιν ἄγιον, ἕνθα πέτπλος ἐτε ἐλείπετο, ὡν Ἑλλήνως Ἔριφυλήν λέγουσιν ἐπὶ τῷ παιδί λαβεῖν Ἀλκμαίων. τοῦ Ποσειδῶνος δὲ εἰςιν ἑπείργασμένοι τῷ βάθρῳ καὶ οἱ Τυνδάρεω παῖδες, ὅτι ὅστις καὶ οὕτως νεών καὶ ἀνθρώπων εἰς ναυτιλλομένων. τὰ δὲ ἄλλα ἀνάκειται Γαλήνης ἀγαλμα καὶ Θαλάσσης καὶ ἱππος εἰκασμένος κητεὶ τὰ μετὰ τὸ στέρνον, Ἰνὼ τε καὶ Βελλεροφόντης καὶ ὁ ἤππος ὁ Πήγασος.

II. Τοῦ περιβόλου δὲ ἐστὶν ἐντὸς Παλαιῶνος ἐν ἀριστερὰ ναὸς, ἀγάλματα δὲ ἐν αὐτῷ Ποσειδῶν καὶ Δευκόθα καὶ αὐτός ὁ Παλαίμων. ἔστι δὲ καὶ ἄλλο Ἀδυτον καλούμενον, κάθοδος δὲ ἐς αὐτὸ ὑπόγεως, ἑνθα δὴ τῶν Παλαιῶνα κεκρύφθαι φαίνετο δς ὁ ἐνταῦθα ἡ Κορινθίων ἡ ξένος ἐπίορκα ὁμόση, οὐδεμία ἐστὶν οἱ μηχανὴ διαφυ-

1 πρὸς ηὐσιν Preller. The reading is very doubtful.
CORINTH, i. 7–11. 1

bronze. The offerings inside were dedicated in our time by Herodes the Athenian, four horses, gilded except for the hoofs, which are of ivory, and two gold Tritons beside the horses, with the parts below the waist of ivory. On the car stand Amphitrite and Poseidon, and there is the boy Palaemon upright upon a dolphin. These too are made of ivory and gold. On the middle of the base on which the car is has been wrought a Sea holding up the young Aphrodite, and on either side are the nymphs called Nereids. I know that there are altars to these in other parts of Greece, and that some Greeks have even dedicated to them precincts by shores, where honours are also paid to Achilles. In Gabala is a holy sanctuary of Doto, where there was still remaining the robe by which the Greeks say that Eriphyle was bribed to wrong her son Alcmaeon. Among the reliefs on the base of the statue of Poseidon are the sons of Tyndareus, because these too are saviours of ships and of sea-faring men. The other offerings are images of Calm and of Sea, a horse like a whale from the breast onward, Ino and Bellerophontes, and the horse Pegasus.

II. Within the enclosure is on the left a temple of Palaemon, with images in it of Poseidon, Leucothea and Palaemon himself. There is also what is called his Holy of Holies, and an underground descent to it, where they say that Palaemon is concealed. Whosoever, whether Corinthian or stranger, swears falsely here, can by no means escape from his oath.

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γείν τοῦ ὄρκου. καὶ δὴ ἱερὸν ἔστιν ἀρχαῖον
Κυκλώσων καλούμενος βωμὸς, καὶ θύουσιν ἐπ’
2 αὐτῷ Κύκλωψι. τάφους δὲ Σισύφου καὶ Νη-
λέως—καὶ γὰρ Νηλέα ἀφικόμενον ἐσ φόρουν
νόσῳ τελευτήσαί φασι καὶ περὶ τὸν ἵσθμὸν τα-
φήναι—οὐκ ἄν οἶδ’ εἰ ξητοῖ τις ἐπιλεξάμενος τὰ
Εὔμηλον. Νηλέος μὲν γὰρ οὐδὲ Νέστορι ἐπι-
δειχθηναι τὸ μνῆμα ὑπὸ τοῦ Σισύφου φησί,
χρῆναι γὰρ ἀγνωστόν τοῖς πᾶσιν ὄμοιώς εἶναι,
Σισύφων δὲ ταφῆναι μὲν ἐν τῷ ἵσθμῷ, τὸν δὲ τὰ
τάφον καὶ τῶν ἐφ’ αὐτοῦ Κορινθίων ὀλίγους εἶναι
tοὺς εἰδότας. ὁ δὲ Ἰσθμικὸς ἄγων οὖν ἀναστά-
των ὑπὸ Μομίου Κορινθίων ἐξέλιπεν, ἀλλ’ ὅσον
μὲν χρόνον ἠρήμωτο ἡ πόλις, Σικυωνίως ἄγει
ἐπετέραπτό τὰ Ἰσθμία, οἰκίσθεισθαι δὲ αὐθίς ἐς
tοὺς νῦν οἰκήτορας περιῆλθεν ἡ τίμη.

3 Κορινθίους δὲ τοὺς ἐπινείοις τὰ ὀνόματα Δέχσι
καὶ Κεγχρίας ἔδοσαν, Ποσειδώνος εἶναι καὶ Πειρή-
νης τῆς ’Αχελοῦν λεγόμενον’ πεποίηται δὲ ἐν
’Ηοίας μεγάλαις Ὀιβάλου θυγατέρα εἶναι Πειρή-
νην. ἦστι δὲ ἐν Δεκάῳ μὲν Ποσειδώνος ἱερὸν
καὶ ἀγαλμα χαλκοῦ, τὴν δὲ ἐς Κεγχρέας ἱστοῦν
ἐξ ἱσθμοῦ ναὸς Ἀρτέμιδος καὶ ἔσχαν ἄρχαιον.
ἐν δὲ Κεγχρέας Ἀφροδίτης πτεροὶ ναὸς καὶ
ἀγαλμα λίθου, μετὰ δὲ αὐτὸν ἐπὶ τῷ ἐρύματι τῷ
dιὰ τῆς θαλάσσης Ποσειδώνος χαλκοῦ, κατὰ δὲ
tὸ ἐτέρον πέρας τοῦ λιμένος Ἀσκληπιοῦ καὶ
’Ισιδος ἱερά. Κεγχρέων δὲ ἀπαντικρὸ τῷ Ἐλένης
ἔστι λυττόρον. ὕδωρ ἐς θάλασσαν ἐκ πέτρας ὑπὲ
πολὺ καὶ ἄλμυρόν ὑδατὶ ὀμοίοιν ἀρχομένως θερ-
μαίνεσθαι.

4 Ἀνισούσι δὲ ἐς Κορινθοὺς καὶ ἄλλα ἔστι κατὰ
CORINTH, II. 1-4

There is also an ancient sanctuary called the altar of the Cyclopes, and they sacrifice to the Cyclopes upon it. The graves of Sisyphus and of Neleus—for they say that Neleus came to Corinth, died of disease, and was buried near the Isthmus—I do not think that anyone would look for after reading Eumelus. For he says that not even to Nestor did Sisyphus show the tomb of Neleus, because it must be kept unknown to everybody alike, and that Sisyphus is indeed buried on the Isthmus, but that few Corinthians, even those of his own day, knew where the grave was. The Isthmian games were not interrupted even when Corinth had been laid waste by Mummius, but so long as it lay deserted the celebration of the games was entrusted to the Sicyonians, and when it was rebuilt the honour was restored to the present inhabitants.

The names of the Corinthian harbours were given them by Leches and Cenchrias, said to be the children of Poseidon and Peirene the daughter of Achelous, though in the poem called The Great Eoeae 1 Peirene is said to be a daughter of Oebalus. In Lechaem are a sanctuary and a bronze image of Poseidon, and on the road leading from the Isthmus to Cenchreae a temple and ancient wooden image of Artemis. In Cenchreae are a temple and a stone statue of Aphrodite, after it on the mole running into the sea a bronze image of Poseidon, and at the other end of the harbour sanctuaries of Asclepius and of Isis. Right opposite Cenchreae is Helen’s Bath. It is a large stream of salt, tepid water, flowing from a rock into the sea.

As one goes up to Corinth are tombs, and by the

1 Said to be a work of Hesiod.
PAUSANIAS: DESCRIPTION OF GREECE

tην όδόν μνήματα καὶ πρὸς τῇ πύλῃ Διογένης
tέθαπται ὁ Σινωπεύς, διὸ κύνα ἐπικληθεὶν καλόν-
σιν Ἐλληνες. πρὸ δὲ τῆς πόλεως κυκαρίσασθαι
ἐστιν ἁλκος ὀνομαζόμενον Κράνειον, ἐνταῦθα
Βελλερόφοντος τέ ἐστι τέμενος καὶ Ἀφροδίτης
ναὸς Μελαινίδος καὶ τάφος Λαίδος, ὧν δὴ λέανα
ἐπίθημα ἐστὶ κριῶν ἔχουσα ἐν τοῖς προτέρωι
5 ποσίν. ἔστι δὲ καὶ ἄλλο ἐν Θεσσαλίᾳ Λαίδος
φάμενον μνήμα εἰναι παρεγένετο γὰρ καὶ ἐς
Θεσσαλίαν ἔρασθείσα Ἰπποστράτῳ. τὸ δὲ ἐξ
ἀρχῆς ἐξ Ἰκάρων αὐτὴν τῶν ἐν Σικελίᾳ λέγεται
παίδα οὕσαν ὑπὸ Νικίου καὶ Ἰαθηναίων ἀλώνα,
πραθεῖσαι δὲ ἐς Κόρινθον ὑπερβαλέσθαι κάλλει
tὰς τότε ἑταῖρας, θαυμασθήναι τε ὅπως παρὰ
Κόρινθοις ὡς ἀμφισβητεῖν σφᾶς καὶ νῦν ἐπὶ
Λαίδος.

6 Δόγιον δὲ ἄξια ἐν τῇ πόλει τὰ μὲν λειτὸμενα
ἐτὶ τῶν ἀρχαῖων ἐστίν, τὰ δὲ πολλὰ αὐτῶν ἐπὶ
tῆς ἀκμῆς ἐποίηθη τῆς ὑστερον. ἐστιν οὖν ἐπὶ
tῆς ἀγορᾶς—ἐνταῦθα γὰρ πλεῖστα ἐστὶ τῶν
ἰερῶν—Ἀρτεμίς τε ἐπικληθεὶσα Ἑφεσία καὶ Διο-
νύσου ξόνα ἐπίχρυσα πλὴν τῶν προσώπων τὰ
dὲ πρόσωπα ἀλοιφῆς σφῖσιν ἐρυθρά κεκόσμηται.

7 Δύσιον δὲ, τὸν δὲ Βάκχειον ὀνομάζουσι. τὰ δὲ
λεγόμενα εἰ τὰ ξόνα καὶ ἐγὼ γράφω. Πενθέα
ὑβρίζοντα ἐς Δίωνου καὶ ἄλλα τολμᾶν λέγονι
καὶ τέλος ἐς τὸν Κιθαιρώνα ἐλθεῖν ἐπὶ κατα-
σκοπῆς τῶν γυναικῶν, ἀναβάντα δὲ ἐς δένδρον
θεάσασθαι τὰ ποιούμενα τὰς δὲ, ὡς ἐφώρασαν,
καθελκύσαι τε αὐτίκα Πενθέα καὶ ξώντος ἀπο-
στάν ἄλλο ἄλλην τοῦ σώματος. ὑστερον δὲ, ὡς
Κορίνθιοι λέγοντις, ἡ Πυθία χρᾶ σφῖσιν ἄνευ.
CORINTH, II. 4-7

gate is buried Diogenes¹ of Sinope, whom the Greeks surname the Dog. Before the city is a grove of cypresses called Craneum. Here are a precinct of Bellerophonites, a temple of Aphrodite Melaenis and the grave of Lais, upon which is set a lioness holding a ram in her fore-paws. There is in Thessaly another tomb which claims to be that of Lais, for she went to that country also when she fell in love with Hippostratus. The story is that originally she was of Hycara in Sicily. Taken captive while yet a girl by Nicias and the Athenians, she was sold and brought to Corinth, where she surpassed in beauty the courtesans of her time, and so won the admiration of the Corinthians that even now they claim Lais as their own.

The things worthy of mention in the city include the extant remains of antiquity, but the greater number of them belong to the period of its second ascendancy. On the market-place, where most of the sanctuaries are, stand Artemis surnamed Ephesian and wooden images of Dionysus, which are covered with gold with the exception of their faces; these are ornamented with red paint. They are called Lysius and Baccheüs, and I too give the story told about them. They say that Pentheus treated Dionysus despitefully, his crowning outrage being that he went to Cithaeron, to spy upon the women, and climbing up a tree beheld what was done. When the women detected Pentheus, they immediately dragged him down, and joined in tearing him, living as he was, limb from limb. Afterwards, as the Corinthians say, the Pythian priestess commanded them by an

¹ The "Cynic" philosopher.
ΠΑΥΣΑΝΙΑΣ: DESCRIPTION OF GREECE

ρόντας το δένδρον ἐκείνο ἵσα τῷ θεῷ σέβειν καὶ ἃπ' αὐτοῦ διὰ τόδε τὰς εἰκόνας πεποίηται

8 ταύτας. ἔστι δὲ καὶ Τύχης ναὸς. ἀγαλμα ὅρθων Παρίου λίθου. παρὰ δὲ αὐτὸν θεοῖς πᾶσιν ἐστιν ἱερὸν. πλησίον δὲ ὁκοδόμηται κρήνη, καὶ Πο- σειδών ἐπ' αὐτῇ χαλκοῦς καὶ δελφίς ὑπὸ τοὺς ποσιν ἔστι τοῦ Ποσειδῶνος ἀφιεῖσ ὕδωρ. καὶ Ἀπόλλων επίκλησιν Κλάριος χαλκοῦς ἔστι καὶ ἀγαλμα Ἁφροδίτης Ἐρμογένους Κυθηρίου ποιή- σαιτος. Ἐρμοῦ τέ ἐστιν ἀγάλματα χαλκοῦ μὲν καὶ ὀρθὰ ἀμφότερα, τῷ δὲ ἐτέρῳ καὶ ναὸς πε- ποίηται. τὰ δὲ τοῦ Δίως, καὶ ταύτα ὅντα ἐν ὑπαίθρῳ, τὸ μὲν ἐπίκλησιν οὐκ ἔχε, τὸν δὲ αὐτῶν Χθόνιον καὶ τὸν τρίτον καλοῦσιν "Τυχίστον.

III. Ἐν μὲσῳ δὲ τῆς ἄγορας ἐστιν Ἀθηνᾶ χαλκῆ τῷ βάθρῳ δὲ αὐτῆς ἔστι Μονσών ἀγάλ- ματα ἐπειργασμένα. ὑπὲρ δὲ τὴν ἄγορὰν ἐστιν Ὅκταβλίας ναὸς ἀδελφῆς Αὐγοῦστοι βασιλεύσαντος Ὀρωμαίων μετὰ Καϊσαρὰ τὸν οἰκιστὴν Κορίνθου τῆς νύν.

2 Ἐκ δὲ τῆς ἄγορας ἔξιόντων τὴν ἐπὶ Δεχαίων προπύλαια ἐστὶ καὶ ἐπ' αὐτῶν ἁματα ἐπιξύρα, τὸ μὲν Φαέθωντα Ἑλίου παῖδα, τὸ δὲ Ἑλίου αὐτοῦ φέρον. ὦλον δὲ ἀπωτέρῳ τῶν προπυ- λαίων ἐσιοῦσιν ἐν δεξιὰ ἐστιν Ἡρακλῆς χαλκοῦς. μετὰ δὲ αὐτῶν ἐσοδὸς ἔστι τῆς Πειρήνης ἐς τὸ ὕδωρ. ἐπὶ δὲ αὐτῆ γένους ὡς ἡ Πειρήνη γέ- νοιτο ὑπὸ δακρύων ἐξ ἀνθρώπου πηγῆ, τοῦ παῖδα ὄνυμεν Κεγχρίαν ὑπὸ Ἀρτέμιδος ἀκούσης

3 ἀποθανόντα. κεκόσμηται δὲ ἡ πηγῆ λίθῳ λευκῷ, καὶ πεποημένα ἐστὶν οἰκήματα σπηλαίοις κατὰ ταύτα, ἐξ ὅν τὸ ὕδωρ ἐς κρήνην ὑπαίθρου ρεῖ

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oracle to discover that tree and to worship it equally with the god. For this reason they have made these images from the tree. There is also a temple of Fortune, with a standing image of Parian marble. Beside it is a sanctuary for all the gods. Hard by is built a fountain, on which is a bronze Poseidon; under the feet of Poseidon is a dolphin spouting water. There is also a bronze Apollo surnamed Clarius and a statue of Aphrodite made by Hermogenes of Cythera. There are two bronze, standing images of Hermes, for one of which a temple has been made. The images of Zeus also are in the open; one had not a surname, another they call Chthonius (of the Lower World) and the third Most High.

III. In the middle of the market-place is a bronze Athena, on the pedestal of which are wrought in relief figures of the Muses. Above the market-place is a temple of Octavia the sister of Augustus, who was emperor of the Romans after Caesar, the founder of the modern Corinth.

On leaving the market-place along the road to Lechaeum you come to a gateway, on which are two gilded chariots, one carrying Phaëthon the son of Helius (Sun), the other Helius himself. A little farther away from the gateway, on the right as you go in, is a bronze Heracles. After this is the entrance to the water of Peirene. The legend about Peirene is that she was a woman who became a spring because of her tears shed in lamentation for her son Cenchrias, who was unintentionally killed by Artemis. The spring is ornamented with white marble, and there have been made chambers like caves, out of which the
PAUSANIAS: DESCRIPTION OF GREECE

πιεῖν τε ἥδυ καὶ τὸν Κορινθιοῦν χαλκὸν διάπυρον καὶ θερμὸν ὅντα ὕδατος τοῦτον βάπτεσθαι λέγουσιν, ἐπεὶ χαλκὸς . . . \(^1\) γε οὐκ ἔστι Κορινθίοις. ἔτι γε δὴ καὶ Ἀπόλλωνος ἀγαλμα πρὸς τῇ Πειρήνῃ καὶ περίβολος ἔστιν, ἐν δὲ αὐτῷ γραφῇ τὸ Ὄδυσσεώς ἐσ τοὺς μνηστήρας ἔχουσα τόλμημα.

4 Αὖθις δὲ οὗτοι ἔπει Δεξαίου τὴν εὐθείαν χαλ-
κοῦς καθήμενος ἔστιν Ἐρμῆς. παρέστηκε δὲ οἱ κριῶς, ὅτι Ἐρμῆς μάλιστα δοκεῖ θεῶν ἐφορᾶν καὶ αὐξεῖν πόιμνας, καθὰ δὴ καὶ ὁμηρος ἐν Ἰλιᾶδι ἐποίησεν

Τίον Φόρβαντος πολυμήλου, τὸν ῥὰ μάλιστα Ἐρμείας Τρώων ἐφίλει καὶ κτήσιν ὑπασσεῖ·

tὸν δὲ ἐν τελετῇ Μητρὸς ἐπὶ Ἐρμῆ λεγόμενον καὶ τῷ κριῷ λόγον ἐπιστάμενος οὐ λέγω. μετὰ δὲ τὸ ἄγαλμα τοῦ Ἐρμοῦ Ποσειδῶν καὶ Δευκοθέα
5 καὶ ἐπὶ δελφῶν ἐστιν ὁ Παλαιών. λοιπὸν δὲ ἔστι μὲν πολλαχοῦ Κορινθίων καὶ ἄλλα, τὰ μὲν ἀπὸ τοῦ κοινοῦ, τὸ δὲ βασιλέως Ἀδριανοῦ κατα-

κευσάντος· τὸ δὲ ὀνομαστότατον αὐτῶν πλη-

σίον τοῦ Ποσειδῶνος. τούτῳ δὲ Εὐρυκλῆς ἐποί-

ησεν ἀνὴρ Σπαρτιάτης λίθους κοσμῆσας καὶ ἄλλοις καὶ ὃν ἐν Κροκεαῖς χώρας τῆς Δακωνικῆς οἰκύσσουσιν. ἐν ἀριστερᾷ δὲ τῆς ἑσόδου Ποσε-

dῶν καὶ μετ’ αὐτῶν Ἀρτέμις θηρεύουσα ἐστήκε. κρήναι δὲ πολλαὶ μὲν ἀνὰ τὴν τόλμην πεποίηται πᾶσαι ἄτε ἄφθονον ρέοντος σφισιν ὕδατος καὶ δὲ δὴ βασιλεὺς Ἀδριανὸς ἐσήγαγεν ἐκ Στυμφῆλου, θέας δὲ μάλιστα ἀξία ἡ παρὰ τὸ ἀγαλμα τὸ τῆς

\(^1\) Here there is a gap in the text.
CORINTH, III. 3-5

Water flows into an open-air well. It is pleasant to drink, and they say that the Corinthian bronze, when red-hot, is tempered by this water, since bronze... the Corinthians have not. Moreover near Peirene are an image and a sacred enclosure of Apollo; in the latter is a painting of the exploit of Odysseus against the suitors.

Proceeding on the direct road to Lechaen we see a bronze image of a seated Hermes. By him stands a ram, for Hermes is the god who is thought most to care for and to increase flocks, as Homer puts it in the Iliad:

"Son was he of Phorbas, the dearest of Trojans to Hermes,
Rich in flocks, for the god vouchsafed him wealth in abundance."

The story told at the mysteries of the Mother about Hermes and the ram I know but do not relate. After the image of Hermes come Poseidon, Leucothea, and Palaemon on a dolphin. The Corinthians have baths in many parts of the city, some put up at the public charge and one by the emperor Hadrian. The most famous of them is near the Poseidon. It was made by the Spartan Eurycles, who beautified it with various kinds of stone, especially the one quarried at Croceae in Laconia. On the left of the entrance stands a Poseidon, and after him Artemis hunting. Throughout the city are many wells, for the Corinthians have a copious supply of flowing water, besides the water which the emperor Hadrian brought from Lake Stymphalus, but the most noteworthy is the one by the side of the image

1 xiv. 490.  2 Probably a contemporary of Augustus.
'Αρτέμιδος· καί οἱ Βελλεροφόντης ἔπεστι καί τὸ ὕδωρ δὲ ὅπλης ὕππου ρεῖ τοῦ Πηγάσου.

6 Ἐτέραν δὲ ἐκ τῆς ἀγόρας τὴν ἐπὶ Σικυώνα ἐρχομένοις ἐστιν ἱδεῖν ἐν δεξιὰ τῆς ὄδος καὶ ἀγάλμα χαλκοῦν 'Απόλλωνος καὶ ὰλίγον ἀπωτέρω κρήνη καλουμένη Γλαύκης· ἐς γὰρ ταύτην ἔφριψεν αὐτήν, ὡς λέγουσι, τῶν Μηδείας ἐσεσθαι φαρμάκων τὸ ὕδωρ νομίζουσα ἱαμα. ὑπὲρ ταύτην πεποίηται τὴν κρήνην καὶ τὸ καλούμενον 'Οιδείου, παρὰ δὲ αὐτὸ μνῆμα ἐστὶ τοῖς Μηδείαις παισίν· ὁνόματα μὲν σφισὶ Μέρμερος καὶ Φέρης, καταλιθωθήναι δὲ ὑπὸ Κορινθίων λεγονται τῶν δώρων ἐνεκα διὶ Γλαύκη κομίσαι

7 φασίν αὐτούς· ἀτε δὲ τοῦ θανάτου βιαίου καὶ οὐ σὺν τῷ δικαίῳ γενομένου, τὰ τέκνα Κορινθίων τὰ νήπια ὑπ’ αὐτῶν ἐφθείρετο, πρὶν ἢ χρήσαντος τοῦ θεοῦ θυσία τε αὐτοῖς ἐπέτειοι κατέστησαν καὶ Δείμα ἐπεστάθη, τούτῳ μὲν δὴ καὶ ἐς ἡμᾶς ἔτι λείπεται, γυναικὸς ἐς τὸ φοβορότερον εἰκὼν πεποιημένη· Κορίνθου δὲ ἀναστάτου γενομένη ὑπὸ Ῥωμαίων καὶ Κορινθίων τῶν ἀρχαίων ἀπολομένων, οὐκέτι ἐκεῖνα καθεστήκασιν αὐτοῖς αἱ θυσίαι παρὰ τῶν ἐποίκων οὐδὲ ἀποκείρονται σφισίν οἱ παῖδες οὐδὲ μέλαιναν φοροῦσιν ἔσθητα.

8 Μῆδεια δὲ τότε μὲν ἔλθονσα ἐς Ἀθηνᾶς συνάκησεν Αἰγεί, χρωμὶ δὲ ὠστερον φωραθεῖσα ἐπιβούλευεν Θησεὶ καὶ ἐξ Ἀθηνῶν ἐφυγε, παραγενομένη δὲ ἐς τὴν λεγομένην τότε Ἀρίαν τοῖς ἀνθρώποις ἔδωκε τὸ ὄνομα καλεῖσθαι Μῆδους ἀπ’ αὐτῆς. τὸν δὲ παῖδα, ὃν ἐπήγετο φεύγουσα ἐς τοὺς Ἀρίους, γενέσθαι λέγονσι τέκνοις Ἀιγείως, ὄνομα δὲ οἱ Μῆδου εἶναι· Ἑλλάνικος δὲ αὐτὸν

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of Artemis. Over it is a Bellerophontes, and the water flows through the hoof of the horse Pegasus.

As you go along another road from the marketplace, which leads to Sicyon, you can see on the right of the road a temple and bronze image of Apollo, and a little farther on a well called the Well of Glaucce. Into this they say she threw herself in the belief that the water would be a cure for the drugs of Medea. Above this well has been built what is called the Odeum (Music Hall), beside which is the tomb of Medea’s children. Their names were Mermerus and Pheres, and they are said to have been stoned to death by the Corinthians owing to the gifts which legend says they brought to Glaucce. But as their death was violent and illegal, the young babies of the Corinthians were destroyed by them until, at the command of the oracle, yearly sacrifices were established in their honour and a figure of Terror was set up. This figure still exists, being the likeness of a woman frightful to look upon; but after Corinth was laid waste by the Romans and the old Corinthians were wiped out, the new settlers broke the custom of offering those sacrifices to the sons of Medea, nor do their children cut their hair for them or wear black clothes. On the occasion referred to Medea went to Athens and married Aegeus, but subsequently she was detected plotting against Theseus and fled from Athens also; coming to the land then called Aria she caused its inhabitants to be named after her Medes. The son, whom she brought with her in her flight to the Arii, they say she had by Aegeus, and that his name was Medus. Hellanicus, however, calls him Polyxenus

1 A writer of the fifth century B.C.
Πολύξενον καὶ καὶ πατρὸς Ἰάσονος φησιν 9 εἰναι. ἔπη δὲ ἔστιν ἐν "Ελλησι Ναυπάκτιων ὄνομαζόμενα· πεποίηται δὲ ἐν αὐτοῖς Ἰάσονα ἠτιοὺς Ἰωλκοῦ μετὰ τὸν Πελίον θάνατον ἦς Κόρκυραν μετοικῆσαι καὶ οἱ Μέρμερον μὲν τὸν πρεσβύτερον τῶν παίδων ὑπὸ λεαίνης διαφθαρῆναι θηρεύοντα ἐν τῇ πέρᾳ ἤτερῳ. Φέρητι δὲ οὕδεν ἐστιν ἐς μνήμην προσκείμενον. Κιναίθων δὲ ὁ Δακεδαίμονιος — ἐγενεαλόγησε γὰρ καὶ οὗτος ἔπεσι·— Μῆδειον καὶ θυγατέρα Ἐρικώτιν Ἰάσου ἑπεν ἐκ Μῆδείας γενέσθαι· πέρα δὲ ἐς τοὺς παίδας οὐδὲ τούτῳ πεποιημένα ἐστίν. Εὔμηλος δὲ Ἡλιον ἐφή δούναι τὴν χώραν Ἀλωεὶ μὲν τὴν Ἀσσωπίαν, Αἰήτη δὲ τὴν Ἐφυραίαν· καὶ Αἰήτην ἀπίνοντα ἐς Κόλχους παρακαταθέσθαι Βοῦν τῇ γῆν, Βοῦν δὲ Ἐρμοῦ καὶ Ἀλκιδαμείας εἶναι, καὶ ἐπεὶ Βοῦν ἔπελευτῆσαι, οὕτως Ἑπωπέα τὸν Ἀλωίτως καὶ τὴν Ἐφυραίων σχεῖν ἀρχήν. Κορίνθου δὲ ύστερον τοῦ Μαραθῶνος οὐδένα ὑπολυπομένου παίδα, τούς Κορινθίους Μῆδειαν μετατεμφαμένους ἐξ Ἰωλκοῦ παραδοῦναι οἱ τὴν ἀρχήν. Βασιλεύειν μὲν δὴ δὲ αὐτὴν Ἰάσουν ἐν Κορινθῷ, Μῆδεία δὲ παίδας μὲν γίνεσθαι, τὸ δὲ ἄει τικτόμενον κατακρύπτειν αὐτὸ ἐς τὸ ἱερὸν φέρουσαν τῆς Ἡρας, κατακρύπτειν δὲ ἀθανάτως ἐσεῖθαι νομίζουσαν· τέλος δὲ αὐτὴν τε μαθεῖν ὡς ἥμαρτήκοι τῆς ἐλπίδος καὶ ἀμα ὑπὸ τοῦ Ἰάσουνος φωραθείσαι— οὐ γὰρ αὐτὸν ἔχειν δεο- μένην συγγνώμην, ἀπόστειντα δὲ ἐς Ἰωλκῶν οἴχεσθαι—, τούτων δὲ ἐνεκα ἀπελθεῖν καὶ Μῆ- δειαν παραδοοῦσαν Σισύφῳ τῇ ἀρχῇ.

IV. Τάδε μὲν οὗτος ἔχοντα ἐπελεξάμην, τοῦ 264
and says that his father was Jason. The Greeks have an epic poem called *Naupactia*. In this Jason is represented as having removed his home after the death of Pelias from Iolcus to Corycyra, and Mermerus, the elder of his children, to have been killed by a lioness while hunting on the mainland opposite. Of Pheres is recorded nothing. But Cinaethon\(^1\) of Lacedaemon, another writer of pedigrees in verse, said that Jason's children by Medea were a son Medeús and a daughter Eriopis; he too, however, gives no further information about these children. Eumelus said that Helius (*Sun*) gave the Asopian land to Aloeus and Ephyraea to Aeetes. When Æetes was departing for Colchis he entrusted his land to Bunus, the son of Hermes and Alcidamea, and when Bunus died Epopeus the son of Aloeus extended his kingdom to include the Ephyraeans. Afterwards, when Corinthus, the son of Marathon, died childless, the Corinthians sent for Medea from Iolcus and bestowed upon her the kingdom. Through her Jason was king in Corinth, and Medea, as her children were born, carried each to the sanctuary of Hera and concealed them, doing so in the belief that so they would be immortal. At last she learned that her hopes were vain, and at the same time she was detected by Jason. When she begged for pardon he refused it, and sailed away to Iolchus. For these reasons Medea too departed, and handed over the kingdom to Sisyphus.

IV. This is the account that I read, and not far from

\(^1\) An early epic writer.
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μνήματος δέ ἐστιν οὐ πόρρω Χαλινῖτεδος Ἀθηνᾶς ἱερὸν. Ἀθηνᾶν γὰρ θεῶν μάλιστα συγκατεργάσασθαι τά τε ἄλλα Βελλεροφώντη φασί καὶ ως τὸν Πήγασον οἱ παραδοχὴ χειρωσαμένη τε καὶ ἐνθεία αὐτῇ τῷ ἱππῳ χαλινῷ. τὸ δὲ ἀγάλμα τοῦτο ξύοιν ἐστι, πρόσωπον δὲ καὶ χεῖρες καὶ ἀκρόποδες εἰσὶ λευκοῦ λίθου. Βελλεροφώντην δὲ οὕν τινα αὐτοκράτορα ὡς τοι ὑπακούειν, εἰναι δὲ ἔπι Προῖτῳ καὶ Ἀργείοις ἐγὼ τε πεῖθομαι καὶ ὅστις τὰ Ὀμήρου μη πάρεργον ἐπελέξατο. φαίνονται δὲ καὶ Βελλεροφώντος μετοικήσαντος ἐς Λυκίαν οὐδὲν ἦσσον οἱ Κορίνθιοι τῶν ἐν Ἀργεί δυναστῶν ἡ Μυκῆναις ὑπακούοντες· ἢδα τε οὐδένα παρέσχοντο ἄρχοντα τῆς ἐπὶ Τροϊῶν στρατιᾶς, συνταγμένοι δὲ Μυκηναῖοι καὶ ὅσοι άλλοι Ἀγαμέμνονες ἡγεῖτο μετέσχον τοῦ στόλου. Σισύφῳ δὲ οὐτὶ Γλαῦκος μόνον ὁ Βελλεροφώντος πατὴρ ἄλλα καὶ ἄλλος ὦδε ἐγένετο Ὀρυντίων, ἐπὶ δὲ αὐτῷ Θέρσανδρός τε καὶ Ἀλμος. Ὀρυντίων δὲ ἦν Φῶκος, Ποσειδώνος δὲ ἐπίκλησιν, καὶ ὁ μὲν ἀποκηρυκαί ἐς Τιθορεάν τῆς τοῦ καλουμένης Φωκίδος, Ὀνας δὲ Ὀρυντίωνος υἱὸς νεώτερος κατέμεινεν ἐν τῇ Κορίνθῳ. Ὀνας τε τοὺς Δαμοφῶν, Δαμοφάντως δὲ ἦν Προπόδας, Προπόδα δὲ Δωρίδα καὶ Ταυρίδας. τοῦτων βασιλεύοντων Δωρίδας, στρατεύουσιν ἐπὶ Κορίνθων· ἡγεῖτο δὲ Ἀλήτης τῆς Ἰππών τοῦ Φίλαντος τοῦ Ἀττικῶν τοῦ Ἡρακλέους. Δωρίδας μὲν οὖν καὶ Ταυρίδας παραδόντες τὴν βασιλείαν Ἀλήτης καταμένονις αὐτοῦ, τῶν δὲ Κορινθίων ὁ δῆμος ἐξέπεσεν ὑπὸ Δωρίδων κρατηθεὶς μάχῃ. Ἀλήτης δὲ αὐτὸς τε καὶ οἱ ἀπόγονοι βασιλεύοντι οὖν μὲν Βάκχων τῶν.
the tomb is the temple of Athena Chalinitis (Bridler). For Athena, they say, was the divinity who gave most help to Bellerophon, and she delivered to him Pegasus, having herself broken in and bridled him. The image of her is of wood, but face, hands and feet are of white marble. That Bellerophon was not an absolute king, but was subject to Proetus and the Argives is the belief of myself and of all who have read carefully the Homeric poems. When Bellerophon migrated to Lycia it is clear that the Corinthians none the less were subject to the despots at Argos or Mycenae. By themselves they provided no leader for the campaign against Troy, but shared in the expedition as part of the forces, Mycenaean and other, led by Agamemnon. Sisyphus had other sons besides Glaucus, the father of Bellerophon; a second was Ornytion, and besides him there were Thersander and Almus. Ornytion had a son Phocus, reputed to have been begotten by Poseidon. He migrated to Tithorea in what is now called Phocis, but Thoas, the younger son of Ornytion, remained behind at Corinth. Thoas begat Damophon, Damophon begat Propodas, and Propodas begat Doridas and Hyanthidas. While these were kings the Doriens took the field against Corinth, their leader being Aletes, the son of Hippotas, the son of Phylas, the son of Antiochus, the son of Heracles. So Doridas and Hyanthidas gave up the kingship to Aletes and remained at Corinth, but the Corinthian people were conquered in battle and expelled by the Doriens. Aletes himself and his descendants reigned for five generations to Bacchis,

1 Iliad, vi. 159.
Προύμνιδος ἐπὶ γενεὰς πέντε, ἀπὸ τούτου δὲ οἱ Βακχίδαι καλούμενοι πέντε ἄλλας γενεὰς ἐς Τελέστην τῶν Ἀριστοδήμου, καὶ Τελέστην μὲν κατὰ ἔχθος Ἀριεύς καὶ Περάντας κτείνουσι, βασιλεύς δὲ οὐδέστι ἐτί ἑγένετο, πρυτάνεις δὲ ἐκ Βακχιδῶν ἐνιαυτὸν ἄρχοντες, ἐς ὁ Κύψελος τυραννίσας ὁ Ἑνίωνος ἐξεβάλε τοὺς Βακχίδας ἀπόγονοι δὲ ἢν ὁ Κύψελος Μέλανος τοῦ Ἀντάσου. Μέλανα δὲ ἐκ Γονούσσης τῆς ὑπὲρ Σικυώνων στρατεύοντα σὺν Δωριέσσι ἐπὶ Κόρινθον Ἀλήτης τὸ μὲν παρατίκα ἀπειπόντος τοῦ θεοῦ παρ’ ἄλλους τῶν Ἑλλήνων ἐκέλευσεν ἀποχωρεῖν, ὕστερον δὲ ἀμαρτῶν τοῦ χρησμοῦ δέχεται σύνοικον.

Τοιαύτα μὲν ἐς τοὺς Κορινθίων βασιλέας συμβάντα εὐρίσκων τὸ δὲ ἱερὸν τῆς Ἀθηνᾶς τῆς Χαλκίτιδος πρὸς τῷ θεάτρῳ σφίσιν ἑστὶν καὶ πλησίον ξόανον γυμνὸν Ἡρακλέους, Δαιδάλου δὲ αὐτὸ φασίν εἶναι τέχνην. Δαιδάλος δὲ ὑπόσα εἰργάσατο, ἀτοπώτερα μὲν ἑστὶν ἐς τὴν οὖν, ἐπιπρέπει δὲ ὅμως τι καὶ ἐνθεον τούτους. ὑπὲρ δὲ τὸ θεάτρον ἑστὶν ἱερὸν Διὸς Καπετωλίου φωνῇ τῇ Ῥωμαίοι. κατὰ ᾿Ελλάδα δὲ γλώσσαν Κορυφαίος ὁμομάξιοτο ἀν. τοῦ θεάτρου δὲ ἑστὶ τοὐδε οὐ πόρῳ γυμνόσιν τὸ ἀρχαῖον καὶ πηγή καλούμενη Λέρνα: κίονες δὲ ἑστήκασι περὶ αὐτὴν καὶ καθέδραι πεποίηται τοὺς ἑσελθόντας ἀναψυχεῖν ὁρᾶ θέρους. πρὸς τούτῳ τῷ γυμνασίῳ νοοῖ θεῶν εἰσὶν ὁ μὲν Διὸς, ὁ δὲ ᾿Ασκληπιοῦ. τὰ δὲ ἀγάλματα ᾿Ασκληπιοῦ μὲν καὶ ᾿Τυεία λευκοῦ λίθου, τὸ δὲ τοῦ Διὸς χαλκοῦν ἑστίν.

6 ὁ Ἀνιοῦσι δὲ ἐς τὸν ᾿Ακροκόρινθον—ἡ δὲ ἑστίν

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the son of Prumnis, and, named after him, the Bacchidae reigned for five more generations to Telestes, the son of Aristodemus. Telestes was killed in hate by Arieus and Perantas, and there were no more kings, but Prytanes (Presidents) taken from the Bacchidae and ruling for one year, until Cypselus, the son of Eetion, became tyrant and expelled the Bacchidae. Cypselus was a descendant of Melas, the son of Antasus. Melas from Gonussa above Sicyon joined the Dorians in the expedition against Corinth. When the god expressed disapproval Aletes at first ordered Melas to withdraw to other Greeks, but afterwards, mistaking the oracle, he received him as a settler.

Such I found to be the history of the Corinthian kings. Now the sanctuary of Athena Chalinitis is by their theatre, and near is a naked wooden image of Heracles, said to be a work of Daedalus. All the works of this artist, although rather uncouth to look at, are nevertheless distinguished by a kind of inspiration. Above the theatre is a sanctuary of Zeus surnamed in the Latin tongue Capitolinus, which might be rendered into Greek Coryphaeos. Not far from this theatre is the ancient gymnasium, and a spring called Lerna. Pillars stand around it, and seats have been made to refresh in summer time those who have entered it. By this gymnasium are temples of Zeus and Asclepius. The images of Asclepius and of Health are of white marble, that of Zeus is of bronze.

The Acrocorinthus is a mountain peak above the
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ὁροὺς ὑπὲρ τὴν πόλιν κορυφή, Βριάρεω μὲν Ἦλιῳ
dόντος αὐτὴν ὅτε ἐδίκαζεν, Ἦλιον δὲ ὡς οἱ Κόρινθιοι
φασιν Ἀφροδίτη παρέντος—ἐς δὴ τὸν Ἀκρο-
kόρινθον τούτον ἀνισούσιν ἐστιν Ἰσίδος τεμένη,
ὡς τὴν μὲν Πελαγίαν, τὴν δὲ Αἰγυπτίαν αὐτῶν
ἐπονομάζουσιν, καὶ δύο Σαράπιδος, ἐν Κανώβρε
καλουμένου τοῦ ἔτερον. μετὰ δὲ αὐτὰ Ἦλιῳ πε-
pοίηνται βωμοί, καὶ Ἀνάγκης καὶ Βίας ἔστιν
7 ιερόν· ἐσιέναι δὲ ἐς αὐτὸ ὁ νομίζουσιν. ὑπὲρ
tούτο Μητρὸς θεών ναὸς ἐστὶ καὶ θρόνος· λίθων
καὶ αὐτῇ καὶ ὁ θρόνος. ὁ δὲ τῶν Μοιρῶν καὶ οἱ
Δήμητρος καὶ Κόρης οὐ φανερὰ ἔχουσι τὰ ἀγάλ-
ματα. ταύτῃ καὶ τὸ τῆς Βουναίας ἔστιν Ἰρα
ιερὸν ἱδρυμένου Βούνου τοῦ Ἐρμοῦ καὶ δὴ
αὐτὸ ἡ θεὸς καλεῖται Βουναία.

V. Ἀνελθοῦσι δὲ ἐς τὸν Ἀκροκόρινθον ναὸς
ἔστιν Ἀφροδίτης· ἀγάλματα δὲ αὐτῇ τε ὑπο-
θεμένη καὶ Ἦλιος καὶ Ἐρως ἔχων τόξον. τὴν δὲ
πηγήν, ἡ ἔστιν ὃπισθεν τοῦ ναοῦ, δῶρον μὲν
Ἀσωποῦ λέγουσιν εἰναι, δοθήναι δὲ Σισύφω
τούτων γὰρ εἰδότα, ὡς εἴη Ζεὺς ἡρπακὼς Αἰγίμα
θυγατέρα Ἀσωποῦ, μὴ πρότερον φάναι ξητοῦντι
μηνύσειν πρὶν ἡ οἱ καὶ ἐν 'Ακροκόρινθῳ γένοιτο
ὺδωρ· δόντος δὲ Ἀσωποῦ μηνύει τε οὖτως καὶ
ἀντὶ τοῦ μηνύματος δίκην—ὅτι πιστὰ—ἐν Ἄιδον
dίδωσιν. ἤκουσα δὲ ἧδη τὴν Πειρήμην φαμένων
εἴναι ταύτην καὶ τὸ ὕδωρ αὐτόθεν ὑπορρέω τὸ ἐν
2 τῇ πόλει. ὁ δὲ Ἀσωπός σύν τοῦ ἀρχεται μὲν ἐκ
tῆς Φλισίας, ἀρχεται μὲν ἐκ τῆς Φλισίας, ἀρχεται
δὲ ὁ τῆς Σικυωνίας καὶ
ἐκδίδουσιν ἐς τὴν θάλασσαν. θυγατέρας δὲ
αὐτοῦ γενέσθαι Φλισιώτι φασὶ Κόρκυραν καὶ
Ἀγίναν καὶ Ἐβθην' ἀπὸ μὲν δὴ Κορκύρας καὶ
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CORINTH, iv. 6–v. 2

city, assigned to Helius by Briareos when he acted as adjudicator, and handed over, the Corinthians say, by Helius to Aphrodite. As you go up this Acrocorinthus you see two precincts of Isis, one of Isis surnamed Pelagian (Marine) and the other of Egyptian Isis, and two of Serapis, one of them being of Serapis called "in Canopus." After these are altars to Helius, and a sanctuary of Necessity and Force, into which it is not customary to enter. Above it are a temple of the Mother of the gods and a throne; the image and the throne are made of stone. The temple of the Fates and that of Demeter and the Maid have images that are not exposed to view. Here, too, is the temple of Hera Bunaea set up by Bunus the son of Hermes. It is for this reason that the goddess is called Bunaea.

V. On the summit of the Acrocorinthus is a temple of Aphrodite. The images are Aphrodite armed, Helius, and Eros with a bow. The spring, which is behind the temple, they say was the gift of Asopus to Sisyphus. The latter knew, so runs the legend, that Zeus had ravished Aegina, the daughter of Asopus, but refused to give information to the seeker before he had a spring given him on the Acrocorinthus. When Asopus granted this request Sisyphus turned informer, and on this account he receives—if anyone believes the story—punishment in Hades. I have heard people say that this spring and Peirene are the same, the water in the city flowing hence underground. This Asopus rises in the Phliasian territory, flows through the Sicyonian, and empties itself into the sea here. His daughters, say the Phliasians, were Corycyra, Aegina, and Thebe. Corycyra and
Αἰγίνης τὰς νήσους Σχερίαν καὶ Οινώνην καλουμένας μετονομασθήναι, ἀπὸ δὲ Ὡῆβης τὴν ὑπὸ τὴν Καδμεία κληθήναι. Ὀθηβαῖοι δὲ οὐχ ὀμολογοῦσι, φάμενοι τοῦ Βοιωτίου τὴν Ὡῆβην Ἀσωποῦ καὶ 3 οὐ τοῦ Φλισίου εἶναι. τὰ δὲ ἄλλα εἰς τὸν ποταμὸν Φλιάσιοι καὶ Σικυώνιοι λέγουσι, τὸ ὕδωρ ἐπηλυ καὶ οὐκ ἐγχώριον εἶναι οἱ Μαίανδρον γὰρ κατιόντα ἐκ Κελαινῶν διὰ Φρυγίας καὶ Καρίας καὶ ἐκδιδόντα ἐς τὴν πρὸς Μιλήτων βυλασσαν ἐς Πελοπόννησον ἔρχεσθαι καὶ ποιεῖν τὸν Ἄσωπον. οἶδα δὲ καὶ Δηλίων τοιοῦτο ἀκούσας ἔτερον, ὕδωρ δ' ἐκαλοῦσιν Ἰωνιῶν εἶναι σφισσὸν ἐκ τοῦ Νείλου καὶ δὴ καὶ αὐτὸν ἔχει τὸν Νείλον λόγος Εὐφράτην ὄντα ἐς ἔλος ἀφανίζεσθαι καὶ αὐθεὶς ἀνιὸντα ὑπὲρ Αἰθιοπίας Νείλου γίνεσθαι.

4 Ἄσωποῦ μὲν πέρι τοιαῦτα ἦκονσα, ἐκ δὲ τοῦ Ἀκροκορίνθου τραπείσι τὴν ὀρεινὴν πύλη τέ ἐστιν ἡ Τενεατική καὶ Εἰληθνίας ἱερόν· ἔξηκοντα δὲ ἀπέχει μάλιστα στάδια ἡ καλουμένη Τενέα. οἱ δὲ ἀνθρωποὶ φασιν οἱ ταύτη Τρώες εἶναι, αἰχμάλωτοι δὲ ὑπὸ Ἑλλήνων ἐκ Τενέδου γενόμενοι ἐνταῦθα Ἀγαμέμνονος δόντος ὀἰκήσαι καὶ διὰ τοῦτο θεῶν μάλιστα Ἀπόλλωνα τιμῶσιν.

5 Ἐκ Κορίνθου δὲ οὐκ ἔσταμεν ἀλλὰ τὴν ἐπὶ Σικυώνα ἱοῦσι νάὸς ἐμπετρησμένος ἐστὶν ὁ πόρρω τῆς πόλεως, ἐν ἀριστέρᾳ δὲ τῆς ὀδοῦ. γεγόνασι μὲν δὴ καὶ ἄλλοι πόλεμοι περὶ τὴν Κορινθίαν καὶ πῦρ ἐπελαβέν ως τὸ εἰκὸς καὶ οἰκίας καὶ ἱερὰ τὰ ἔξω τείχους· ἀλλὰ τούτον γε τὸν ναὸν Ἀπόλλωνος εἶναι λέγουσι καὶ ὅτι Πύρρος κατακαύσειν ὁ Ἀχιλλέως αὐτὸν. χρόνῳ δὲ ὑστερον
CORINTH, v. 2–5

Aegina gave new names to the islands called Scheria and Oenone, while from Thebe is named the city below the Cadmea. The Thebans do not agree, but say that Thebe was the daughter of the Boeotian, and not of the Phliasian, Asopus. The other stories about the river are current among both the Phliasians and the Sicyonians, for instance that its water is foreign and not native, in that the Maeander, descending from Celaenae through Phrygia and Caria, and emptying itself into the sea at Miletus, goes to the Peloponnesus and forms the Asopus. I remember hearing a similar story from the Delians, that the stream which they call Inopus comes to them from the Nile. Further, there is a story that the Nile itself is the Euphrates, which disappears into a marsh, rises again beyond Aethiopia and becomes the Nile. Such is the account I heard of the Asopus. When you have turned from the Acrocorinthus into the mountain road you see the Teneatic gate and a sanctuary of Eileithyia. The town called Tenea is just about sixty stades distant. The inhabitants say that they are Trojans who were taken prisoners in Tenedos by the Greeks, and were permitted by Agamemnon to dwell in their present home. For this reason they honour Apollo more than any other god.

As you go from Corinth, not into the interior but along the road to Sicyon, there is on the left not far from the city a burnt temple. There have, of course, been many wars carried on in Corinthian territory, and naturally houses and sanctuaries outside the wall have been fired. But this temple, they say, was Apollo's, and Pyrrhus the son of Achilles burned it down. Subsequently I heard another account, that
6 Σικυώνοι δὲ—οὔτοι γὰρ ταύτη Κορινθίοις εἰς ὅμοροι—περὶ τῆς χώρας τῆς σφετέρας λέγουσιν ὡς Αἰγιαλεὺς αὐτόχθων πρῶτος ἐν αὐτῇ γένος, καὶ Πελοποννήσου δὲ ὅσον ἐτί καλεῖται καὶ Αἰγιαλὸς ἀπ' ἐκείνου βασιλεύοντος ὀνομασθῆκεν καὶ Αἰγάλειαν αὐτὸν οἰκίσαι πρῶτον ἐν τῷ πεδίῳ πόλει· οὐ δὲ ἐστὶν νῦν σφίσι τὸ ἱερὸν τῆς Ἀθηναίων ἀκρόπολιν τούτο εἶναι. Αἰγιαλέως δὲ Εὔρωπα γενέσθαι φασίν, Εὔρωπος δὲ Τελχίνα, Τελχίνος δὲ Ἀττικ. οὔτος ὁ Ἀττικ ἐς τοσοῦτο ἡμέρας δυνάμεως, πρὶν ἡ Πέλοπα ἡ Ὀλυμπίαν ἀφικέσθαι, ὡς τὴν ἑντὸς Ἱσθμοῦ χώραν Ἀττικ ἀπ' ἐκείνου καλεῖσθαι. Ἀπίδος δὲ ἦν Θελξίων, Θελξίωνος δὲ Αἰγυρος, τοῦ δὲ Θουρίμαχος, Θουρίμαχον δὲ Λεύκιππος. Λευκίππῳ δὲ ἀρρενεῖς παῖδες οὐκ ἐγένοντο, θυγάτηρ δὲ Καλχινία. ταύτῃ τῇ Καλχινίᾳ Ποσειδώνα συγγενέσθαι φασὶ καὶ τὸν τεχθέντα ὑπὸ αὐτῆς ἔθρεφεν ὁ Λεύκιππος καὶ πελετῶν παρέδωκεν οἱ τὴν ἀρχὴν ὀνόμα δὲ ἦν Πέρατος τὸ παιδί. τὰ δὲ ἦς Πλημναίου τὸν Περάτον μάλιστα ἐφαίνετο μοι θαύματος ἅξια· τὰ γὰρ οἱ τικτόμενα ὑπὸ τῆς γυναικός αὐτίκα ὅποτε πρῶτον κλαύσεις ἡφίει τὴν ψυχὴν, ἐς ὅ Δημήτηρ ἔλεεν ἵσχει Πλημναίου, παραγενομένη δὲ ἐς τὴν Αἰγιαλείαν ὡς δὴ γυνὴ ἐξῆ Πλημναίῳ παῖδα ἀνέθρεψεν Ὁρθόπολιν. Ὅρθοπόλιδι δὲ θυγάτηρ γίνεται Χρυσόρθη· ταύτῃ τεκεῖν νομίζουσιν ἐξ Ἁπόλλωνος καὶ ὁ παῖς ὀνομάσθη Κόρωνος, Κορώνον δὲ γίνονται Κόραξ καὶ νεώτερος Λαμέδων.
the Corinthians built the temple for Olympian Zeus, and that suddenly fire from some quarter fell on it and destroyed it.

The Sicyonians, the neighbours of the Corinthians at this part of the border, say about their own land that Aegialeus was its first and aboriginal inhabitant, that the district of the Peloponnesus still called Aegialus was named after him because he reigned over it, and that he founded the city Aegialēa on the plain. Their citadel, they say, was where is now their sanctuary of Athena; further, that Aegialeus begat Europs, Europs Telchis, and Telchis Apis. This Apis reached such a height of power before Pelops came to Olympia that all the territory south of the Isthmus was called after him Apia. Apis begat Thelxion, Thelxion Aegyurus, he Thurimachus, and Thurimachus Leucippus. Leucippus had no male issue, only a daughter Calchinia. There is a story that this Calchinia mated with Poseidon; her child was reared by Leucippus, who at his death handed over to him the kingdom. His name was Peratus. What is reported of Plemnaeus, the son of Peratus, seemed to me very wonderful. All the children borne to him by his wife died the very first time they wailed. At last Demeter took pity on Plemnaeus, came to Aegialea in the guise of a strange woman, and reared for Plemnaeus his son Orthopolis. Orthopolis had a daughter Chrysorthe, who is thought to have borne a son named Coronus to Apollo. Coronus had two sons, Corax and a younger one Lamedon.
VI. Κόρακος δὲ ἀποθανόντος ἀπαιδος ὕπο τοῦ τούτον τὸν καίρον Ἐπωπεύς ἀφικόμενος ἐκ Θεσσαλίας ἐσχε τὴν ἀρχήν. ἐπὶ τούτου βασιλεύουσι στρατόν σφισὶ πολέμου λέγουσιν ἐς τὴν χώραν τότε ἔλθεῖν πρῶτον, τὰ πρὸ τοῦ πάντα τὸν χρόνον διατελέσασιν ἐν εἰρήνῃ. αἰτία δὲ ἦδε· Ἀντιόπης ἐν Ἔλλησι τῆς Νυκτέως ὅνομα ἦν ἐπὶ κάλλει, καὶ οἱ καὶ φήμη προσῆν Ἀσωποῦ θυγατέρα, ὡς τὴν Θηβαίδα καὶ Πλαταϊδα ὁρίζει, καὶ οὐ 2 Νυκτέως εἶναι. ταῦτῃ οὖν οἶδα εἰτε γυναῖκα αἰτήσας εἰτε θρασύτερα ἢ ἀρχής βουλευσάμενος Ἐπωπεύς ἀρπάζει· ὡς δὲ οἱ Θηβαίοι σὺν ὅπλοις ἤλθον, ἐνταῦθα τιτρώσκεται μὲν Νυκτέως, ἐτρώθη δὲ κρατῶν τῇ μάχῃ καὶ Ἐπωπεύς. Νυκτέα μὲν δὴ κάμνοντα ὁπίσω κομίζουσιν ἐς Θῆβας, καὶ ως ἐμελλε τελευτάν, Δύκον ἀδελφὸν ὑπαρα- δίδωσι Θηβαίον ἐν τῷ παρόντι ἄρχειν. Δάβ- δακον γὰρ τὸν Πολυδώρου τοῦ Κάδμου παιδά ἐτι αὐτὸς τε ἐπετρόπευεν ὁ Νυκτέως καὶ τότε ἀπελίπτεν ἐπιτρόπευεν ἐκείνῳ. τοῦτον οὖν τὸν Δύκον ἰκέτευσε στρατῷ μείζον ἐπὶ τὴν Αἰγιά- λειαν ἐλάσαντα τιμωρήσασθαι μὲν Ἐπωπέα, 3 κακοὺν δὲ εἰ λάβοι καὶ αὐτὴν Ἀντιόπην. Ἐπωπεύς δὲ τὸ μὲν παραντικά ἐπινίκια ἔθυε καὶ Ἀθηνᾶς φιλοδόμει ναόν, ἐπ’ ἐξειργασμένῳ δὲ εὐξατο ἐνδείξασθαι τὴν θεὸν εἰ οἱ τετελεσμένος ἐστὶν ὁ ναὸς κατὰ γνώμην· μετὰ δὲ τὴν εὐχὴν ἔλαιον λέγουσι ρύησι πρὸ τοῦ ναοῦ. ὡστερον δὲ καὶ Ἐπωπέα κατέλαβεν ἀποθανεῖν ὑπὸ τοῦ τραύματος ἀμεληθέντος κατ’ ἀρχάς, ως μηδὲν ἐπὶ Δύκῳ δεῖσαι πολέμου· Δαμέδων γὰρ ὁ Κορώνου

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VI. Corax died without issue, and at about this time came Épopeus from Thessaly and took the kingdom. In his reign the first hostile army is said to have invaded the land, which before this had enjoyed unbroken peace. The reason was this. Antiope, the daughter of Nycteus, had a name among the Greeks for beauty, and there was also a report that her father was not Nycteus but Asopus, the river that separates the territories of Thebes and Plataea. This woman Épopeus carried off, but I do not know whether he asked for her hand or adopted a bolder policy from the beginning. The Thebans came against him in arms, and in the battle Nycteus was wounded. Épopeus also was wounded, but won the day. Nycteus they carried back ill to Thebes, and when he was about to die he appointed to be regent of Thebes his brother Lycus; for Labdacus, the son of Polydorus, the son of Cadmus, being still a child, was the ward of Nycteus, who on this occasion entrusted the office of guardian to Lycus. He also besought him to attack Aegialea with a larger army and bring vengeance upon Épopeus; Antiope herself, if taken, was to be punished. As to Épopeus, he forthwith offered sacrifice for his victory and began a temple of Athena, and when this was complete he prayed the goddess to make known whether the temple was finished to her liking, and after the prayer they say that olive oil flowed before the temple. Afterwards Épopeus also died of his wound, which he had neglected at first, so that Lycus had now no need to wage war. For Lamedon, the
'Αντιόπη δ' ἔτεκε Ζήθου καὶ 'Αμφίονα δίον
'Ασωποῦ κούρη ποταμοῦ βαθυδινήντος,
Ζηνί τε κυσαμένη καὶ 'Επωπέι ποιμένι λαών.

"Ομηρος δὲ σφᾶς ἀνήγαγεν ἐπὶ τὸ σεμνότερον τοῦ
gένους καὶ Θήβας φησὶν οἰκίσαι πρῶτοις, ἀπο-
κρίνων τὴν κάτω πόλιν ἡμοί δοκεῖν ἀπὸ τῆς
5 Καδμείας. Λαμέδων δὲ βασιλεύσας ἐγγεμένει εἰς
'Αθηνῶν γυναῖκα Φηνῶ Κλυτίου καὶ ὠστερον
γενομένου οἱ πολέμου πρὸς "Αρχανδρον καὶ
'Αρχιτέλη τοὺς 'Αχαιοὺς συμμαχήσοντα ἐπη-
γάγετο Σικυώνα ἐκ τῆς 'Αττικῆς, καὶ θυγατέρα
τε συνφώκισεν αὐτῷ Ζευξίππην καὶ ἀπὸ τοῦτο
βασιλεύσαντος ἡ γῆ Σικυώνια καὶ Σικυών ἀντὶ
Αἰγαίλης ἡ πόλις ὁνομάσθη. Σικυώνα δὲ οὗ
Μαραθῶνος τοῦ 'Επωπέως, Μητίωνος δὲ εἶναι
τοῦ 'Ερεχθέως φασίν. ὁμολογεῖ δὲ σφίσι καὶ
'Ασιος, ἐπεὶ Ἡσίοδός γε καὶ Ἰβυκος, ὁ μὲν
ἐποίησεν ὧς 'Ερεχθέως εἶναι Σικυών, Ἰβυκος δὲ
6 εἶναι Πέλοπός φησὶν αὐτόν. Σικυώνος δὲ γίνεται
Χθονοφύλη, Χθονοφύλης δὲ καὶ 'Ερμοῦ Πόλυβον
gενέσθαι λέγουσιν. ύστερον δὲ αὐτὴν Φλίας ὁ
Διονύσου γαμεῖ, καὶ οἱ παῖς 'Ανδροδάμας γίνεται.
Πόλυβος δὲ Ταλαψ τῷ Βίαντος βασιλεύσοντι
'Αργείων Δυσιάνασαν τὴν θυγατέρα ἔδωκε· καὶ
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CORINTH, vi. 3–6

son of Coronus, who became king after Epopeus, gave up Antiope. As she was being taken to Thebes by way of Eleutherae, she was delivered there on the road. On this matter Asius the son of Amphiptolemus says in his poem:

"Zethus and Amphion had Antiope for their mother, Daughter of Asopus, the swift, deep-eddying river, Having conceived of Zeus and Epopeus, shepherd of peoples."

Homer traces their descent to the more august side of their family, and says that they were the first founders of Thebes, in my opinion distinguishing the lower city from the Cadmea. When Lamedon became king he took to wife an Athenian woman, Pheno, the daughter of Clytius. Afterwards also, when war had arisen between him and Archander and Architeles, the sons of Achaëus, he brought in as his ally Sicyon from Attica, and gave him Zeuxippe his daughter to wife. This man became king, and the land was named after him Sieyonia, and the city Sicyon instead of Aegiale. But they say that Sicyon was not the son of Marathon, the son of Epopeus, but of Metion the son of Erechtheus. Asius confirms their statement, while Hesiod makes Sicyon the son of Erechtheus, and Ibycus says that his father was Pelops. Sicyon had a daughter Chthonophyle, and they say that she and Hermes were the parents of Polybus. Afterwards she married Phlias, the son of Dionysus, and gave birth to Androdamas. Polybus gave his daughter Lysianassa to Talaus the son of Bias, king of the
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ὅτε Ἀδραστός ἐφευγεν ἐξ Ἀργοὺς, παρὰ Πόλυβον ἤλθεν ἐς Σικυώνα καὶ ὑστεροῦ ἀποθανόντος Πολύβου τὴν ἐν Σικυώνι ἀρχὴν ἔσχεν. Ἀδραστοῦ δὲ ἐς Ἀργος καταλήλτον τὸν Ἰανίσκος ἀπόγονον Κλυτίον τοῦ Δαμέδοτον κηδεύσσων ἐλθὼν ἐκ τῆς ᾿Αττικῆς ἐβασίλευσεν, ἀποθανόντος δὲ ᾿Ιανί- σκοῦ Φαίστου τῶν ᾿Ηρακλείων λεγόμενος παῖδων 7 καὶ οὐτώς εἶναι. Φαίστου δὲ κατὰ μαντείαν μετουκήσαντος ἐς Κρήτην βασιλεύσαι λέγεται Ζεύξιττος ᾿Απόλλωνος νῦς καὶ νῦμφης Συλλι- δος. ¹ μετὰ δὲ Ζεύξιττον τελευτήσαντα ᾿Αγα- μέμνων στρατὸν ἤγαγεν ἐπὶ Σικυώνα καὶ τὸν βασιλέα ᾿Ιππόλυτον Ῥοπάλου παῖδα τοῦ Φαί- στου· δεῖσας δὲ τὸν στρατὸν ἐπιτύων ᾿Ιππόλυτος συνεχώρησεν ᾿Αγαμέμνωνος κατάκοος καὶ Μυκη- ναίων εἶναι. ᾿Ιππόλυτος δὲ ἦν τοῦτον Δακε- στάδης. Φάλκης δὲ ὁ Τημένου καταλαβὼν νυκτὸς Σικυώνα σὺν Δωρεέις κακὸν μὲν ἄτε ᾿Ηρακλείδην καὶ αὐτὸν ἐποίησεν οὐδέν, κοινώνων δὲ ἔσχε τῆς ἀρχῆς.

VII. Καὶ Δωρεής μὲν Σικυώνων γεγόνασιν ἀπὸ τοῦτον καὶ μοίρα τῆς ᾿Αργείας τὴν δὲ τοῦ Αἰγαι- λέως ἐν τῷ πεδίῳ πόλιν Δημήτριος καθελὼν ὁ ᾿Αντιγόνου τῇ πάλαι ποτὲ ἀκροτόλει προσώκισε τὴν νῦν πόλιν. ἔχοντων δὲ ἀσθενῶς ἡδῆ τῶν Σικυωνίων—αἰτίαν δὲ οὐκ ὀρθῶς ποιοὶ τις ἀν ξητῶν, ἀποχρότο δὲ τῷ Ὀμήρῳ λεγομένῳ περὶ Διός,

ὅς δὲ πολλάς πολίων κατέλυσε κάρημα —, 
diakeiménois oún ádunátwos épignoménos seismpós ¹ 'Ταλίδος Ο. Μüller.

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CORINTH, vi. 6—vii. 1

Argives; and when Adrastus fled from Argos he came to Polybus at Sicyon, and afterwards on the death of Polybus he became king at Sicyon. When Adrastus returned to Argos, Ianiscus, a descendant of Clytius the father-in-law of Lamedon, came from Attica and was made king, and when Ianiscus died he was succeeded by Phaestus, said to have been one of the children of Heracles. After Phaestus in obedience to an oracle migrated to Crete, the next king is said to have been Zeuxippus, the son of Apollo and the nymph Syllis. On the death of Zeuxippus, Agamemnon led an army against Sicyon and king Hippolytus, the son of Rhopalus, the son of Phaestus. In terror of the army that was attacking him, Hippolytus agreed to become subject to Agamemnon and the Mycenaean. This Hippolytus was the father of Lacedaemon. Phalces the son of Temenus, with the Dorians, surprised Sicyon by night, but did Lacedaemon no harm, because he too was one of the Heracleidae, and made him partner in the kingdom.

VII. From that time the Sicyonians became Dorians and their land a part of the Argive territory. The city built by Aegialeus on the plain was destroyed by Demetrius the son of Antigonus, who founded the modern city near what was once the ancient citadel. The reason why the Sicyonians grew weak it would be wrong to seek; we must be content with Homer's saying about Zeus:

"Many, indeed, are the cities of which he has levelled the strongholds."

When they had lost their power there came upon
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όλιγου τὴν πόλιν ἐποίησεν ἀνδρῶν ἔρημον, πολλὰ
dὲ σφᾶς καὶ τῶν ἐς ἐπίδειξιν ἀφείλετο. ἐκάκωσε
dὲ καὶ περὶ Καρίαν καὶ Λυκίαν τὰς πόλεις καὶ
推荐阅读 μάλιστα ἡ νῆσος, ὡστε καὶ τὸ
λόγιον τετελέσθαι Σιβύλλη τὸ ἐς τὴν ᾿Ρόδουν
ἐδοξέν.

2 Ἐκ δὲ τῆς Κορινθίας ἐλθούσιν ἐς τὴν Σικυωνίαν ἔφορον ὁ ᾿Δύκος, ὦ γαρ τινα ἔφορον εὐρίσκω
ἀσκήσαντα πένταθλον οὐδὲ Ὀλυμπίκην ἀνηρμέμον νίκην.

3 Μετά δὲ τὸ μνῆμα τοῦ Δύκου διαβεβηκόσιν
ἡδῆ τὸν ᾿Ασσωπόν, ἔστιν ἐν δεξιᾷ τὸ ᾿Ολύμπιον,
ἐλίθου δὲ ἐποικισάμενοι κρητικὰ κίονας ἐφίστασι καὶ ἐπὶ αὐτοῖς ἐπίθηκα ποιοῦσι κατὰ τοὺς
ἀποτιθέμενοι τόυ ἐν τοῖς ναοῖς ἐπίγραμμα
δὲ ἀλλο μὲν ἐπιγράφονε συν οὐδὲν, τὸ δὲ οἴνομα ἐφ᾿
ἀυτοῦ καὶ οὐ πατρόθεν ὑπευπόντες κελεύουσι τῶν
vern χαίρειν.

4 ἐπὶ οὔπερ ἄλλη τις καὶ αὕτη ἐστὶ θέας ἀξία. προ-
ελθοῦσι δὲ ἐνετευθὲν τάφος Σικυωνίας ἐστὶν,
ὅσοι περὶ Πελλίνην καὶ Δύμην τὴν ᾿Αχαίον καὶ
ἐν Μεγάλη πόλει καὶ περὶ Σελλασίαν ἐτελευτή-
σαν, τὰ δὲ ἐς αὐτοῦν σαφέστερον ἐν τοῖς ἐφεξῆς

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them an earthquake, which almost depopulated their city and took from them many of their famous sights. It damaged also the cities of Caria and Lycia, and the island of Rhodes was very violently shaken, so that it was thought that the Sibyl had had her utterance about Rhodes\(^1\) fulfilled.

When you have come from the Corinthian to the Sicyonian territory you see the tomb of Lycus the Messenian, whoever this Lycus may be; for I can discover no Messenian Lycus who practised the \textit{pentathlon}\(^2\) or won a victory at Olympia. This tomb is a mound of earth, but the Sicyonians themselves usually bury their dead in a uniform manner. They cover the body in the ground, and over it they build a basement of stone upon which they set pillars. Above these they put something very like the pediment of a temple. They add no inscription, except that they give the dead man's name without that of his father and bid him farewell.

After the tomb of Lycus, but on the other side of the Asopus, there is on the right the Olympium, and a little farther on, to the left of the road, the grave of Eupolis,\(^3\) the Athenian comic poet. Farther on, if you turn in the direction of the city, you see the tomb of Xenodice, who died in childbirth. It has not been made after the native fashion, but so as to harmonize best with the painting, which is very well worth seeing. Farther on from here is the grave of the Sicyonians who were killed at Pellene, at Dyme of the Achaeans, in Megalopolis and at Seliasia. Their story I will relate more fully presently. 222 B.C.

\(^{1}\) That it should perish and be left destitute.
\(^{2}\) See p. 157.
\(^{3}\) Flourished at the time of the Peloponnesian war.
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dηλώσω. πρὸς δὲ τῇ πῦλῃ πηγῆ ἐστὶ σφισω ἐν σπηλαίῳ, ἦς τὸ ὕδωρ οὐκ ἄνεισιν ἐκ γῆς, ἐπιρρέει δὲ ἐκ τοῦ ὄρφου τοῦ σπηλαίου καὶ καλεῖται δὲ αὐτὸ Στάξουσα ἡ πηγή.

5 Ἐν δὲ τῇ νῦν ἀκροπόλει Τύχης ἵερόν ἔστιν Ἀκραίας, μετὰ δὲ αὐτὸ Διοσκούρων ξόανα δὲ οὗτοι τε καὶ τὸ ἄγαλμα τῆς Τύχης ἕστὶν. τοῦ θεάτρου ὑπὸ τὴν ἀκρόπολιν φύκωδημένου τοῦ ἐν τῇ σκηνῇ πεποιημένου ἀνδρὰ ἀσπίδα ἔχοντα Αρατόν φασίν εἶναι τὸν Κλεινίον. μετὰ δὲ τὸ θεάτρον Διονύσου ναὸς ἐστὶν χρυσοὶ μὲν καὶ ἐλέφαντος ὁ θεός, παρὰ δὲ αὐτὸν Βάκχαι λίθου λευκοῦ. ταῦτας τὰς γυναίκας ἱερὰς εἶναι καὶ Διονύσῳ μαίνεσθαι λέγονσιν. ἄλλα δὲ ἁγάλματα ἐν ἀπορρήτῳ Σικυωνίων ἐστίν ταῦτα μᾶ καθ' ἐκαστὸν ἔτος νυκτὶ ἐστὶν Διονύσιου ἐκ τοῦ καλομένου κοσμητηρίου κομίζουσι, κομίζουσι δὲ μετὰ δὲ ταῦτα τῇ νυκτὶ καὶ ἰσχυρισθέντα.

6 δάδων τε ἡμέρων καὶ χρονών ἐπιχωρίων. ἤγειται μὲν οὖν διὰ Βάκχειον ὁμομάχουσιν — Ἀνδροδάμας σφίσων ὁ Φλίαντος τοῦτον ἑρύσατο —, ἔπειτα δὲ ὁ καλομένος Δύσιος, διὰ Θηβαίος Φάνης εἰπούσῃ τῆς Πυθίας ἐκόμισαν ἐκ Θηβῶν. ἐστὶ δὲ Σικυώνα ἦλθεν ὁ Φάνης, ὅτε Ἀριστομαχοῖς ὁ Κλεοδαίων τῆς γενομένης μαντείας ἀμαρτὼν διὰ αὐτὸ καὶ καθὸ τὴς ἐστὶν Πελοπόννησου ἐμαρτεν. ἐκ δὲ τοῦ Διονύσου βαδίζουσιν ἐστὶν ἄγοραν, ἐστὶν νὰὸς Ἀρτέμιδος ἐν δεξιᾷ Διμηνίας. καὶ ὁπι μὲν κατερρυθηκεν ὁ ὄροφος, δῆλα ἐστὶν ἰδόντε· περὶ δὲ τοῦ ἁγάλματος οὔτε ὤς κομισθέντος ἐτέρωσε οὔτε ὄντως αὐτοῦ διεφθάρη τρόπον εἰπεῖν ἔχουσιν.

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CORINTH, vii. 4-6

By the gate they have a spring in a cave, the water of which does not rise out of the earth, but flows down from the roof of the cave. For this reason it is called the Dripping Spring.

On the modern citadel is a sanctuary of Fortune of the Height, and after it one of the Dioscuri. Their images and that of Fortune are of wood. On the stage of the theatre built under the citadel is a statue of a man with a shield, who they say is Aratus, the son of Cleinias. After the theatre is a temple of Dionysus. The god is of gold and ivory, and by his side are Bacchanals of white marble. These women they say are sacred to Dionysus and maddened by his inspiration. The Sicyonians have also some images which are kept secret. These one night in each year they carry to the temple of Dionysus from what they call the Cosmeterium (Tiring-room), and they do so with lighted torches and native hymns. The first is the one named Baccheüs, set up by Androdamas, the son of Phlias, and this is followed by the one called Lysius (Deliverer), brought from Thebes by the Theban Phanes at the command of the Pythian priestess. Phanes came to Sicyon when Aristomachus, the son of Cleodaeüs, failed to understand the oracle¹ given him, and therefore failed to return to the Peloponnesus. As you walk from the temple of Dionysus to the market-place you see on the right a temple of Artemis of the Lake. A look shows that the roof has fallen in, but the inhabitants cannot tell whether the image has been removed or how it was destroyed on the spot.

¹ To wait for "the third fruit," i.e. the third generation. It was interpreted to mean the third year.
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7. 'Eσ δὲ τὴν ἀγορὰν ἐσελθοῦσι Πειθοῦς ἐστὶν ἱερὸν οὐδὲ τούτο ἀγαλμα ἔχον. Πειθῶ δὲ ἐπὶ λόγῳ τοιῷδε αὐτοῖς κατέστη σέβεσθαι. Ἀπόλλων καὶ Ἀρτεμις ἀποκτείνατε Πύθωνα παρεγένοντο ἐς τὴν Αἰγιαλείαν καθαρσίαν ἔνεκα γενομένου δὲ σφισὶ δείματος, ἐνθα καὶ νῦν Φόβον ὁνομάζουσι τὸ χωρίον, οἱ μὲν ἔσ Κρήτην παρὰ Καρμάνορα ἀπετράποντο, τοὺς δὲ ἀνθρώπους ἐν τῇ Αἰγιαλείᾳ νόσος ἐπέλαβε καὶ σφαῖς ἐκέλευον οἱ μάντεις Ἀπόλλωνα ἰλάσασθαι καὶ Ἀρτεμίν. οἱ δὲ παῖδας ἐπτὰ καὶ ἵσας παρθένους ἐπὶ τὸν Σύθαν ποταμὸν ἀποστέλλουσιν ἰκετεύοντας· ὑπὸ τούτων δὲ πεισθέντας τοὺς θεοὺς φασὶν ἐς τὴν τότε ἄερόπολιν ἔλθειν, καὶ ὁ τότος ἐνθα πρῶτον ἀφίκοντο Πειθοὺς ἐστὶν ἱερὸν τούτοις δὲ ἑοικότα καὶ νῦν ἔτι ποιεῖται· καὶ γὰρ ἐπὶ τὸν Σύθαν ἤσιν οἱ παῖδες τῇ ἐόρτῃ τοῦ Ἀπόλλωνος, καὶ ἀγαγόντες δὴ τοὺς θεοὺς ἐς τὸ τῆς Πειθοὺς ἱερὸν αὕτης ἀπάγειν ἐς τὸν παίδον φασὶ τοῦ Ἀπόλλωνος. ο δὲ ναὸς ἔστι μὲν ἐν τῇ νῦν ἀγορᾷ, τὸ δὲ ἐξ ἀρχῆς λέγονσιν αὐτῶν ὑπὸ Προίτου ποιηθῆναι τὰς γὰρ οἱ θυγατέρας ἐνταῦθα τῆς μανίας παύσασθαι. λέγουσι δὲ καὶ τάδε, ὡς Μελέαγρος ἐσ τοῦτον τὸν παίδον ἀνέθηκε τὴν λόγχην ἢ τὸν ὑπο κατειράσατο. καὶ αὐτοῖς ἀνατεθήκαί φασὶν ἐνταῦθα τοὺς Μαρσύους γενομένης γὰρ τῷ Ἴλινῷ τῆς συμφορᾶς τῶν ποταμῶν τῶν Μαρσυῶν κατευθείαν αὐτοῦς ἐς τὸν Μαιάνδρον, ἀναφανεῖτας δὲ ἐν τῷ Ἀσωπῷ καὶ κατὰ τὴν Σικυωνίαν ἐκπεσόντας ὑπὸ ποιμένος τὸν εὐρύντος δοθῆναι τῷ Ἀπόλλωνι. τούτων τῶν ἀναθημάτων οὖδὲν ἔτι ἐλείπετο, συγκατακαίθηθι

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CORINTH, vii. 7–9

Within the market-place is a sanctuary of Persuasion; this too has no image. The worship of Persuasion was established among them for the following reason. When Apollo and Artemis had killed Pytho they came to Aegialea to obtain purification. Dread coming upon them at the place now named Fear, they turned aside to Carmanor in Crete, and the people of Aegialea were smitten by a plague. When the seers bade them propitiate Apollo and Artemis, they sent seven boys and seven maidens as suppliants to the river Sythas. They say that the deities, persuaded by these, came to what was then the citadel, and the place that they reached first is the sanctuary of Persuasion. Conformable with this story is the ceremony they perform at the present day; the children go to the Sythas at the feast of Apollo, and having brought, as they pretend, the deities to the sanctuary of Persuasion, they say that they take them back again to the temple of Apollo. The temple stands in the modern market-place, and was originally, it is said, made by Proetus, because in this place his daughters recovered from their madness. It is also said that in this temple Meleager dedicated the spear with which he slew the boar. There is also a story that the flutes of Marsyas are dedicated here. When the Silenus met with his disaster, the river Marsyas carried the flutes to the Maeander; reappearing in the Asopus they were cast ashore in the Sicyonian territory and given to Apollo by the shepherd who found them. I found none of these offerings still in existence, for they were destroyed.
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γὰρ ἐμπιπταμένῳ τῷ ναῷ τῶν δὲ ἐπὶ ἐμοῦ ναὸν καὶ τὸ ἀγαλμα Πυθοκλῆς ἀνέθηκεν.

VIII. Τῷ δὲ τῆς Πειθοῦς ιερῷ τὸ ἐγγὺς τέμενος ἀνειμένον βασιλεύσει Ῥωμαίων οἰκία ποτὲ ἢν Κλέωνος τυράννου. Κλεισθένης μὲν γὰρ ὁ Ἀριστοκράτος τοῦ Μύρωνος ἔχοντων ἔτι τὴν κατώ πόλιν Σικυωνίων ἐτυράννησε, Κλέων δὲ ἐν τῇ νυνί πόλει. πρὸ ταύτης τῆς οἰκίας ἧρῳν ἐστιν Ἄρατον μέγιστα Ἐλλήνων ἐργασιμένου τῶν ἐφ’ 2 αὐτῶν. ἔχει δὲ ὧδε τὰ ἐς αὐτῶν. μετὰ Κλέωνα μοναρχήσαντα ἔνεπεσε τῶν ἐν τελεί πολλοῖς ἐπιθυμίᾳ τυραννίδος οὔτω δὴ τι ἀκάθεκτος ἢ καὶ ἄνδρας δύο Εὐθύδημον καὶ Τιμοκλείδαν ὀμοῦ τυραννήσατο. τούτως μὲν οὖν ἔξεβαλεν ὁ δήμος, Κλεινίαν τὸν πατέρα Ἄρατον προστησάμενος ἔτεσι δὲ ὑστερον οὐ πολλοῖς ἐτυράννησεν Ἄβαντίδας. Κλεινία μὲν οὖν συνεβεβήκει πρότερον ἔτι ἡ τελευτή Ἄρατον δὲ Ἄβαντίδας φυγάδα ἐποίησεν, ἢ καὶ αὐτὸς ἀπεχώρησεν Ἄρατος ἐθελουτής. Ἄβαντίδας μὲν οὖν κτείνουσιν ἄνδρες τῶν ἐπιχωρίων, τύραννος δὲ αὐτίκα ἐγεγόνει ὁ 3 Ἄβαντίδοιον πατήρ Πασέας. Νικοκλῆς δὲ ἐκείνων ἀνελὼν ἐτυράννησεν αὐτός. ἐπὶ τούτῳ τῶν Νικοκλέα Ἄρατος ἀφικόμενος Σικυωνίων φυγάσαι καὶ Ἀργείοις μισθωτοῖς τοὺς μὲν ἔλαθεν ἄτε ἐν σκότῳ—νυκτὼρ γὰρ δὴ τὴν ἐπιχείρησιν ἐποιεῖτο—, τοὺς δὲ καὶ βιασάμενος τῶν φυλασσόντων ἐγένετο ἐντὸς τεῖχους· καὶ—ὑπέφαινε γὰρ ἔως ἡδὴ—προσλαβὼν τὸν δήμον ἐπὶ τὴν οἰκίαν στουδῆ τὴν τυραννικὴν τρέπεται. καὶ ταύτην μὲν εἴλεν οὐ χαλεπός, ὁ δὲ Νικοκλῆς αὐτὸς ἔλαβεν ἀποδράσι. Σικυωνίως δὲ ἀπέδωκεν Ἄρατος ἐξ ἱσοῦ πολιτεύ
by fire when the temple was burnt. The temple that I saw, and its image, were dedicated by Pythocles.

VIII. The precinct near the sanctuary of Persaus-
sion that is devoted to Roman emperors was once
the house of the tyrant Cleon. He became tyrant
in the modern city; there was another tyranny while
the Sicyonians still lived in the lower city, that
of Cleisthenes, the son of Aristonymus, the son of
Myron. Before this house is a hero-shrine of Aratus,
whose achievements eclipsed those of all contempo-
rary Greeks. His history is as follows. After the
despotism of Cleon, many of those in authority were
seized with such an ungovernable passion for tyranny
that two actually became tyrants together, Euthyde-
mus and Timocleidas. These were expelled by the
people, who made Cleinias, the father of Aratus, their
champion. A few years afterwards Abantidas became
tyrant. Before this time Cleinias had met his death,
and Aratus went into exile, either of his own accord
or because he was compelled to do so by Abantidas.
Now Abantidas was killed by some natives, and his
father Paseas immediately became tyrant. He was
killed by Nicocles, who succeeded him. This Nicocles
was attacked by Aratus with a force of Sicyonian
exiles and Argive mercenaries. Making his attempt
by night, he eluded some of the defenders in the
darkness; the others he overcame, and forced his
way within the wall. Day was now breaking, and
taking the populace with him he hastened to the
tyrant's house. This he easily captured, but Nicocles
himself succeeded in making his escape. Aratus
restored equality of political rights to the Sicyonians,
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esthai diallaxas tois feugousin, oikias men

phugasi kai osa ton ktematou alla etepoato

apodous, timhen de tois priamenos dieulusev

4 autos. kai—hyn gar deos tois pasis "Eileisi

Makedonon kai 'Antigouno Filistou epitre-
pheurontos ton Delmtrion—, toude evneta tous

Sivkwnious es to 'Achaiwn sunedrion eshtigage

Dwriois ontas. autika de stratetidos upo twon

'Achaiwn hriuto, kai sfaes epil Dorouwous tous

'Amphiasedaaganw kai es twn Aitoulwn poleimw

ontow twn gyn eporths. Korinthon de ekontos

'Antigoun kai phouras Makedonon enousis tous

Makedonas to aifvidio tis episthemos kateplhize

kai allous te krathsas ma hypofthi kai

Persaiow epit fhoura tetagmenon, de para

Zinwni ton Mnasou kata maths分成s sofias

5 efotisenv. eleutherosantos de 'Aratou Korinthon

prosekhron men es to sunedron 'Epidauroi

kai Troupdnoi o twn 'Argoliada 'Aktin euikoant

kai twn ektois ishom Megareis, symmachian de

pros 'Achaious Pololemaios epoihsato. Lakede-
daimonioi de kai 'Agis o Evdaimidou basilikes

efshsan men Pellan enlonites ex epizomis,

hkonti de 'Aratw kai tis stratia symbashon

ekratthsan kai tis Pellan enklponentes anas-

6 xorofusin oikade upospondoi. 'Aratos de, osi

ta ev Peloponnesos prosekhron, deivnon hgeito

Peiraiâ kai Mouwchian, eti de Salamwna kai

Sounion exomeva upo Makedonon periofhnan,

kai—ou gary hlipize dynasthai pros bIan auta

exelein—Diogeen peithi ton ev tois fourois

arxonta afeinai ta chrhia epit talantous peth-
CORINTH, viii. 3-6

striking a bargain for those in exile; he restored to them their houses and all their other possessions which had been sold, compensating the buyers out of his own purse. Moreover, as all the Greeks were afraid of the Macedonians and of Antigonus, the guardian of Philip, the son of Demetrius, he induced the Sicyonians, who were Dorians, to join the Achaean League. He was immediately elected general by the Achaeans, and leading them against the Locrians of Amphissa and into the land of the Aetolians, their enemies, he ravaged their territory. Corinth was held by Antigonus, and there was a Macedonian garrison in the city, but he threw them into a panic by the suddenness of his assault, winning a battle and killing among others Persaeus, the commander of the garrison, who had studied philosophy under Zeno,\(^1\) the son of Mnaseas. When Aratus had liberated Corinth, the League was joined by the Epidaurians and Troezenians inhabiting Argolian Acte, and by the Megarians among those beyond the Isthmus, while Ptolemy made an alliance with the Achaeans. The Lacedaemonians and king Agis, the son of Eudamidas, surprised and took Pellene by a sudden onslaught, but when Aratus and his army arrived they were defeated in an engagement, evacuated Pellene, and returned home under a truce. After his success in the Peloponnesus, Aratus thought it a shame to allow the Macedonians to hold unchallenged Peiræus, Munychia, Salamis, and Sünium; but not expecting to be able to take them by force he bribed Diogenes, the commander of the garrisons, to give up the positions for a hundred and

\(^1\) The Stoic philosopher (c. 360–270 B.C.).
κοντα καὶ ἐκατόν, καὶ τῶν χρημάτων συνετέλεσεν ἀυτὸς Ἀθηναίοις ἐκτὸν μέρος. ἔπεισε δὲ καὶ Ἀριστόμαχον τυραννοῦντα ἐν Ἀργείᾳ δημοκρατίαιν ἀποδόντα Ἀργείοις ἐς τὸ Ἀχαικὸν συντελεῖν, Μαντίνειαν τε Δακεδαμοῦν ἔχοντων εἶλεν. ἀλλὰ γὰρ οὐ πάντα ἀνθρώπῳ τελεῖται κατὰ γνώμην, εἰ δὴ ἢ Ἀρατον κατέλαβεν ἀνάγκη γενέσθαι Μακεδόνων καὶ Ἀντίγονον σύμμαχον ἐγένετο δὲ οὕτως.

IX. Κλεομένης ὁ Δεωνίδου τοῦ Κλεωνύμου παραλαβὼν τὴν βασιλείαν ἐν Σπάρτῃ Παυσανίαν ἐμμεῖτο τυραννίδος τε ἑπιθυμῶν καὶ νόμως τοῖς καθεστηκόσιν οὐκ ἄρεσκόμενος. ἀτε δὲ ὄντε αὐτῷ Παυσανίου θερμοτέρῳ καὶ οὐ φιλοψυχῷ ταχὺ τὰ πάντα ὑπὸ φρονήματος καὶ τόλμης κατείργαστο, καὶ βασιλέα τε οἰκίας τῆς ἐτέρας Εὐρυδαμίδαν παῖδα ἔτι ἀνελὼν φαρμάκῳ διὰ τῶν ἐφορευόντων ἐς Ἕπικλείδαν τὸν ἄδελφον μετέστησε τὴν ἀρχήν καὶ τὸ κράτος τῆς γερουσίας καταλύσας πατρονόμους τῷ λόγῳ κατέστησεν ἀντὶ αὐτῶν. ἑπιθυμῶν δὲ πραγμάτων μειζόνων καὶ ἀρχῆς τῶν Ἑλλήνων, ἐπέθετο Ἀχαιοῖς πρῶτοις, συμμάχους ἐλπίζων ἔξειν ἢν κρατήσῃ καὶ μάλιστα ἐμποδῶν οὐκ ἔθελων εἶναι οἱ τοῖς δρωμένοις.

2 συμβαλῶν δὲ περὶ Δύμην τὴν ὑπὲρ Πατρών, Ἀράτου καὶ τὸτε ἤγουμένου τῶν Ἀχαιῶν, νικᾷ τῇ μάχῃ. τούτῳ Ἀρατον ἤναγκασεν ὑπὲρ τοῖς Ἀχαιῶν καὶ αὐτῆς Σικυώνοις δεῖσαντα Ἀντίγονον ἐπάγεσθαι. Κλεομένους δὲ παραβάντοις ἢν πρὸς Ἀντίγονον συνέθετο εἰρήνην καὶ παράστονδα ἐκ τοῦ φανεροῦ καὶ ἀλλὰ δράσαντος καὶ Μεγαλο-
CORINTH, viii. 6–ix. 2

fifty talents, himself helping the Athenians by contributing a sixth part of the sum. He induced Aristomachus also, the tyrant of Argos, to restore to the Argives their democracy and to join the Achaean League; he captured Mantinea from the Lacedaemonians who held it. But no man finds all his plans turn out according to his liking, and even Aratus was compelled to become an ally of the Macedonians and Antigonus in the following way.

IX. Cleomenes, the son of Leonidas, the son of Cleonymus, having succeeded to the kingship at Sparta, resembled Pausanias in being dissatisfied with the established constitution and in aiming at a tyranny. A more fiery man than Pausanias, and no coward, he quickly succeeded by spirit and daring in accomplishing all his ambition. He poisoned Eurydamidas, the king of the other royal house, while yet a boy, raised to the throne by means of the ephors his brother Epicleidas, destroyed the power of the senate, and appointed in its stead a nominal Council of Fathers. Ambitious for greater things and for supremacy over the Greeks, he first attacked the Achaeans, hoping if successful to have them as allies, and especially wishing that they should not hinder his activities. Engaging them at Dyme beyond Patrae, Aratus being still leader of the Achaeans, he won the victory. In fear for the Achaeans and for Sicyon itself, Aratus was forced by this defeat to bring in Antigonus as an ally. Cleomenes had violated the peace which he had made with Antigonus and had openly acted in many ways contrary to treaty,

1 The victor of Plataea (479 B.C.). Afterwards put to death for treachery.
2 There were two kings at Sparta, one from each of the two royal houses.

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πολίτας ποιήσαντος ἀναστάτους, οὕτω διαβάντος ἐσ Πελοπόννησον Ἀρτυγόνου συμβάλλουσιν Ἀχαιοὶ Κλεομένει περὶ Σελλασίαν. νικησάντων δὲ τῶν Ἀχαίων Σελλασία τε ἦνδραποδίσθη καὶ αὐτὴ Λακεδαιμῶν εἀλω. Λακεδαιμονίους μὲν οὖν ἀπέδωκεν Ἀρτυγόνος καὶ Ἀχαιοὶ πολιτείαν τὴν πάτριον. τῶν δὲ Δεσπώτου παῖδων Ἐπικλείδας μὲν ἀπέθανεν ἐν τῇ μάχῃ, Κλεομένην δὲ φεύγουντα ἐσ Αἰγυπτοῦ καὶ τιμῆς παρά Πτολεμαῖο πρῶτα ἔχοντα συνέβη δεθήναι, καταγχωσθέντα Αἰγυπτίων ἄνδρας ἐπὶ τὸν βασιλέα συνιστάναι. καὶ ἀπέδρα μὲν ἐκ τοῦ δεσμωτήριου καὶ τοῖς Ἀλεξανδρεύσιν ἀρχῆν θορύβου παρέσχε τέλος δὲ, ὡς ἓλικετο, ἀπέσφαξεν αὐτὸν. Λακεδαιμονίους δὲ ἁσμενοι Κλεομένους ἀπαλλαγέντες βασιλεύσεσθαι μὲν οὐκετι ἤξιοναν, τὰ δὲ λοιπὰ καὶ ἐς τόδε διαμένει σφίσιν ἐκείνης τῆς πολιτείας. Ἀράτῳ δὲ Ἀρτυγόνος ἀτε ἀνδρὶ ἐνεργήτη καὶ συγκατείρ-γασμένῳ λαμπρὰ οὕτω διέμεινεν εὐνοῦς. Φίλιππος δὲ ὡς παρελαβε τὴν ἀρχή—οὐ γὰρ αὐτὸν Ἀρατος θυμῷ πολλὰ ἐς τοὺς ἀρχομένους χρω-μενον ἐπήνει, τὰ δὲ καὶ ἀρμημένου ἐπείχε μὴ ποιεῖν—, τούτων ἐνέκεκαν ἀπέκτεινεν Ἀρατον, οὐδὲν προίδομένῳ δοὺς οἱ φάρμακοι. καὶ τὸν μὲν ἐξ Ἀιγύπτου—ταύτη γὰρ τὸ χρέων ἐπέλαβεν αὐτὸν—ἐς Σικυώνα κομίσαντες θάπτουσι, καὶ τὸ ἱρὸν Ἀράτειον ἐτὶ ὄνομαζεται. Φιλίππῳ δὲ καὶ ἐς Εὐρυκλείδην καὶ Μίκωνα Ἀθηναίους ὀμοία εἰρ-γάσθη καὶ γὰρ τούτῳ ὄντας ἡττόρας καὶ οὐκ ἀπιθάνους τῷ δῆμῳ φάρμακοις ἐκτείνεν. ἔμελλε δὲ ἄρα καὶ αὐτῷ Φιλίππῳ τὸ ἀνδροφόνον φάρ-μακον ἔσεσθαι συμφορά: τὸν γὰρ οἱ παῖδα
especially in laying waste Megalopolis. So Antigonus crossed into the Peloponnesus and the Achaeans met Cleomenes at Sellasia. The Achaeans were victorious, the people of Sellasia were sold into slavery, and Lacedaemon itself was captured. Antigonus and the Achaeans restored to the Lacedaemonians the constitution of their fathers; but of the children of Leonidas, Epicleidas was killed in the battle, and Cleomenes fled to Egypt. Held in the highest honour by Ptolemy, he came to be cast into prison, being convicted of inciting Egyptians to rebel against their king. He made his escape from prison and began a riot among the Alexandrians, but at last, on being captured, he fell by his own hand. The Lacedaemonians, glad to be rid of Cleomenes, refused to be ruled by kings any longer, but the rest of their ancient constitution they have kept to the present day. Antigonus remained a constant friend of Aratus, looking upon him as a benefactor who had helped him to accomplish brilliant deeds. But when Philip succeeded to the throne, since Aratus did not approve of his violent treatment of his subjects, and in some cases even opposed the accomplishment of his purposes, he killed Aratus by giving him secretly a dose of poison. This fate came upon Aratus at Aegium, from which place he was carried to Sicyon and buried, and there is still in that city the hero-shrine of Aratus. Philip treated two Athenians, Eurycleides and Micon, in a similar way. These men also, who were orators enjoying the confidence of the people, he killed by poison. After all, Philip himself in his turn was fated to suffer disaster through the fatal cup. Philip's son, Demetrius, was poisoned.
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X. Ὡς τῷ γυμνασίῳ τῆς ἀγορᾶς ὄντι οὐ μακρὰν Ἡρακλῆς ἀνάκειται λίθου, Σκόπτα ποίημα. ἔστι δὲ καὶ ἐτέρωθε ἰερὸν Ἡρακλέους τὸν μὲν πάντα ἐνταῦθα περίβολον Παιδίζην ὄνομαζον, ἐν μέσῳ δὲ ἐστὶ τῷ περίβολῳ τὸ ἱερὸν, ἐν δὲ αὐτῷ ἢπάνω ἁρχαίον, τέχνη Φλιασίου Λαφάους. ἔτι δὲ τῇ θυσίᾳ τοιάδε δρᾶν νομιζοῦσι. Φαῖστον ἐν Σικυωνίᾳ λέγουσιν ἐλθόντα καταλαβεῖν Ἡρακλεὶ σφάς ὡς ἣρωι ἐναγίζοντας, οἷκοι δὲ ήξιον δρᾶν οὐδὲν ὁ Φαῖστος τῶν αὐτῶν, ἀλλ’ ὃς θεῷ θύειν. καὶ νῦν ἔτι ἄριν οἱ Σικυώναι σφάζοντες καὶ τοὺς μηροὺς ἐπὶ τοῦ βωμοῦ καῦσαντες τὰ μὲν ἐσθίουσιν ὡς ἀπὸ ἱερείου, τὰ δὲ ὡς ἰεροὶ τῶν κρεών ἐναγίζουσιν. τῆς ἐστρήθη δὲ, ἣν ἀγούσι τῷ Ἡρακλεὶ, τὴν προτέραν τῶν ἡμερῶν ἄνωματα 1 ὄνομαζον Ἡράκλεια δὴ καλοῦσι τὴν ὑστέραν.

2 Ἐντεύθεν ἐστὶν ὁδὸς ἐς ἱερὸν Ἀσκληπιοῦ. παρελθοῦσι δὲ ἐς τὸν περίβολον ἐν ἄρστερα διπλοῦν ἐστὶν οἰκήμα: κείται δὲ Ἄπνος ἐν τῷ προτέρῳ καὶ οἱ πλην τῆς κεφαλῆς ἀλλὰ οὐδὲν ἔτι λειτηται. τὸ ἐνδοτέρῳ δὲ Ἀπόλλων ἀνεῖται Καρνείω, καὶ ἐς αὐτὸ οὐκ ἐστὶ πλὴν τοὺς ἱερεύσιν ἐσοδος. κείται δὲ ἐν τῇ στοὰ κήτους οστοῦν θαλασσίου μεγέθει μέγα καὶ μετ’ αὐτὸ ἀγαλμα Ὀνείρου καὶ Ἄπνος κατακοιμών ψευδώς, Ἐπιδώτης δὲ ἐπικελήσιν. ἐς δὲ τὸ Ἀσκληπιείον ἐσούσι καθ’ ἐκάτερον τῆς ἐσοδοῦ τῇ μὲν Πανὸς καθήμενον ἀγαλμά ἐστι, τῇ δὲ Ἀρτέμις ἐστήκεν. 3 ἐσελθοῦσι δὲ ὁ θεὸς ἐστιν οὐκ ἐχον γένεια, χρυσοῦ καὶ ἐλέφαντος, Καλάμιδος δὲ ἔργον ἔχει.

1 The text is corrupt here.

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X. In the gymnasium not far from the market-place is dedicated a stone Heracles made by Scopas.\textsuperscript{1} There is also in another place a sanctuary of Heracles. The whole of the enclosure here they name Paedize; in the middle of the enclosure is the sanctuary, and in it is an old wooden figure carved by Laphaës the Phliasian. I will now describe the ritual at the festival. The story is that on coming to the Sicyonian land Phaestus found the people giving offerings to Heracles as to a hero. Phaestus then refused to do anything of the kind, but insisted on sacrificing to him as to a god. Even at the present day the Sicyonians, after slaying a lamb and burning the thighs upon the altar, eat some of the meat as part of a victim given to a god, while the rest they offer as to a hero. The first day of the festival in honour of Heracles they name . . . ; the second they call Heraclea.

From here is a way to a sanctuary of Asclepius. On passing into the enclosure you see on the left a building with two rooms. In the outer room lies a figure of Sleep, of which nothing remains now except the head. The inner room is given over to the Carnean Apollo; into it none may enter except the priests. In the portico lies a huge bone of a sea-monster, and after it an image of the Dream-god and Sleep, surnamed Epidotes (\textit{Bountiful}), lulling to sleep a lion. Within the sanctuary on either side of the entrance is an image, on the one hand Pan seated, on the other Artemis standing. When you have entered you see the god, a beardless figure of gold and ivory made by Calamis.\textsuperscript{2} He holds a staff in one hand,

\textsuperscript{1} Flourished first half of fourth century B.C.
\textsuperscript{2} A famous early fifth-century sculptor.
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de kai skẖptroν kai épí tís étéras χειρός πίτυνς karpôn tís ἡμέρου. fasi de σφισων εξ Ἐπι-
dαύρου κομασθηναι tòn theou epí zeugous ἡμίωνων drákonti eikaseménon, tìn de ἀγαγούσαν Νικα-
gónan énai Σικυωνίαν Ἀγασικλέους μητέρα, γυναῖκα de Ἐχετίμου. εὐταύθα ἀγάλματά ἐστιν oú megalá ἀπηρτημένα τοῦ ὄροφον τὴν de ἐπὶ τῷ ἐρχοντί Ἀριστοδάμαν Ἀράτου μητέρα εἶναι λέγουσι καὶ Ἀράτου Ἀσκληπιοῦ παῖδα εἶναι νομίζουσιν.

4. Οὗτος μὲν δὴ παρείχετο ὁ περίβολος τοσάδε ἐς μημήνην, πέραν δὲ αὐτοῦ ἄλλος ἐστὶν Ἀφ-
ροδίτης ιερὸς. ἐν δὲ αὐτῷ πρῶτον ἀγαλμα ἐστὶν Ἀντιόπης. εἶναι γὰρ οἱ τοὺς παίδας Σικυωνίους καὶ δι' ἐκείνους ἔθελον καὶ αὐτὴν Ἀντιόπην προσήκειν σφίσι. μετὰ τούτῳ ἦδη τὸ τῆς Ἀφροδίτης ἐστὶν ἱερὸν. ἐσίασι μὲν δὴ ἐς αὐτῷ γυνὴ τε νεκρόρος, ἡ μηκετὶ θέμις παρ' ἄνδρα φοιτήσαι, καὶ παρθένοις ἱερωσύνην ἐπτέτειον ἔχουσα. λουτροφόρον τὴν παρθένον ὄνομάζουσι τοῖς δὲ ἄλλοις καθέστηκεν 1 ὁρᾶν ἀπὸ τῆς ἐσόδου τὴν θεοῦ καὶ αὐτὸθεν προσεύχεσθαι. τὸ μὲν δὴ ἀγαλμα καθήμενον Κάναχος Σικυώνιος ἔποιησεν, δὲ καὶ τὸν ἐν Διδύμων τοῖς Μιλησίων καὶ Θη-
βαίου τὸν Ἰσμύνων εἰργάσατο Ἀπόλλωνα. πε-
ποίηται δὲ ἐκ τῆς ἱροῦ καὶ ἐλέφαντος, φέρουσα ἐπὶ τῇ κεφαλῇ πόλον, τῶν χειρῶν δὲ ἔχει τῇ μὲν μήκων τῇ δὲ ἐτέρα μήλων. τῶν δὲ ἱερείων τοὺς μηροὺς θύουσι πλὴν ὑῶν, τάλλα δὲ ἀρκεύθου εὐλογεῖσθε καθαγίζουσι, καιομένοις δὲ ὁμοῦ τοῖς μη-
ροῖς φύλλων τοῦ παιδέρωτος συγκαθαγίζουσιν.

5. τὸ μὲν δὴ ἀγαλμα καθήμενον Κάνατος Σικυώνιος ἔποιησεν, δὲ καὶ τὸν ἐν Διδύμων τοῖς Μιλησίων καὶ Θη-
βαίου τὸν Ἰσμύνων εἰργάσατο Ἀπόλλωνα. πε-
ποίηται δὲ ἐκ τῆς ἱροῦ καὶ ἐλέφαντος, φέρουσα ἐπὶ τῇ κεφαλῇ πόλον, τῶν χειρῶν δὲ ἔχει τῇ μὲν μήκων τῇ δὲ ἐτέρα μήλων. τῶν δὲ ἱερείων τοὺς μηροὺς θύουσι πλὴν ὑῶν, τάλλα δὲ ἀρκεύθου εὐλογεῖσθε καθαγίζουσι, καιομένοις δὲ ὁμοῦ τοῖς μη-
ροῖς φύλλων τοῦ παιδέρωτος συγκαθαγίζουσιν.

1 καθέστηκεν (for kata taud tais) Schubart.
CORINTH, x. 3-5

and a cone of the cultivated pine in the other. The Sicyonians say that the god was carried to them from Epidaurus on a carriage drawn by two mules, that he was in the likeness of a serpent, and that he was brought by Nicagora of Sicyon, the mother of Agasicles and the wife of Echelimus. Here are small figures hanging from the roof. She who is on the serpent they say is Aristodama, the mother of Aratus, whom they hold to be a son of Asclepius.

Such are the noteworthy things that this enclosure presented to me, and opposite is another enclosure, sacred to Aphrodite. The first thing inside is a statue of Antiope. They say that her sons were Sicyonians, and because of them the Sicyonians will have it that Antiope herself is related to themselves. After this is the sanctuary of Aphrodite, into which enter only a female verger, who after her appointment may not have intercourse with a man, and a virgin, called the Bath-bearer, holding her sacred office for a year. All others are wont to behold the goddess from the entrance, and to pray from that place. The image, which is seated, was made by the Sicyonian Canachus, who also fashioned the Apollo at Didyma of the Milesians, and the Ismenian Apollo for the Thebans. It is made of gold and ivory, having on its head a polos,¹ and carrying in one hand a poppy and in the other an apple. They offer the thighs of the victims, excepting pigs; the other parts they burn for the goddess with juniper wood, but as the thighs are burning they add to the offering a leaf of the paideros.

¹ A curiously shaped head-gear.
6 ἔνεστι δὲ ὁ παιδέρως ἐν ὑπαίθρῳ τοῦ περιβόλου πόα, φύεται δὲ ἀλλαχόθει οὐδαμοῦ γῆς, οὔτε ἄλλης οὔτε τῆς Σικυωνίας. τὰ δὲ οἱ φύλλα ἐλάσσονα ἡ φηγοῦ, μείζονα δὲ ἐστὶν ἡ πρίνου, σχῆμα δὲ σφίσιν οἶνον τοῖς τῆς δρυῶς· καὶ τὸ μὲν ὑπομελαῖνει, τὸ δὲ ἔτερον λευκὸν ἐστὶν φύλλοις δ’ ἀν λεύκης μάλιστα εἰκάζοις τὴν χροίαν.

7 Ἀπὸ τούτων δὲ ἀνισύνετο ἐς τὸ γυμνάσιον, ἐστιν εἰς δεξιὰ Φεραίας ἱερὸν Ἀρτέμιδος· κομμε- σθῆναι δὲ τὸ ξόαν οὔνομισιν ἐκ Φερῶν. τὸ δὲ σφίσι γυμνάσιον τοῦτο Κλεινίας ὁμοονήμερον, καὶ παϊδεύοντον ἐνταῦθα ἐτὶ τοὺς ἐφήβους. κεῖται δὲ λίθου λευκοῦ καὶ Ἀρτέμις τὰ ἐς ἐξὼν μόνων εἰργασμένη καὶ Ἡρακλῆς τὰ κάτω τοῖς Ἑρμαῖς τοῖς τετραγώνωσι εἰκασμένοι.

XI. Ἐντεύθεν δὲ ἀποτραπεῖσιν ἐπὶ πύλην καλουμένην Ἰεράν, οὐ πόρρω τῆς πύλης ναὸς ἐστιν Ἀθηνᾶς, διὸ Ἐπωτεύς ποτε ἀνέθηκε μεγέθει καὶ κόσμῳ τοῖς τότε ὑπερβεβλημένον. ἐδεὶ δὲ ἄρα χρόνω καὶ τούδε ἀραυκοθήναι τῆς μνήμης· κεραυνοὺς θέος αὐτὸν κατέκαυσε, βωμὸς δ’ ἐκάινος — οὐ γάρ τι ἐς αὐτὸν κατέσκηψε — μένει καὶ ἐς τόδε οἶνον Ἐπωτεύς ἐποίησε. πρὸ τοῦ βωμοῦ δὲ αὐτῷ μνήμα Ἐπωτεῦ κέχωσται, καὶ τοῦ τάφου πλησίον εἰς Ἐπωτεύς ἐποίησε. Ἐπωτεύα δὲ καὶ Ἀρτέμιδι καὶ Ἀπόλλωνι τὸ πλησίον ἵερον ποιησά λέγουσιν, τὸ δὲ μετ’ αὐτὸ “Ἡρας Ἀδραστον” ἀγάλματα δὲ ὑπελεῖπτο τοῦτο Ἁραίον τὸν μὲν Πανὶ φικοδόμησεν, Ἡλίῳ δὲ λίθου λευκοῦ. καταβαίνουσι δὲ ὡς ἐπὶ τὸ πεδίον,
CORINTH, x. 6–xi. 2

This is a plant in the open parts of the enclosure, and it grows nowhere else either in Sicyonia or in any other land. Its leaves are smaller than those of the esculent oak, but larger than those of the holm; the shape is similar to that of the oak-leaf. One side is of a dark colour, the other is white. You might best compare the colour to that of white-poplar leaves.

Ascending from here to the gymnasion you see on the right a sanctuary of Artemis Pheraea. It is said that the wooden image was brought from Pherae. This gymnasion was built for the Sicyonians by Cleinias, and they still train the youths here. White marble images are here, an Artemis wrought only to the waist, and a Heracles whose lower parts are similar to the square Hermae.

XI. Turning away from here towards the gate called Holy you see, not far from the gate, a temple of Athena. Dedicated long ago by Epopeus, it surpassed all its contemporaries in size and splendour. Yet the memory of even this was doomed to perish through lapse of time—it was burnt down by lightning—but the altar there, which escaped injury, remains down to the present day as Epopeus made it. Before the altar a barrow has been raised for Epopeus himself, and near the grave are the gods Averters of evil. Near them the Greeks perform such rites as they are wont to do in order to avert misfortunes. They say that the neighbouring sanctuary of Artemis and Apollo was also made by Epopeus, and that of Hera after it by Adrastus. I found no images remaining in either. Behind the sanctuary of Hera he built an altar to Pan, and one to Helius (Sun) made of white marble. On the way down to the plain is
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ιερὸν ἐστὶν ἐνταύθα Δήμητρος. ιδρύσαι δὲ φασιν αὐτῷ Πλημναίου ἀποδιδόντα χάριν τῇ θεῷ τοῦ παιδὸς τῆς τροφῆς. τοῦ δὲ ἐιροῦ τῆς Ἡρας, ἧν ἰδρύσατο Ἀδραστος, ὀλίγον ἀπωτέρω Καρνείου ναός ἐστιν Ἀπόλλωνος. κίονες δὲ ἐστῆκασιν ἐν αὐτῷ μόνοι, τοίχους δὲ ὅπεκτι οὐδὲ δροφον οὕτε ἐνταύθα εὐρήσεις οὕτε ἐν τῷ τῆς Προδρομίας Ἡρας. τούτων γὰρ ὅτι Φάλκης ἰδρύσατο ὁ Τημένου, τῆς ὀδοῦ οἱ τῆς ἐς Σικυώνα Ἡραν φάμενος ὁδηγον γενέσθαι.

3 Ἐκ Σικυώνος δὲ τὴν κατ' εὐθὺ ἐς Φλωώντα ἐρχομένου καὶ εἰ ἀριστερὰ τῆς οἴκου δέκα μάλιστα ἐκτραπεῖσι στάδια, Πυραία καλούμενον ἐστίν ἄλσος, ἱερὸν δὲ ἐν αὐτῷ Προστασίας Δήμητρος καὶ Κόρης. ἐνταύθα ἐφ' αὐτῶν οἱ ἄνδρες ἐορτῆν ἀγούσι, τὸν δὲ Νυμφὸν καλούμενου ταῖς γυναιξιν ἐορτάζειν παρείκασι καὶ ἀγάλματα Διονύσου καὶ Δήμητρος καὶ Κόρης τὰ πρόσωπα φαίνοντα ἐν τῷ Νυμφώνι ἐστίν. ἡ δὲ ἐς Τιτάνην ὅδος σταδίων μὲν ἐστὶν ξέχαστα καὶ ξεύγεσιν ἄβατος διὰ στενότητα. σταδίους δὲ προελθοῦσιν ἐμοὶ δοκεῖν εἰκοσι καὶ εἰ ἀριστερὰ διαβάσι τὸν 'Ασω-πόν, ἐστὶν ἄλσος πρῶς καὶ ναὸς θεῶν ἀς Ἀθη- ναίοι Σεμνᾶς, Σικυώνοι δὲ Εὐμενίδας ὀνομάζουσι κατὰ δὲ ἄτοσ ἐκαστον ἐορτὴν ἦμερα μα ἀρχήν ἀγούσι θύσιντο πρόβατα ἐγκύμονα, μελικράτῳ δὲ σπουδῇ καὶ ἀνθεοῖν ἀντὶ στεφάνων χρῆσθαι νομίζουσιν. ἐοικότα δὲ καὶ ἐπὶ τῷ βωμῷ τῶν Μοιρῶν δρώσιν ὁ δὲ σφίσιν ἐν υπαίθρῳ τοῦ ἄλσος ἐστὶν. ἀναστρέψατε δὲ ἐς τὴν ὀδόν δια- βάσει τέ εἰς τὴν Ἀσωπόν καὶ ἐς κορυφὴν ὅρους ἤξασιν, ἐνταύθα λέγουσιν οἱ ἐπιχώριοι Τιτάνα.
sanctuary of Demeter, said to have been founded by Plemnaeus as a thank-offering to the goddess for the rearing of his son. A little farther away from the sanctuary of Hera founded by Adrastus is a temple of the Carnean Apollo. Only the pillars are standing in it; you will no longer find there walls or roof, nor yet in that of Hera Pioneer. This temple was founded by Phalces, son of Temenus, who asserted that Hera guided him on the road to Sicyon.

On the direct road from Sicyon to Phlius, on the left of the road and just about ten stades from it, is a grove called Pyraea, and in it a sanctuary of Hera Protectress and the Maid. Here the men celebrate a festival by themselves, giving up to the women the temple called Nymphon for the purposes of their festival. In the Nymphon are images of Dionysus, Demeter, and the Maid, with only their faces exposed. The road to Titane is sixty stades long, and too narrow to be used by carriages drawn by a yoke. At a distance along it, in my opinion, of twenty stades, to the left on the other side of the Asopus, is a grove of holm oaks and a temple of the goddesses named by the Athenians the August, and by the Sicyonians the Kindly Ones. On one day in each year they celebrate a festival to them and offer sheep big with young as a burnt offering, and they are accustomed to use a libation of honey and water, and flowers instead of garlands. They practise similar rites at the altar of the Fates; it is in an open space in the grove. On turning back to the road, and having crossed the Asopus again and reached the summit of the hill, you come to the place where the natives say that Titan first
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οἰκήσαι πρῶτον εἶναι δὲ αὐτὸν ἀδελφὸν Ἡλίῳ καὶ ἀπὸ τοῦτον κληθῆναι Τιτάνην τὸ χωρίον. δοκεῖν δὲ ἐμοὶ δεινὸς ἐγένετο ὁ Τιτάν τὰς ὄρας τοῦ ἄτων φυλάξας καὶ ὅποτε ἡλιός σπέρματα καὶ δένδρων αὔξει καὶ πεπαίνει καρποὺς, καὶ ἔτι τῷ ἀδελφὸς ἐνομίζομεν τὸν Ἡλίον. ὑστερον δὲ Ἀλεξάνωρ ὁ Μαχάονος τοῦ Ἀσκληπιοῦ παραγενόμενος ἐς Σικυωνίαν ἐν Τιτάνῃ τὸ Ἀσκληπιεῖον.

6 ἐποίησε. περιοικοῦσι μὲν δὴ καὶ ἄλλοι καὶ τὸ πολὺ οἰκέται τοῦ θεοῦ, καὶ κυπαρίσσονέν εστιν ἐντὸς τοῦ περιβόλου δένδρα ἀρχαία ὁ δὲ ἀγαλμα ὑπὸ ὁ ποιοῦ ἂν γεγονεν ἡ μετάλλου μαθεῖν ἐστιν ὑπὸ τὸν ποιητὰν ἴσασί, πλὴν εἰ μὴ τὰ ἄρα ἐς αὐτὸν τὸν Ἁλέξανορα ἀναφέροι. φαίνεται δὲ τοῦ ἄγαλματος πρόσωπον μόνον καὶ ἀκρα χεῖρες καὶ πόδες ὑπὸ γάρ οἱ λευκὸς ἔρεος καὶ ἰμάτιον ἐπιβέβληται. καὶ Ἰγέιας δ’ ἔστι κατὰ ταυτὸν ἀγαλμα. οὐκ ἄν ό δὲ τοῦτο ἰδοὺ 

7 ὁ ἁγάλματος πρόσωπον μόνον καὶ ἀκρα χεῖρες καὶ πόδες ὑπὸ γάρ οἱ λευκὸς ἔρεος καὶ ἰμάτιον ἐπιβέβληται. καὶ Ἰγέιας δ’ ἔστι κατὰ ταυτὸν ἀγαλμα. οὐκ ἄν ό δὲ τοῦτο ἰδοὺ 

1 The reading and translation are both uncertain. I have tried to make sense by putting a comma at αὐτό.
dwell. They add that he was the brother of Helius (Sun), and that after him the place got the name Titane. My own view is that he proved clever at observing the seasons of the year and the times when the sun increases and ripens seeds and fruits, and for this reason was held to be the brother of Helius. Afterwards Alexanor, the son of Machaon, the son of Asclepius, came to Sicyonia and built the sanctuary of Asclepius at Titane. The neighbours are chiefly servants of the god, and within the enclosure are old cypress trees. One cannot learn of what wood or metal the image is, nor do they know the name of the maker, though one or two attribute it to Alexanor himself. Of the image can be seen only the face, hands, and feet, for it has about it a tunic of white wool and a cloak. There is a similar image of Health; this, too, one cannot see easily because it is so surrounded with the locks of women, who cut them off and offer them to the goddess, and with strips of Babylonian raiment. With whichever of these a votary here is willing to propitiate heaven, the same instructions have been given to him, to worship this image which they are pleased to call Health. There are images also of Alexanor and of Euamerion; to the former they give offerings as to a hero after the setting of the sun; to Euamerion, as being a god, they give burnt sacrifices. If I conjecture aright, the Pergamenes, in accordance with an oracle, call this Euamerion Telesphorus (Accomplisher), while the Epidaurians call him Acesis (Cure). There is also a wooden image of Coronis, but it has no fixed
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δὲ οὐδαμοὶ τοῦ ναοῦ. θυσιμένων δὲ τῷ θεῷ ταύρον καὶ ἄριστος καὶ υὸς ἐστὶν. Ἀθηνᾶς ἱερὸν τὴν Κορωνίδα μετενεγκόντες ἐνταῦθα τιμῶσιν. ὅποσα δὲ τῶν θυσιμένων καθαγίζουσιν, οὐδὲ ἀποχρὰ σφισιν ἐκτέμευεν τὸν μηροῦς. χαμαι δὲ καίουσι πλὴν 8 τοὺς ὄρνιθας, τούτους δὲ ἐπὶ τοῦ βωμοῦ. τὰ δὲ ἐν τοῖς ἄετοῖς Ἡρακλῆς καὶ Νίκαι πρὸς τοῖς πέρασιν εἰσίν. ἀνάκειται δὲ ἀγάλματα ἐν τῇ στοὰ Δίονυσοι καὶ Ἐκάτης, Ἀφροδίτη τε καὶ Μήτηρ θεῶν καὶ Τύχη ταῦτα μὲν ξόανα, λίθου δὲ Ἀσκληπίου ἐπίκλησιν Γορτύνιος. παρὰ δὲ τοὺς δράκοντας έσινεν τοὺς ἱεροὺς οὐκ ἐθέλουσιν ὑπὸ δείματος καταθέντες δὲ σφισὶ πρὸ τῆς ἐσοδον τροφήν οὐκέτι πολυπραγμονοῦσι. κεῖται δὲ χαλκοὺς ἀνὴρ ἐντὸς τοῦ περιβόλου Γρανιανὸς Σικυώνιος, δὲ νίκας άνείλετο Ὀλυμπίασι δύο μὲν πεντάθλου καὶ σταδίων τὴν τρίτην, διαίλου δὲ ἀμφότεραι καὶ γυμνοὶ καὶ μετὰ τῆς ἀσπίδος.

ΧΙ. Ἐν δὲ Τιτάνη καὶ Ἀθηνᾶς ἱερὸν ἔστιν, ἐστὶν τὴν Κορωνίδα ἀνάγουσιν. ἐν δὲ αὐτῷ ξύλων Ἀθηνᾶς ἔστιν ἄρχαιον, κεραυνωθὴν δὲ καὶ τούτο ἐλέγετο: ἐκ τούτου τοῦ λόφου καταβᾶσιν—ῴκοδόμηται γάρ ἐπὶ λόφῳ τὸ ἱερὸν—βωμὸς ἔστιν ἀνέμων, ἐφ' οὐ τοῖς ἀνέμοις ὁ ἱερεύς μιᾷ νυκτὶ ἀνὰ πάν ἐτοις θύει. δραὶ δὲ καὶ ἄλλα ἀπόρρητα ἐς βόθρους τέσσαρας, ἡμερούμενος τῶν πνευμάτων τὸ ἀγρίμιον, καὶ δὴ καὶ Μηδέιας ὡς λέγουσιν ἐπὶ τῶν ἐπάθει.

2 Ἐκ δὲ Τιτάνης ἐς Σικυώνα ἀφικομένοις καὶ καταβάνουσιν ἐς θάλασσαν ἐν ἀριστερᾷ τῆς ὁδοῦ ναὸς ἐστιν "Ηρας οὐκ ἔχων ἐτη οὔτε ἄγαλμα οὔτε ὀροφον· τὸν δὲ ἀναθέντα Προῖτον εἶναι τῶν 308
CORINTH, xi. 7—xii. 2

position anywhere in the temple. While to the god are being sacrificed a bull, a lamb, and a pig, they remove Coronis to the sanctuary of Athena and honour her there. The parts of the victims which they offer as a burnt sacrifice, and they are not content with cutting out the thighs, they burn on the ground, except the birds, which they burn on the altar. In the gable at the ends are figures of Heracles and of Victories. In the portico are dedicated images of Dionysus and Hecate, with Aphrodite, the Mother of the gods, and Fortune. These are wooden, but Asclepius, surnamed Gortynian, is of stone. They are unwilling to enter among the sacred serpents through fear, but they place their food before the entrance and take no further trouble. Within the enclosure is a bronze statue of a Sicilian named Granianus, who won the following victories at Olympia: the pentathlon 1 twice, the foot-race, the double-course foot-race twice, once without and once with the shield.

XII. In Titane there is also a sanctuary of Athena, into which they bring up the image of Coronis. In it is an old wooden figure of Athena, and I was told that it, too, was struck by lightning. The sanctuary is built upon a hill, at the bottom of which is an Altar of the Winds, and on it the priest sacrifices to the winds one night in every year. He also performs other secret rites at four pits, taming the fierceness of the blasts, and he is said to chant as well charms of Medea.

On reaching Sicyon from Titane, as you go down to the shore you see on the left of the road a temple of Hera having now neither image nor roof. They say

1 See p. 157.
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"Αβαντός φασιν. καταβάσθι δὲ ἐς τὸν Σικυωνίων καλούμενον λιμένα καὶ τραπεῖσιν ἐπὶ Ἦμησθαν τὸ Ἐπίνευον τὸ Πελληνέων, ἐστιν δὲ ὅπερ τὴν ὁδὸν ἐν ἀριστηρά Ποσειδῶνος ἱερῶν προελθοῦσι δὲ κατὰ τὴν λεωφόρον Ἐλευσίων τε καλούμενος ποταμός καὶ μετ' αὐτὸν Σύθας ἐστίν, ἐκδιδόντες ἐς θάλασσαν.

3 Ἡ δὲ Φλιασία τῆς Σικυωνίων ἐστὶν ὁμοροια καὶ Τιτάνης μὲν τεσσαράκοντα σταδίους ἀπέχει μάλιστα ἡ πόλις, ἐκ Σικυωνίων δὲ ἐς αὐτὴν ὁδὸς ἐστὶν εὐθεία. καὶ ὅτι μὲν Ἀρκάσι Φλιασίων προσήκουσιν οὖν, δῆλοι τὰ ἐς τὸν Ἀρκάδων κατάλογον τῆς Ὄμηρου ποιῆσεως, ὅτι οὐκ εἶναι Ἀρκάσι καὶ οὔτοι συγκατειλεγμένοι, ὥσ ὅ Ἀργείοι τε ἦσαν ἐξ ἀρχῆς καὶ ὕστερον Δωρίεσις γεγονασιν Ἡρακλειδῶν καταλθόντων ἐς Πελοπόννησον, φανεῖται προϊόντι ὁμοί τῷ λόγῳ. διὰ-φορά δὲ ἐς τοὺς Φλιασίων τὰ πολλὰ εἰδώς εἰρήμενα, τοῖς μάλιστα αὐτῶν ὁμολογημένους χρήσομαι. ἐν τῇ γῇ ταύτῃ γενέσθαι πρῶτον Ἀραντᾶς φασιν ἄνδρα αὐτὸχθονον καὶ πόλιν τε φύσει περὶ τὸν βουνόν τοῦτον, δι' Ἀραντῖνος ἐπὶ καλείται καὶ ἐς ἡμᾶς, οὐ πολὺ ἐτέρουν λόφον διεστηκός, ἐφ' οὖ Φλιασίως ἢ τε ἀκρόπολις καὶ τῆς Ἡβης ἐστὶ τὸ ιερὸν. ἐνταῦθα τε δὴ πόλιν φύσει καὶ ἀπ' αὐτοῦ τὸ ἄρχαιον ἡ γῆ καὶ ἡ πόλις Ἀραντῖα ἐκλήθησαν. τούτῳ βασιλεύοντι Ἀσω-ποῦ Κηλούσθες εἶναι λεγόμενος καὶ Ποσειδῶνος ἐξεύρεσι τοῦ ποταμοῦ τὸ ὕδωρ, δυνα τινα οἱ νῦν ἀπὸ τοῦ εὐρόντος καλούσαν Ἀσωπόν. τὸ δὲ μνήμα τοῦ Ἀραντῶν ἐστὶν ἐν χωρίῳ Κελεάης, ἐνθα δὴ καὶ Δυσαύλην ἄνδρα Ἐλευσίων τεθάφθαι λέ- 310
that its founder was Proetus, the son of Abas. When you have gone down to the harbour called the Sicyonians' and turned towards Aristonautae, the port of Pellene, you see a little above the road on the left hand a sanctuary of Poseidon. Farther along the highway is a river called the Helisson, and after it the Sythas, both emptying themselves into the sea.

Phliasia borders on Sicyonia. The city is just about forty stades distant from Titane, and there is a straight road to it from Sicyon. That the Phliasians are in no way related to the Arcadians is shown by the passage in Homer that deals with the list of the Arcadians, in which the Sicyonians are not included among the Arcadian confederates. As my narrative progresses it will become clear that they were Argive originally, and became Dorian later after the return of the Heracleidae to the Peloponnesus. I know that most of the traditions concerning the Phliasians are contradictory, but I shall make use of those which have been most generally accepted. They say that the first man in this land was Aras, who sprang from the soil. He founded a city around that hillock which even down to our day is called the Arantine Hill, not far distant from a second hill on which the Phliasians have their citadel and their sanctuary of Hebe. Here, then, he founded a city, and after him in ancient times both the land and the city were called Arantia. While he was king, Asopus, said to be the son of Celusa and Poseidon, discovered for him the water of the river which the present inhabitants call after him Asopus. The tomb of Aras is in the place called Celeae, where they say
5 γουσιν. 'Αραντός δὲ νίδος Ἄορις καὶ θυγάτηρ ἐγένετο Ἀραιθυρέα. τούτων δὲ οὐκ ἔχετο τις μνήμη καὶ τὰς Πόλεμους ἀνδρείους. προσποθανοῦσας δὲ Ἀραιθυρέας Ἄορις ἐς μνήμην τῆς ἀδελφῆς μετανόησεν Ἀραιθυρέαν τὴν χώραν καὶ ἐπὶ τὸν ὀμηροὺς τοὺς ᾗ Αγαμέμνονος ὑπηκόους καταλέγων τὸ ἔπος ἐποίησεν.

'Ορνείας τ' ἐνέμοντο Ἀραιθυρέην τ' ἐρατείνην.

6 Φλίαντα δὲ, ὃς τρίτον τούτο ἐποίησεν ὅνομα ἀφ’ αὐτοῦ τῇ γῇ, Κείσου μὲν παῖδα εἶναι τοῦ Τημένου κατὰ δὴ τῶν Ἀργείων λόγου οὐδὲ ἄρχην ἔγορη προσέλθει, Διονύσου δὲ οἶδα καλοῦμενον καὶ τῶν πλευσάντων ἐπὶ τῆς Ἀργοῦς καὶ τοῦτον γενέσθαι λεγόμενον. ὁμολογεῖ δὲ μοι καὶ τοῦ 'Ῥοδίου ποιητοῦ τὰ ἐπη.

Φλίας αὕτ’ ἐπὶ τοῖσιν Ἀραιθυρέθθεν ἵκανεν, ἐνθ’ ἀφνείος ἐναιε Διονύσειο ἐκεῖτι πατρὸς ὕμνησθαι πηγῆσιν ἐφέστιοι Ἀσσωπίοι.

τοῦ δὲ Φλίαντος Ἀραιθυρέαν εἶναι μητέρα, ἀλλὰ οὐ Χθονοφύλην. Χθονοφύλην δὲ οἱ συνοικίζοι καὶ Ἀνδροδάμαν γενέσθαι Φλίαντι ἢ αὐτῆς.
is also buried Dysaules of Eleusis. Aras had a son Aoris and a daughter Araethyrea, who, the Phliasians say, were experienced hunters and brave warriors. Araethyrea died first, and Aoris, in memory of his sister, changed the name of the land to Araethyrea. This is why Homer,\(^1\) in making a list of Agamemnon's subjects, has the verse:

"Orneae was their home and Araethyrea the delightful."

The graves of the children of Aras are, in my opinion, on the Arantine Hill and not in any other part of the land. On the top of them are far-seen gravestones, and before the celebration of the mysteries of Demeter the people look at these tombs and call Aras and his children to the libations. The Argives say that Phlias, who has given the land its third name, was the son of Ceisus, the son of Temenus. This account I can by no means accept, but I know that he is called a son of Dionysus, and that he is said to have been one of those who sailed on the Argo. The verses of the Rhodian poet\(^2\) confirm me in my opinion:

"Came after these Phlias from Araethyrea to the muster;
Here did he dwell and prosper, because Dionysus
his father
Cared for him well, and his home was near to
the springs of Asopus."

The account goes on to say that the mother of Phlias was Araethyrea and not Chthonophyle. The latter was his wife and bore him Androdamas.

\(^1\) Iliad, ii. 571.
\(^2\) Apollonius Rhodius, Argonautica, i. 115-117.
XIII. Ἡρακλείδων δὲ κατελθόντων Πελοπόννησος ἔταράχθη πᾶσα πλήν Ἄρκάδων, ὡς πολλὰς μὲν τῶν πόλεων συνοίκους ἐκ τοῦ Δωρικοῦ προσλάβειν, πλείονας δὲ ἦτι γενέσθαι τὰς μεταβολὰς τοῖς οἰκήτορι. τὰ δὲ κατὰ Φιλισίντα οὕτως ἔχει. Ἡρηνίδας ἐπὶ αὐτὴν ὁ Φάλκον τοῦ Τημένου Δωρείς ἐκ τε Ἀργοὺς στρατεύει καὶ ἐκ τῆς Σικυωνίας. τῶν δὲ Φιλισίων τοῖς μὲν ἄ προεκαλέστη Ἡρηνίδας ἐφαίνετο ἀρεστά, μένοντας ἐπὶ τοῖς αὐτῶν βασιλέα Ἡρηνίδαν καὶ τοὺς σὺν ἐκείνῳ Δωρείς ἐπὶ ἀναδασμῷ γῆς δέχεσθαι. "Ιππάσος δὲ καὶ οἱ σὺν αὐτῷ διεκελέυοντο ἀμύνεσθαι μηδὲ πολλῶν καὶ ἀγαθῶν ἀμαχεῖ τοῖς Δωρείσιν ἀφίστασθαι. προσεμένου δὲ τοῦ δῆμου τῆς ἐναντίαν γνώμην, οὕτως Ἰππάσος σὺν τοῖς ἑθέλουσιν ἐς Σάμου φεύγει. Ἰππάσοι δὲ τούτου τέταρτος ἦν ἀπόγονος Πυθαγόρας ὁ λεγόμενος γενέσθαι σωφός. Μνησάρχος γὰρ Πυθαγόρας ἦν τοῦ Εὐύφρονος τοῦ Ἰππάσου. ταύτα μὲν Φιλασίων λέγουσι περὶ αὐτῶν, ὁμολογοῦσί δὲ σφιστὰ τὰ πολλὰ καὶ Σικυωνίοι.

3 Προσέσται δὲ ἦδη καὶ τῶν ἐς ἐπίδειξιν ἥκοντων τὰ ἀξιολογώτατα. ἔστι γὰρ ἐν τῇ Φιλισίων ἀκροπόλει κυπαρίσσων ἄλσος καὶ ἱερὸν ἀγιώτατον ἐκ παλαιοῦ τῆς δὲ θεῶν ἦς ἐστὶ τὸ ἱερὸν οἱ μὲν ἄρχαιότατοι Φιλισίων Βαύμηδαν, οἱ δὲ ὕστερον "Ἡβην ὀνομάζουσιν" ἦς καὶ ὁμηρος μνήμην ἐποιήσατο ἐν τῇ Μενελάον πρὸς Ἀλέξανδρον μονομαχία φάμενος οἰνοχόον τῶν θεῶν.
CORINTH, xiii. 1–3

XIII. On the return of the Heracleidae disturbances took place throughout the whole of the Peloponnesus except Arcadia, so that many of the cities received additional settlers from the Dorian race, and their inhabitants suffered yet more revolutions. The history of Phlius is as follows. The Dorian Rhegnidas, the son of Phalces, the son of Temenus, attacked it from Argos and Sicyonia. Some of the Phliasians were inclined to accept the offer of Rhegnidas, which was that they should remain on their own estates and receive Rhegnidas as their king, giving the Dorians with him a share in the land. Hippasus and his party, on the other hand, urged the citizens to defend themselves, and not to give up many advantages to the Dorians without striking a blow. The people, however, accepted the opposite policy, and so Hippasus and any others who wished fled to Samos. Great-grandson of this Hippasus was Pythagoras, the celebrated sage. For Pythagoras was the son of Mnesarchus, the son of Euphranor, the son of Hippasus. This is the account the Phliasians give about themselves, and the Sicyonians in general agree with them.

I will now add an account of the most remarkable of their famous sights. On the Phliasian citadel is a grove of cypress trees and a sanctuary which from ancient times has been held to be peculiarly holy. The earliest Phliasians named the goddess to whom the sanctuary belongs Ganymeda; but later authorities call her Hebe, whom Homer mentions in the duel between Menelaus and Alexander, saying that she was the cup-bearer of the gods; and again he

1 The philosopher and mathematician. Fl. c. 527 B.C.  
2 Iliad, iv. 2 foll.
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eίναι, καὶ αὐθίς ἐν Ὄδυσσεῶς ἐσ "Ἀιδον καθόδω
γυναῖκα Ἡρακλέους εἰπεν εἶναι. Ὡλὴν δὲ ἐν
"Ἡρας ἐστὶν ὑμίνος πεποιημένα τραφήναι τὴν
"Ἡραν ὑπὸ Ὄμρον, εἶναι δὲ οἱ παίδας Ἀρην τε
καὶ Ἡβην. παρὰ δὲ Φλιασίοις τῇ θεῷ ταύτη
cαὶ ἄλλαι τιμαὶ καὶ μέγιστον τὸ ἐς τοὺς ἱκέτας
ἐστὶν διδώκασι γὰρ ἐκεῖαν ἐνταῦθα ἰκετεύοντο,
λυθέντες δὲ οἱ δεσμώται τὰς πέδας πρὸς τὰ ἐν
tού ἀλοίπες δενδρα ἀνατιθέασιν. ἀγεται δὲ καὶ
ἐορτή σφισιν ἐπέτειος, ἢν καλοῦσι Κισσοτόμουs.
ἀγαλμα δὲ οὔτε ἐν ἀπορρήτῳ φυλάσσουσιν οὐδὲν
οὔτε ἐστὶν ἐν φανερῷ δεικτύμενον—ἐφ’ ὅτι δὲ
οὔτω νομίζουσιν, ἱερὸς ἐστιν αὐτοῖς λόγος—, ἐπεί
tῆς γε Ἡρας ἐστίν ἐξίοντων ἐν ἀριστερὰ ναός
ἀγαλμα ἑχον Παρίου λίθου. ἐν δὲ τῇ ἀκροπόλει
καὶ ἄλλος περίβολος ἐστιν ἱερὸς Δήμητρος, ἐν
dὲ αὐτῷ ναὸς τε καὶ ἀγαλμα Δήμητρος καὶ τῆς
παιδος τὸ δὲ τῆς Ἀρτέμιδος—ἐστι γὰρ καὶ
Ἀρτέμιδος ἐνταῦθα χαλκοῦν ἀγαλμα—ἐφαίνετο
ἀρχαιον εῖναι μοι. κατίνατον δὲ ἐκ τῆς ἀκρο-
πόλεως ἐστιν Ἀσκληπιοῦ ναός ἐν δεξιᾷ καὶ
ἀγαλμα οὐκ ἕχον πω γένεια. ὑπὸ τοῦτον τὸν
ναὸν θέατρον πεποίηται τοῦτον δὲ οἴ πόρρω
Δήμητρος ἐστιν ἱερὸν καὶ καθήμενα ἀγάλματα
ἀρχαια.

6 Ἀνάκειται δὲ ἐπὶ τῆς ἀγορᾶς αἴξ χαλκῆ, τὰ
πολλὰ ἐπίχρυσον παρὰ δὲ Φλιασίοις τιμᾶς ἐπὶ
tῶδε εἰληφὲ. τὸ ἄστρον ἡν ὄνομαζούσιν αἴγα
ἀνατέλλουσα τὰς ἀμπέλους λυμαίνεται συνεχῶς
καὶ ἀχαρι μηδὲν ἀπ’ αὐτῆς γενναί, οἱ δὲ τῆς
ἐπὶ τῆς ἀγορᾶς χαλκῆν αἴγα ἄλλως τε τιμᾶς
καὶ χρυσῷ τὸ ἀγαλμα ἐπικοσμοῦντες ἐνταῦθα.
says, in the descent of Odysseus to Hell,\footnote{Odyssey, xi. 603.} that she was the wife of Heracles. Olen,\footnote{A mythical poet of Greece, associated with Apollo.} in his hymn to Hera, says that Hera was reared by the Seasons, and that her children were Ares and Hebe. Of the honours that the Phliasians pay to this goddess the greatest is the pardoning of suppliants. All those who seek sanctuary here receive full forgiveness, and prisoners, when set free, dedicate their fetters on the trees in the grove. The Phliasians also celebrate a yearly festival which they call Ivy-cutters. There is no image, either kept in secret or openly displayed, and the reason for this is set forth in a sacred legend of theirs; though on the left as you go out is a temple of Hera with an image of Parian marble. On the citadel is another enclosure, which is sacred to Demeter, and in it are a temple and statue of Demeter and her daughter. Here there is also a bronze statue of Artemis, which appeared to me to be ancient. As you go down from the citadel you see on the right a temple of Asclepius with an image of the god as a beardless youth. Below this temple is built a theatre. Not far from it is a sanctuary of Demeter and old, seated images.

On the market-place is a votive offering, a bronze she-goat for the most part covered with gold. The following is the reason why it has received honours among the Phliasians. The constellation which they call the Goat on its rising causes continual damage to the vines. In order that they may suffer nothing unpleasant from it, the Phliasians pay honours to the bronze goat on the market-place and adorn the image
7 ὅπισθεν δὲ τῆς ἁγορᾶς ἐστιν οἶκος ὁνομαζόμενος ὑπὸ Φλιασίων μαντικός. ἐς τούτον Ἀμφιάραος ἔλθων καὶ τὴν νύκτα ἐγκατακομμήθεις μαντεύεις τότε προῶν, ὡς οἱ Φλιασίοι φασίν, ἥρατο τέως δὲ τὴν Ἀμφιάραος τῷ ἐκείνον λόγον ἱδώτης τε καὶ οὐ μάντις. καὶ τὸ οἴκημα ἀπὸ τούτου συγκέκλεισται τὸν πάντα ἢδη χρόνον. οὐ πόρῳ δὲ ἐστιν ὁ καλοῦμενος Ὀμφαλὸς, Πελοποννήσου δὲ πάσης μέσου, εἰ δὴ τὰ δυντα εἰρήκασιν. ἀπὸ δὲ τοῦ Ὀμφαλοῦ προελθοῦσι Διονύσου σφίσιν ἰερὸν ἐστιν ἄρχαιον, ἐστὶ δὲ καὶ Ἄπολλωνος καὶ Ἀλλο Ἰσιδος. τὸ μὲν δὴ ἄγαλμα τοῦ Διονύσου δήλου πᾶσιν, ὡσάντως δὲ καὶ τὸ τοῦ Ἄπολλωνος τὸ δὲ τῆς Ἰσιδος τοῖς ιερεύσι θεᾶσασθαι μόνον ἐστι. λέγεται δὲ καὶ ὁδὲ ὑπὸ Φλιασίων λόγον: Ἡρακλέα, δὴ ἐκ Λιβύης ἀνεσώθη κομίζων τὰ μήλα τὰ Ἐσπερίδων καλούμενα, ἐς Φλοῦντα ἔλθειν κατὰ δὴ τῇ ἱδιον, διαιτωμένον δὲ ἐνταῦθα Οἰνέα ἐς Αἰτωλίας ἀφικέσθαι παρ’ αὐτῶν ἔγειρε δὲ τῷ Ἡρακλεὶ πρότερον ἐπὶ κηδεσθῆς, τότε δὲ ἀφιγμένοις εἰστια τῶν Ἡρακλέα ἢ αὐτὸς εἰστιάτο ὑπὸ ἐκείνου. Κύαθον δ’ οὖν παῖδα οἰνοχοὺ Οἰνέως οὐκ ἀρεσθείς τῷ δοθέντι πώμα παίει τῶν δακτύλων ἐνὶ ἐς τὴν κεφαλήν ἀποθανόντος δὲ αὐτίκα ὑπὸ τῆς πληγῆς Φλιασίως ἐστιν οἴκημα ἐς μυῆμα. τούτῳ φιλοδομηται μὲν παρὰ τὸ ἰερὸν τοῦ Ἄπολλωνος, ἀγάλματα δὲ λίθου πεποιημένα ἔχει, κύλικα ὅρεγοντα Ἡρακλεὶ τῶν Κύαθον.

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with gold. Here also is the tomb of Aristias, the son of Pratinas. This Aristias and his father Pratinas composed satyric plays more popular than any save those of Aeschylus. Behind the market-place is a building which the Phliasians name the House of Divination. Into it Amphiaratus entered, slept the night there, and then first, say the Phliasians, began to divine. According to their account Amphiaratus was for a time an ordinary person and no diviner. Ever since that time the building has been shut up. Not far away is what is called the Omphalos (Navel), the centre of all the Peloponnesus, if they speak the truth about it. Farther on from the Omphalos they have an old sanctuary of Dionysus, a sanctuary of Apollo, and one of Isis. The image of Dionysus is visible to all, and so also is that of Apollo, but the image of Isis only the priests may behold. The Phliasians tell also the following legend. When Heracles came back safe from Libya, bringing the apples of the Hesperides, as they were called, he visited Phlius on some private matter. While he was staying there Oeneus came to him from Aetolia. He had already allied himself to the family of Heracles, and after his arrival on this occasion either he entertained Heracles or Heracles entertained him. Be this as it may, displeased with the drink given him Heracles struck on the head with one of his fingers the boy Cyathus, the cup-bearer of Oeneus, who died on the spot from the blow. A chapel keeps the memory of the deed fresh among the Phliasians; it is built by the side of the sanctuary of Apollo, and it contains statues made of stone representing Cyathus holding out a cup to Heracles.
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ΧΙ. Τῆς δὲ πόλεως αἰ Κελεάι πέντε που σταδίους μάλιστα ἀπέχουσι, καὶ τῇ Δήμητρι ἐνταύθα δι’ ἐνιαυτοῦ τετάρτον τὴν τελετὴν καὶ οὐ κατὰ ἐτος ἀγούσιν. Ιεροφάντης δὲ οὐκ ἐσ τούν βίου πάντα ἀποδέδεικται, καὶ δὲ ἐκάστην τελετὴν ἄλλοτε ἐστὶν ἄλλοσ σφίσιν αἰρέτος, λα μβάνον ἢν ἐθέλη καὶ γνώακα. καὶ ταῦτα μὲν διάφορα τῶν Ἐλευσινοφορίας νωμίζομεν, τὰ δὲ ἐσ αὐτὴν τὴν τελετὴν ἐκείνων ἐστὶν ἐσ μύθοις ὁμολογοῦσι δὲ καὶ αὐτοὶ μμεῦσθαι Φιλισίοι τὰ ἐν Ἐλευσινί δρόμων. Δυσαύλην δὲ φασίν ἀδελφὸν Κελεύ παραγενόμενον σφισιν ἐσ τὴν χώραν καταστήσασθαι τὴν τελετὴν, ἐκβληθῆναι δὲ αὐτὸν ἐξ Ἐλευσίνων ὑπὸ Ἰωνος, δι’ Ἰων Ἀθηναίοις ο Ἐσουθον πολέμαρχος τοῦ πρὸς Ἐλευσίνων ἑρέθη πολέμου. τούτῳ μὲν δὴ Φιλισίοις οὐκ ἔστιν ὅπως ὁμολογήσω, κρατηθέντα μάχη τινὰ Ἐλευσινίων φυγάδα ἀπελαθέντα οἰχεθῆσι, τοῦ πολέμου τε ἐπὶ συνθῆκαις καταλυθέντος πρὶν ἡ διαπολεμηθῆναι καὶ ἐν Ἐλευσινί αὐτοῦ καταμεῖναντος

3 Εὐμόλπου. δύνατο δ’ ἂν κατὰ ἄλλην τινὰ ἐνταύθα ο Φιλισίως ἐφικέσθαι πρόφασιν καὶ οὐχ ὡς οἱ Φιλισίοι φασίν. οὐ μὴν οὐδὲ Κελεφι προσήκων ἐμοὶ δοκεῖν οὐδὲ ἄλλος ἢν ἐν τοῖς ἐπιφανεῖς Ἐλευσινίων. οὐ γὰρ ἂν ποτε "Ομήρος παρῆκεν αὐτὸν ἐν τοῖς ἑπεσιν. ἔστι γὰρ καὶ Ομήρῳ πεποιημένα ἐς Δήμητραν" ἐν δὲ αὐτοῖς καταλέγων τοὺς διδαχθέντας ὑπὸ τῆς θεοῦ τὴν τελετὴν Δυσαύλην ούδένα οἶδεν Ἐλευσίνων. ἔχει δὲ οὕτω τὰ ἐπεις.

δείξειν Τριπτολέμῳ τε Διοκλεὶ τε πληξῆςῷ Ὕμόλπου τε βίῃ Κελεφ θ’ ἡγήτορι λαῶν δρησμοσύνην ιερῶν καὶ ἐπέφραδεν ὀργία πᾶσιν.
XIV. Celeae is some five stades distant from the city, and here they celebrate the mysteries in honour of Demeter, not every year but every fourth year. The initiating priest is not appointed for life, but at each celebration they elect a fresh one, who takes, if he cares to do so, a wife. In this respect their custom differs from that at Eleusis, but the actual celebration is modelled on the Eleusinian rites. The Phliasians themselves admit that they copy the "performance" at Eleusis. They say that it was Dysaules, the brother of Celeüs, who came to their land and established the mysteries, and that he had been expelled from Eleusis by Ion, when Ion, the son of Kithus, was chosen by the Athenians to be commander-in-chief in the Æleusinian war. Now I cannot possibly agree with the Phliasians in supposing that an Eleusinian was conquered in battle, and driven away into exile, for the war terminated in a treaty before it was fought out, and Eumolpus himself remained at Eleusis. But it is possible that Dysaules came to Phlius for some other reason than that given by the Phliasians. I do not believe either that he was related to Celeüs, or that he was in any way distinguished at Eleusis, otherwise Homer would never have passed him by in his poems. For Homer is one of those who have written in honour of Demeter, and when he is making a list of those to whom the goddess taught the mysteries he knows nothing of an Eleusinian named Dysaules. These are the verses:

"She to Triptolemus taught, and to Diocles, driver of horses,
Also to mighty Eumolpus, to Celeüs, leader of peoples,
Cult of the holy rites, to them all her mystery telling."

1 *Hymn to Demeter*, 474–476.
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4 οὖτος δ’ οὖν, ὡς οἱ Φλιάσιοι φασίν, ὁ Δυσαύλης κατεστήσατο ἐνταύθα τὴν τελετὴν καὶ οὔτι ἢν ὁ τῷ χωρίῳ τὸ ὄνομα παραθέμενος Κελες Δυσαύλου τέ ἐστιν ἐνταύθα, ὡς εἰρηται μὲ μυήμα. πρότερον δὲ ἀρὰ ἐπετοίητο ὁ Ἀράντες τάφος· ὕστερον γὰρ κατὰ τὸν Φλιάσην λόγον καὶ ὁμο ἐπὶ τῆς Ἀραντος βασιλείας ἀφίκετο Δυσαύλης. Φλιάσιοι γὰρ Προμηθεῖ γενέσθαι τ’ Ἐπετοῦ κατὰ τὸν αὐτὸν χρόνον φασίν ὁ Ἀράντες καὶ τρισὶ ἀνθρώπων γενεαῖς Πελασγοῦ τε εἶναι πρεσβύτερον τοῦ Ἀρκάδος καὶ τῶν λεγομένων Ἀθήνησιν αὐτοχθόνων.—τοῦ δὲ Ἀνακτόρου καλουμένου πρὸς τῷ ὀρόφῳ Πέλοπος ἁρμα λέγουσιν ἀνακείσθαι.

XV. Φλιάσιοις μὲν δὴ τοσαῦτα λόγου μάλεστα ἢν ἄξια· ἐκ Κορίνθου δ’ ἐσ’ Ἀργος ἐρχομένῳ Κλεωναὶ πόλις ἐστίν οὐ μεγάλη. παῖδα δὲ εἶναι Πέλοπος Κλεώνην λέγουσιν, οἰ δὲ τῷ παρὰ Σικυώνα ἰέντο τ’ Ἀσσωπῷ θυγατέρα ἐπὶ ταῖς ἀλλαὶς Κλεώνην γενέσθαι· τὸ δ’ οὖν ὄνομα ἀπὸ τοῦ ἐτέρου τοῦτον ἐτέθη τῇ πόλει· ἐνταύθα ἐστὶν ἱερὸν Ἀθήνας, τὸ δὲ ἄγαλμα Σκύλλιδος τέχνῃ καὶ Διποίνου μαθηταῖς δὲ εἶναι Δαιδάλου σφάς, οἱ δὲ καὶ γυναῖκα ἐκ Γόρτυνος ἐθέλουσι λαβεῖν Δαιδάλον καὶ τὸν Διποίνον καὶ Σκύλλιν ἐκ τῆς γυναικὸς οἱ ταύτης γενέσθαι. ἐν Κλεωναῖς δὲ τούτῳ ἐστὶ τὸ ἱερὸν καὶ μυήμα Εὐρύτου καὶ Κτεάτον θεωροῦν γὰρ ἐξ Ἡλίδος ἐσ’ τῶν ἀγώνα ἑοτας τῶν Ἰσθμίων αὐτοὺς ἐνταύθα Ἡρακλῆς κατετέξεσαν, ἐγκλῆμα πουούμενον ὅτι οἱ πρὸς Αὔγειαν πολεμοῦντι ἀντετάχθησαν.

2 'Εκ Κλεωνῶν δὲ εἰσίν ἐς Ἀργος ὄδοι δύο, ἦ
At all events, this Dysaules, according to the Phliasians, established the mysteries here, and he it was who gave to the place the name Celeae. I have already said that the tomb of Dysaules is here. So the grave of Aras was made earlier, for according to the account of the Phliasians Dysaules did not arrive in the reign of Aras, but later. For Aras, they say, was a contemporary of Prometheus, the son of Iapetus, and three generations of men older than Pelasgus the son of Arcas and those called at Athens aboriginals. On the roof of what is called the Anactorum they say is dedicated the chariot of Pelops.

XV. These are the things that I found most worthy of mention among the Phliasians. On the road from Corinth to Argos is a small city Cleonae. They say that Cleones was a son of Pelops, though there are some who say that Cleone was one of the daughters of Asopus, that flows by the side of Sicyon. Be this as it may, one or other of these two accounts for the name of the city. Here there is a sanctuary of Athena, and the image is a work of Scyllis and Dipoenus. Some hold them to have been the pupils of Daedalus, but others will have it that Daedalus took a wife from Gortyn, and that Dipoenus and Scyllis were his sons by this woman. Cleonae possesses this sanctuary and the tomb of Eurytus and Ceteatus. The story is that as they were going as ambassadors from Elis to the Isthmian contest they were here shot by Heracles, who charged them with being his adversaries in the war against Augeas.

From Cleonae to Argos are two roads; one is direct
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μὲν ἀνδράσιν εὐξόνοις καὶ ἔστιν ἐπίτομος, ἡ δὲ ἐπὶ τοῦ καλουμένου Τρητοῦ, στενὴ μὲν καὶ αὐτὴ περιεχόντων ὀρῶν, ὀχύμασι δὲ ἔστιν ὅμως ἐπιτη- δειστέρα. ἐν τούτοις τοῖς ὀρέσι τὸ σπήλαιον ἐτὶ δεῖκνυται τοῦ λέοντος, καὶ ἡ Νεμέα τὸ χωρίον ἀπέχει σταδίους πέντε που καὶ δέκα. ἐν δὲ αὐτῇ Νεμείον Διὸς ναὸς ἐστὶ θέας ἄξιος, πλὴν ὅσον κατερρύθηκε τε ὁ ὁροφος καὶ ἄγαλμα οὐδὲν ἔτι ἐλεῖπετον κυπαρίσσων τε ἄλσος ἐστὶ περὶ περὶ τῶν ναῶν, καὶ τοῦ Ὅφελτου ἐνταῦθα ὑπὸ τῆς τροφοῦ τεθέντα ἐς τὴν πόλιν διαφθαρίναι λέγουσιν ὑπὸ τοῦ δράκοντος. θύουσι δὲ Ἀργείων τῷ Δίι καὶ ἐν τῇ Νεμέᾳ καὶ Νεμείον Διὸς ιερεὰ αἰρόντας, καὶ δὴ καὶ δρόμου προτιθέασιν ἀγώνα ἀνδράσιν ὕπλισμένοις Νεμείων πανηγυρεῖ τῶν χειμερινῶν. ἐνταῦθα ἐστὶ μὲν Ὀφελτοῦ τάφος, περὶ δὲ αὐτῶν θρυγκὸς λίθων καὶ ἐντὸς τοῦ περιβόλου βωμοῦ. ἔστι δὲ χῶμα γῆς Λυκουργου μνῆμα τοῦ Ὀφελτοῦ πατρός, τῆν δὲ πηγὴν Ἀδράστειαν ὄνομάζουσιν ἑίτε ἔπ. ἄλλῃ τινὶ αἰτία ἐίτε καὶ ἁνευρόντος αὐτὴν Ἀδράστον τὸ δὲ ὄνομα λέγουσι τῆ χώρα Νεμέαν δοῦναι θυγατέρα Ἀσωποῦ καὶ ταύτην. καὶ ὅρος Ἀπέσας ἐστὶν ὑπὲρ τῆς Νεμέαν, ἐνθα Πέρσεα πρῶτον Δίι βύσαι λέγουσιν Ἀπεσάντιῳ. —ἀνελθοῦσι δὲ ἐς τὸν Τρήτον καὶ αὕθις τὴν ἐς Ἀργος ἱοῦσιν ἐστὶ Μυκηνῶν ἐρείπια ἐν ἀριστερᾷ. καὶ ὅτι μὲν Περσεὺς ἐγένετο Μυκηνῶν οἰκιστής, ἰσασιν Ἐλλήνες. ἔγγο δὲ αἰτίαν τε γράψω τοῦ ὀικισμοῦ καὶ δὴ ἱπτων πρόφασιν Ἀργείοι Μυκηναιός ὕστερον ἀνέστη- σαν. ἐν γὰρ τῇ νῦν Ἀργολίδι ὄνομαζομένη τὰ μὲν ἐτὶ παλαιότερα οὐ μνημονεύουσιν, Ἰαχοῦ
and only for active men, the other goes along the pass called Tretus (Pierced), is narrow like the other, being surrounded by mountains, but is nevertheless more suitable for carriages. In these mountains is still shown the cave of the famous lion, and the place Nemea is distant some fifteen stades. In Nemea is a noteworthy temple of Nemean Zeus, but I found that the roof had fallen in and that there was no longer remaining any image. Around the temple is a grove of cypress trees, and here it is, they say, that Opheltes was placed by his nurse in the grass and killed by the serpent. The Argives offer burnt sacrifices to Zeus in Nemea also, and elect a priest of Nemean Zeus; moreover they offer a prize for a race in armour at the winter celebration of the Nemean games. In this place is the grave of Opheltes; around it is a fence of stones, and within the enclosure are altars. There is also a mound of earth which is the tomb of Lycurgus, the father of Opheltes. The spring they call Adrastea for some reason or other, perhaps because Adrastus found it. The land was named, they say, after Nemea, who was another daughter of Asopus. Above Nemea is Mount Apesas, where they say that Perseus first sacrificed to Zeus of Apesas. Ascending to Tretus, and again going along the road to Argos, you see on the left the ruins of Mycenae. The Greeks are aware that the founder of Mycenae was Perseus, so I will narrate the cause of its foundation and the reason why the Argives afterwards laid Mycenae waste. The oldest tradition in the region now called Argolis
δὲ βασιλεύοντα τὸν τε ποταμὸν ἀφ’ αὐτοῦ λέγουσιν ὀνομάσαι καὶ θύσαι τῷ "Ἡρα. Λέγεται δὲ καὶ ὦδε λόγος: Φορωνέα ἐν τῇ γῇ ταύτῃ γενέσθαι πρῶτον, Ἰναχοῦ δὲ οὐκ ἄνδρα ἄλλα τὸν ποταμὸν πατέρα εἶναι Φορωνεί τοῦτον δὲ Ποσειδῶν καὶ "Ἡρα δικάσαι περὶ τῆς χώρας, σὺν δὲ αὐτῷ Κηφίσον τε καὶ 'Αστερίωνα ποταμὸν κρινάντων δὲ "Ἡρας εἶναι τὴν γῆν, οὔτω σφίσιν ἀφανίσαι τὸ úδωρ Ποσειδῶνα. καὶ διὰ τοῦτο οὔτε Ἰναχος úδωρ οὔτε ἄλλος παρέχεται τῶν εἰρημένων ποταμῶν οὕτω μὴ ύσαντος τοῦ θεοῦ θέρους δὲ αὖτα σφισίν ἐστὶ τὰ ἱερέματα πλὴν τῶν ἐν Λέρυ. Φορωνεύς δὲ ὁ Ἰνάχον τοὺς ἀνθρώπους συνήγαγε πρῶτον ἐς κοινὸν, σποράδας τέως καὶ ἐφ’ ἐαυτῶν ἐκάστοτε οἰκοῦντας καὶ τὸ χωρίον ἐς τὸ πρῶτον θροισθησαν ἀστυν ωνομάσθη Φορωνικόν.

XVI. Ἀργος δὲ Φορονέως θυγατριδοῦς βασιλεύσας μετὰ Φορωνέα ὀνομάσειν ἀφ’ αὐτοῦ τὴν χώραν. Ἀργοῦ δὲ Πείρασος γίνεται καὶ Φόρβας, Φόρβαντος δὲ Τριόπτας, Τριόπτα δὲ Ἰασος καὶ Ἀγήνωρ. Ἰώ μὲν οὖν Ἰασον θυγάτηρ, εἶτε ὡς Ἡρόδωτος ἐγραψεν εἶτε καθ’ ὃ λέγουσιν Ἑλληνες, ἐς Αἰγυπτον ἀφικνεῖται. Κρότωτος δὲ ὁ Ἀγήνωρ ἐσχε μετὰ Ἰασον τὴν ἁρχήν, Κροτόπου δὲ Σθενέλας γίνεται, Δάναος δ’ ἀπ’ Αἰγυπτού πλευρας ἐπὶ Γελάνορα τὸν Σθενέλα τους ἀπογόνους τους Ἀγήνωρος βασιλείας ἐπαισαν. τα δὲ ἀπό τοῦτο καὶ οἱ πάντες ὁμοίως ἤσαν, θυγατέρων τῶν Δαναῶ τὸ ἐς τοὺς ἄνεψιος τόλμημα καὶ ὡς ἀποθανόντως Δαναῶ τὴν ἁρχήν Δυνάκως ἐσχεν. 2 οἱ δὲ Ἀβαντος τοῦ Δυνάκως παῖδες τὴν βασιλείαν ἐνείμαντο, καὶ Ἀκρίσιος μὲν αὐτοῦ κατέ
is that when Inachus was king he named the river after himself and sacrificed to Hera. There is also another legend which says that Phoroneus was the first inhabitant of this land, and that Inachus, the father of Phoroneus, was not a man but the river. This river, with the rivers Cephisus and Asterion, judged concerning the land between Poseidon and Hera. They decided that the land belonged to Hera, and so Poseidon made their waters disappear. For this reason neither Inachus nor either of the other rivers I have mentioned provides any water except after rain. In summer their streams are dry except those at Lerna. Phoroneus, the son of Inachus, was the first to gather together the inhabitants, who up to that time had been scattered and living as isolated families. The place into which they were first gathered was named the City of Phoroneus.

XVI. Argus, the grandson of Phoroneus, succeeding to the throne after Phoroneus, gave his name to the land. Argus begat Peirasus and Phorbas, Phorbas begat Triopas, and Triopas begat Iasus and Agenor. Io, the daughter of Iasus, went to Egypt, whether the circumstances be as Herodotus records or as the Greeks say. After Iasus, Crotopus, the son of Agenor, came to the throne and begat Sthenelas, but Danaus sailed from Egypt against Gelanor, the son of Sthenelas, and stayed the succession to the kingdom of the descendants of Agenor. What followed is known to all alike: the crime the daughters of Danaus committed against their cousins, and how, on the death of Danaus, Lyceus succeeded him. But the sons of Abas, the son of Lyceus, divided the kingdom between themselves; Acrisius remained where
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μεινεν ἐν τῷ Ἀργεῖ, Προῖτος δὲ τῷ Ἡραίον καὶ Μιδείαν καὶ Τίρυνθα ἔσχε καὶ ὅσα πρὸς θαλάσσῃ τῆς Ἀργείας· σημεία τε τῆς ἐν Τίρυνθῃ οἰκήσεως Προῖτου καὶ ἐς τόδε λείπεται. χρόνῳ δὲ ὑστερον Ἀκρίδιος Περσέα αὐτὸν τε περιεῖναι πυνθανίμενος καὶ ἔργα ἀποδείκνυσθαι, ἐς Λάρισαν ἀπεχώρησε τὴν ἐπὶ τῷ Πηνεῖῳ. Περσεὺς δὲ— ἢδεῖν γὰρ πάντως ἦθελεν τὸν γονέα τῆς μητρὸς καὶ λόγοις τε χρηστοῖς καὶ ἔργοις δεξιῶσασθαι— ἐρχεται παρ’ αὐτὸν ἐς τὴν Λάρισαν καὶ ὁ μὲν οἷα ἥλκεια τε ἀκμᾶįσθαι καὶ τοῦ δίσκου χαῖρον τῷ εὐρήματι ἐπεδείκνυτο ἐς ἀπαντας, Ἀκρίδιος δὲ λαυθάνει κατὰ δαίμονα ὑποπεσόν τοῦ δίσκου τῇ ὠρμῆ. 3 καὶ Ἀκρίσιῷ μὲν ἡ πρόρρησις τοῦ θεοῦ τέλος ἔσχεν, οὐδὲ ἀπέτρεψεν οἱ τὸ χρεών τὰ ἐς τὴν παῖδα καὶ τὸν θυγατρίδον παρευρήματα· Περσεὺς δὲ ὡς ἀνέστρεψεν ἐς Ἀργος— ἡσχύνετο γὰρ τοῦ φόνου τῇ φήμῃ—, Ἑγαπένθην τὸν Προῖτον πείθει οἱ τῆς ἀρχῆς αὐτοῦν, παραλαβὼν δὲ αὐτὸς τὴν ἐκείνου Μυκήνας κτίζει. τοῦ ξίφους γὰρ ἐνταῦθα ἔξεστεν ο μύκης αὐτῷ, καὶ τὸ σημεῖον ἐς οἰκίσμον ἔνομιζε συμβῆναι πόλεως. ἡκουσα δὲ καὶ ὁ δὶς ὑψότατος ἐπιλθεῖν ἀνελάσθαι οἱ μύκητα ἐκ τῆς γῆς, ρυέντως δὲ ὠδατος πιὼν καὶ ἄσθείς Μυκήνας ἔθετο τὸ ὅνομα τῷ χωρίῳ. 4 Ὁμηρος δὲ ἐν Ὀδυσσείᾳ γυναικὸς Μυκήνης ἐν ἐπεὶ τόδε ἐμνήσθη

Τυρώ τ’ Ἀλκμήνη τε ἐνστέφανος τε Μυκήνη.

taúthn eînai thugatéra Ἰνάχου γυναῖκα δὲ Ἀρη-
storoς tâ ἐπη λέγει, ἀ δὴ Ἐλληνες καλοῦσιν
'Hoías megálas, ἀπὸ taúthn ouv genonênai kai

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he was at Argos, and Proetus took over the Heraeum, Midea, Tiryns, and the Argive coast region. Traces of the residence of Proetus in Tiryns remain to the present day. Afterwards Acrisius, learning that Perseus himself was not only alive but accomplishing great achievements, retired to Larisa on the Peneus. And Perseus, wishing at all costs to see the father of his mother and to greet him with fair words and deeds, visited him at Larisa. Being in the prime of life and proud of his inventing the quoit, he gave displays before all, and Acrisius, as luck would have it, stepped unnoticed into the path of the quoit. So the prediction of the god to Acrisius found its fulfilment, nor was his fate prevented by his precautions against his daughter and grandson. Perseus, ashamed because of the gossip about the homicide, on his return to Argos induced Megapenthes, the son of Proetus, to make an exchange of kingdoms; taking over himself that of Megapenthes, he founded Mycenae. For on its site the cap (myces) fell from his scabbard, and he regarded this as a sign to found a city. I have also heard the following account. He was thirsty, and the thought occurred to him to pick up a mushroom (myces) from the ground. Drinking with joy water that flowed from it, he gave to the place the name of Mycenae. Homer in the Odyssey mentions a woman Mycene in the following verse:—

"Tyro and Alcmene and the fair-crowned lady Mycene."

She is said to have been the daughter of Inachus and the wife of Arestor in the poem which the Greeks call the Great Eoeae. So they say that this
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τὸ ὄνομα τῇ πόλει φασίν. ὅν δὲ προσποιοῦσιν Ἀκουσιλάφ λόγον, Μυκηνέα νῦν εἶναι Ἡπάρτωνος, Ἡπάρτωνα δὲ Φορωνέως, οὐκ ἂν ἔγωγε ἀποδεξάμην, διότι μηδὲ αὐτοὶ Δακεδαιμόνιοι. Δακεδαιμονίωις γὰρ Ἡπάρτης μὲν γυναικὸς εἰκὼν ἐστιν ἐν Ἀμύκλαις, Ἡπάρτωνα δὲ Φορωνέως παῖδα θαυμάζοιεν ἄν καὶ ἀρχὴν ἄκουσαντες.

3 Μυκηναὶ δὲ Ἀργείοι καθεῖλον ὑπὸ ξηλοτυπίας ἡσυχαζόντων γὰρ τῶν Ἀργείων κατὰ τὴν ἐπιστρατείαν τοῦ Μήδου, Μυκηναῖοι δὲ πέμπουσιν εἰς Θερμοπύλας ὥδηγοντα ἄνδρας, οἱ Δακεδαιμονίωις μετέσχου τοῦ ἑργοῦ τούτου ἤνεγκεν ὀλεθρὸν σφισὶ τὸ φιλοτήμημα παροξύναν Ἀργείους. λείπεται δὲ ὁμοὶ ἐτὶ καὶ ἄλλα τοῦ περιβόλου καὶ ἡ πύλη, λέοντες δὲ ἐφεστήκασιν αὐτῇ. Κυκλώσων δὲ καὶ ταῦτα ἑργα εἶναι λέγονσι, οἱ Προίτῳ τὸ 6 τεῖχος ἐποίησαν ἐν Τίρυνθῃ. Μυκηναῖοι δὲ ἐν τοῖς ἐρειπίοις κρήμνῃ τῇ ἐστὶ καλουμένῃ Περσείᾳ καὶ Ἀτρέως καὶ τῶν παῖδων ὑπόγαια οἰκοδομήματα, ἐνθα οἱ θησαυροὶ σφισὶ τῶν χρημάτων ἤσαν. τάφος δὲ ἐστὶ μὲν Ἀτρέως, εἰσὶ δὲ καὶ ὅσοι σὺν Ἀγαμέμνονι ἐπανήκοντας ἐξ Ἐλιού δειπνόσας κατεφόνευσεν Ἀγίσθος. τοῦ μὲν δὴ Κασσάνδρας μνήματος ἀμφισβητοῦσι Δακεδαιμονίωι περὶ Ἀμύκλας οἴκοιντες ἐτερον δὲ ἐστὶν Ἀγαμέμνονος, τὸ δὲ Ἐφυρέδοντος τοῦ ἡμῖν, καὶ Τελεδάμου τὸ αὐτὸ καὶ Πέλοπος—τοῦτοις γὰρ τεκέων 7 διδύμους Κασσάνδραν φασί, νηπίους δὲ ἐτί ὅντας ἐπικατέσφαξε τοῖς γονεύσιν Ἀγίσθος—καὶ Ἡλέκτρας. Πυλάδη γὰρ συνφίκησεν Ὀρέστου δόντος. Ἐλλάνικος δὲ καὶ τάδε ἔγραψε, Μεδόντα καὶ Στρόφιον γενέσθαι Πυλάδη παῖδας ἦς.
lady has given her name to the city. But the account which is attributed to Acusilaus, that Myceneus was the son of Spartan, and Spartan of Phoroneus, I cannot accept, because the Lacedaemonians themselves do not accept it either. For the Lacedaemonians have at Amyclae a portrait statue of a woman named Sparte, but they would be amazed at the mere mention of a Spartan, son of Phoroneus.

It was jealousy which caused the Argives to destroy Mycenae. For at the time of the Persian invasion the Argives made no move, but the Mycenaeans sent eighty men to Thermopylae who shared in the achievement of the Lacedaemonians. This eagerness for distinction brought ruin upon them by exasperating the Argives. There still remain, however, parts of the city wall, including the gate, upon which stand lions. These, too, are said to be the work of the Cyclopes, who made for Proetus the wall at Tiryns. In the ruins of Mycenae is a fountain called Persea; there are also underground chambers of Atreus and his children, in which were stored their treasures. There is the grave of Atreus, along with the graves of such as returned with Agamemnon from Troy, and were murdered by Aegisthus after he had given them a banquet. As for the tomb of Cassandra, it is claimed by the Lacedaemonians who dwell around Amyclae. Agamemnon has his tomb, and so has Eurymedon the charioteer, while another is shared by Teledamus and Pelops, twin sons, they say, of Cassandra, whom while yet babies Aegisthus slew after their parents. Electra has her tomb, for Orestes married her to Pylades. Hellanicus adds that the children of Pylades by Electra were Medon.
ΧVII. Μικηνῶν δὲ ἐν ἀριστερᾷ πέντε ἀπέχει καὶ δέκα στάδια τὸ Ἡραῖον. Ῥεῖ δὲ κατὰ τὴν ὁδόν ὑδρω 'Ελευθέριον καλούμενον χρώνται δὲ αὐτῷ πρὸς καθάρσια αἰ περὶ τὸ ἱερὸν καὶ τῶν θυσίῶν ἐσὶ τὰς ἀπορρήτους. αὐτὸ δὲ τὸ ἱερὸν ἐστὶν ἐν χθαμαλωτέρῳ τῆς Εὐβοίας. τὸ γὰρ ὁ όρος τοῦτο ὄνομάζοντος Εὐβοίαν, λέγοντες 'Αστερίων γενέσθαι τῷ ποταμῷ θυγατέρας Εὐβοίαν καὶ Πρόσυμναν καὶ 'Ακραίαν ἐγένετο δὲ σφάξ.

2 τροφοῦς τῆς 'Ἡρας· καὶ ἀπὸ μὲν 'Ακραίας τὸ ὁροῖς καλούσι τὸ ἀπαντικρὶ τοῦ 'Ἡραῖον, ἀπὸ δὲ Εὐβοίας ὅσον περὶ τὸ ἱερὸν, Πρόσυμναν δὲ τὴν ὑπὸ τὸ 'Ἡραῖον χώραν. ὁ δὲ 'Αστερίων οὕτως ῥέων ὑπὲρ τὸ 'Ἡραῖον ἐσὶ φάραγγα ἐσπίττων ἀφανίζεται. φύεται δὲ αὐτοῦ πόλη πρὸς ταῖς ὕδασις ἀστερίων ὀνομάζουσι καὶ τὴν πόλιν ταύτην τῇ 'Ἡρα καὶ αὐτὴν φέρουσι καὶ ἀπὸ τῶν ὑπὸ τὴν 'Ἡρας· καὶ αὐτής στεφάνους πλέκουσιν. ἄρχιτε-κτονα μὲν δὴ γενέσθαι τοῦ ναοῦ λέγουσι Εὐπόλεμον 'Αργείου. ὅποσα δὲ ὑπὲρ τοὺς κίονας ἐστὶν εἰργασμένα, τὰ μὲν ἐσὶ τὴν Δίος γένεσιν καὶ θεῶν καὶ γυγάντων μάχην ἔχει, τὰ δὲ ἐς τὸν πρὸς Τροίαν πόλεμον καὶ 'Ιλίου τὴν ἀλώσιν. ἀνδρι-άντες τε ἐστήκασι πρὸ τῆς ἐσόδου καὶ γυναικῶν, αἱ γεγόνασιν ἱέρειαι τῆς 'Ἡρας, καὶ ἤρων ἀλλῶν τε καὶ 'Ορέστου· τὸν γὰρ ἑπίγραμμα ἔχοντα, ὡς εἰ θαλάντως 'Ορέστης, ὅρεστην εἰσὶ λέγουσιν. ἐν δὲ τῷ προνάφῳ τῇ μὲν 'Χάριτες
and Strophius. Clytemnestra and Aegisthus were buried at some little distance from the wall. They were thought unworthy of a place within it, where lay Agamemnon himself and those who were murdered with him.

XVII. Fifteen stades distant from Mycenae is on the left the Heraeum. Beside the road flows the brook called Water of Freedom. The priestesses use it in purifications and for such sacrifices as are secret. The sanctuary itself is on a lower part of Euboea. Euboea is the name they give to the hill here, saying that Asterion the river had three daughters, Euboea, Prosymna, and Acraea, and that they were nurses of Hera. The hill opposite the Heraeum they name after Acraea, the environs of the sanctuary they name after Euboea, and the land beneath the Heraeum after Prosymna. This Asterion flows above the Heraeum, and falling into a cleft disappears. On its banks grows a plant, which also is called asterion. They offer the plant itself to Hera, and from its leaves weave her garlands. It is said that the architect of the temple was Eupolemus, an Argive. The sculptures carved above the pillars refer either to the birth of Zeus and the battle between the gods and the giants, or to the Trojan war and the capture of Ilium. Before the entrance stand statues of women who have been priestesses to Hera and of various heroes, including Orestes. They say that Orestes is the one with the inscription, that it represents the Emperor Augustus. In the fore-temple are on the one side ancient statues of the Graces,
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άγάλματά ἐστιν ἄρχαια, ἐν δεξιᾷ δὲ κλίνή τῆς Ἡρας καὶ ἀνάθημα ἀσπίς ἦν Μενέλαιος ποτε
4 ἀφείλετο Εὐφορβιόν ἐν Ὡλίῳ. τὸ δὲ ἄγαλμα τῆς Ἡρας ἐπὶ θρόνου κάθηται μεγέθει μέγα, χρυσοῦ μὲν καὶ ἐλέφαντος, Πολυκλείτου δὲ ἔργον. ἔπεστι δὲ οἱ στέφανοι Χάριτας ἔχουν καὶ Ὡρας ἐπειργασμένας, καὶ τῶν χειρῶν τῇ μὲν καρπὸν φέρει ροιάς, τῇ δὲ σκήπτρον. τὰ μὲν οὖν ἐς τὴν ῥοιάν—ἀπορρητότερος γὰρ ἐστιν ὁ λόγος—ἀφείσθω μοι κόκκυνα δὲ ἐπὶ τῷ σκήπτρῳ καθῆσθαι φαίνεται. λέγοντες τῶν Δία, διότι ἦρα παρθένον τῆς Ἡρας, ἐς τούτον τὸν ὤριμά άλλαγήναι, τὴν δὲ ἀτε πάντων θηράσαι. τούτον τὸν λόγον καὶ ὁσα ἑοικότα εἰρήται περὶ θεῶν οὐκ ἀποδεχόμενος
5 γράφω, γράφω δὲ οὐδὲν ἦσον. λέγεται δὲ παρεστηκέναι τῇ Ἡρα τέχνη Ναυκύδους ἄγαλμα Ἡβης, ἐλέφαντος καὶ τοῦτο καὶ χρυσοῦ; παρὰ δὲ αὐτῆς ἐστιν ἐπὶ κίονος ἄγαλμα. Ἡρας ἄρχαιον. τὸ δὲ ἀρχαίοτατον πεποίηται μὲν ἐς ἀχράδος, ἀνετέθη δὲ ἐς Τίρυνθα ὑπὸ Πειράσσου τοῦ Ἀργοῦ, Τίρυνθα δὲ ἀνελόντες Ἀργείων κομίζουσιν ἐς τὸ Ἡραῖον. ὁ δὲ καὶ αὐτὸς εἶδον, καθήμενον ἄγαλμα
6 οὐ μέγα. ἀναθήματα δὲ τὰ ἄξια λόγον βωμὸς ἔχουν ἐπειργασμένον τὸν λεγόμενον Ἡβης καὶ Ἡρακλέους γάμον οὗτος μὲν ἄργυρον, χρυσὸν δὲ καὶ λίθων λαμπτόντων Ἀδριάνος βασιλεύς ταῦτα ἀνέστηκεν ἀνέθηκε δὲ, ὅτι τὴν ὀρνίθα ἱερὰν τῆς Ἡρας νομίζουσι. κεῖται δὲ καὶ στέφανος χρυσοῦ καὶ πέπλος πορφύρας, Νέρωνος
7 ταῦτα ἀναθήματα. ἔστι δὲ ὑπὲρ τὸν ναὸν τούτον τοῦ προτέρου ναοῦ θεμέλια τε καὶ εἰ δὴ τι ἄλλο ὑπελίπετο ἡ φλόξ. κατεκαύθη δὲ τὴν ἰέρειαν

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and on the right a couch of Hera and a votive offering, the shield which Menelaus once took from Euphorbus at Troy. The statue of Hera is seated on a throne; it is huge, made of gold and ivory, and is a work of Polycleitus. She is wearing a crown with Graces and Seasons worked upon it, and in one hand she carries a pomegranate and in the other a sceptre. About the pomegranate I must say nothing, for its story is somewhat of a holy mystery. The presence of a cuckoo seated on the sceptre they explain by the story that when Zeus was in love with Hera in her maidenhood he changed himself into this bird, and she caught it to be her pet. This tale and similar legends about the gods I relate without believing them, but I relate them nevertheless. By the side of Hera stands what is said to be an image of Hebe fashioned by Naucydes; it, too, is of ivory and gold. By its side is an old image of Hera on a pillar. The oldest image is made of wild-pear wood, and was dedicated in Tiryns by Peirasus, son of Argus, and when the Argives destroyed Tiryns they carried it away to the Heraeum. I myself saw it, a small, seated image. Of the votive offerings the following are noteworthy. There is an altar upon which is wrought in relief the fabled marriage of Hebe and Heracles. This is of silver, but the peacock dedicated by the Emperor Hadrian is of gold and gleaming stones. He dedicated it because they hold the bird to be sacred to Hera. There lie here a golden crown and a purple robe, offerings of Nero. Above this temple are the foundations of the earlier temple and such parts of it as were spared by the flames. It was
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tis "Hras Xrυσηίδα υπνον καταλαβόντος, οτε ο λύχνος προ των στεφανωμάτων ἦπτετο. και Χρυσηίδας μὲν ἀπελθοῦσα ἐσε Τεγέαν τὴν 'Αθηνᾶν τὴν Ἀλέαν ἱκέτευεν. 'Αργείων δὲ καίπερ κακοῦ τηλικούτου παρόντος σφίσι τὴν εἰκόνα οὐ καθείλον τῆς Χρυσηίδος, ἀνάκειται δὲ καὶ ἐς τὸ τού ναοῦ τοῦ κατακαυθέντος ἐμπροσθεὶν.

XVIII. Ἕκ Μυκηνῶν δὲ ἐς Ἀργος ἐρχομένοις ἐν ἀριστερὰ Περσέως παρὰ τὴν ὅδὸν ἐστίν ἡρῴον. ἔχει μὲν ὁ καὶ ἐνταῦθα τιμᾶς παρὰ τῶν προσχωρίων, μεγίστας δὲ ἐν τῇ Σερίφῳ καὶ παρ’ Ἀθηναίοις, οἷς Περσέως τέμνουσι καὶ Δίκτυος καὶ Κλυμένης βωμὸς σωτήρων καλουμένων Περσέως. ἐν δὲ τῇ Ἀργείᾳ προελθοῦσιν ὁλόγων ἀπὸ τοῦ ἡρώου τοῦτον Θυέστου τάφος ἐστίν ἐν δεξιᾷ λίθου δὲ ἐπεστὶν αὐτῷ κρίος, ὅτι τὴν ἅρμα ὁ Θυέστης ἔσχε τὴν χρυσῆι, μοιχεύσας τοῦ ἀδελφοῦ τὴν γυναῖκα. Ἀτρέα δὲ οὐκ ἐπέσχεν ὁ λογισμὸς μετρήσαι τὴν ίσην, ἀλλὰ τῶν Θυέστου παῖδων σφαγάς καὶ τὰ ἄδομενα δείπνα ἔξειργά-2 σατο. ὕστερον δὲ οὐκ ἔχον σαφῆς εἰπεῖν πότερον ἄδικος ἦρξεν Λύκης θος ἡ προῦπηρξεν Ἁγαμέ-μονος φόνος Ταντάλου τοῦ Θυέστου." συνοικείαν δὲ φασὶν αὐτῶν Κλυματιστῆσα παρθένῳ παρὰ Τυνδάρεω λαβόντα. ἐγὼ δὲ καταγνώσαι μὲν οὐκ ἐθέλω φύσει σφᾶς γενέσθαι κακοὺς· εἰ δὲ ἐπὶ τοσοῦτον αὐτὸς τὸ μίαμα τὸ Πέλοπος καὶ ὁ Μυρτίλος προστρόπαιος ἤκολούθησε, τούτως ἦν ἄρα ὡμολογοῦντα, ἡνίκα ἡ Πυθία Γλαύκῃ τῷ Ἐπικύδους Σπαρτιάτη, βουλεύσαντι ἐπορκα ὁμόσαι, καὶ τούδε εἰπεν ἐς τοὺς ἀπογόνους κατείναι τὴν δίκην.

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burnt down because sleep overpowered Chryseis, the priestess of Hera, when the lamp before the wreaths set fire to them. Chryseis went to Tegea and supplicated Athena Alea. Although so great a disaster had befallen them the Argives did not take down the statue of Chryseis; it is still in position in front of the burnt temple.

XVIII. By the side of the road from Mycenae to Argos there is on the left hand a hero-shrine of Perseus. The neighbouring folk, then, pay him honours here, but the greatest honours are paid to him in Seriphus and among the Athenians, who have a precinct sacred to Perseus and an altar of Dictys and Clymene, who are called the saviours of Perseus. Advancing a little way in the Argive territory from this hero-shrine one sees on the right the grave of Thyestes. On it is a stone ram, because Thyestes obtained the golden lamb after debauching his brother's wife. But Atreus was not restrained by prudence from retaliating, but contrived the slaughter of the children of Thyestes and the banquet of which the poets tell us. But as to what followed, I cannot say for certain whether Aegisthus began the sin or whether Agamemnon sinned first in murdering Tantalus, the son of Thyestes. It is said that Tantalus had received Clytaemnestra in marriage from Tyndareus when she was still a virgin. I myself do not wish to condemn them of having been wicked by nature; but if the pollution of Pelops and the avenging spirit of Myrtilus dogged their steps so long, it was after all only consistent that the Pythian priestess said to the Spartan Glaucus, the son of Epicydes, who consulted her about breaking his oath, that the punishment for this also comes upon the descendants of the sinner.
3 Απὸ δὲ τῶν Κριῶν—οὕτω γὰρ τοῦ Θυέστου τὸ μνῆμα όνομάζουσι—προελθοῦσιν ὅλων ἑστὶν ἐν ἀριστερὰ χωρίον Μυσία καὶ Δήμητρος Μυσίας ἱερῶν ἀπὸ ἀνδρὸς Μυσίου τὸ ὄνομα, γενομένου καὶ τοῦτον, καθάπερ λέγουσιν Ἀργείου, ξένου τῷ Δήμητρι. τούτῳ μὲν οὖν ὁκ ἐπέστων ὁροφῶς ἐν δὲ αὐτῷ ναὸς ἑστὶν ἄλλος ὁπτὶς πλίνθου, ξόανα δὲ Κόρης καὶ Πλοῦτωνος καὶ Δήμητρός ἐστι. προελθοῦσι δὲ ποταμὸς ἑστὶν Ἰναχός, καὶ διαβάσων Ἡλίου βωμός. ἐνετεύθεν δὲ ἐπὶ πύλης ἢξεις καλομέμνην ἀπὸ τοῦ πλησίου ἱεροῦ τὸ δὲ ἱερὸν ἑστὶν Εἰλεθυῖας.

4 Μόνους δὲ Ἐλλήνων οἶδα Ἀργείους ἐς τρεῖς βασιλείας νεμηθέντας. ἔτι γὰρ τῆς ἀρχῆς τῆς Ἀναξαγόρου τοῦ Ἀργείου τοῦ Μεγαπένθους μανία ταῖς γυναιξίν ἐνέπεσεν, ἐκφοιτώσαν δὲ ἐκ τῶν οἰκίων ἔπλανωντο ἀνὰ τὴν χώραν, ἐς ὁ Μελάμπους ὁ Ἀμφάνωνος ἔπαυσε σφᾶς τῆς νόσου, ἐφ’ ὦ τε αὐτῶς καὶ ὁ ἀδελφὸς Βίας Ἀναξαγόρα τὸ ίσον ἐξουσι. ἀπὸ μὲν δὴ Βίαντος βασιλεύουσι πέντε ἄνδρες ἐπὶ γενεὰς τέσσαρας ἐς Κυνίππου τῶν Αγιαλέως, οὕτως Νηλείδαι τὰ πρὸς μητρός, ἀπὸ δὲ Μελάμπτοδος γενεά τε ἐξ καὶ ἄνδρες ἵσοι μέχρις Ἀμφιλόχου τοῦ Ἀμ-5 φιαρίων γὰρ τὸ δὲ ἔγχωρον γένος οἱ Ἀναξαγορίδαι βασιλεύουσι πλέον. Ἰφις μὲν γὰρ ὁ Ἀλέκτορος τοῦ Ἀναξαγόρου Σθενέλα τῷ Καπανέως ἀδελφοῦ παϊδὸ ἀπέλυτε τὴν ἀρχήν Ἀμφιλόχου δὲ μετὰ ἀλώσιν Ἡλίου μετοικήσαντος ἐς τοὺς νῦν Ἀμφι-λόχους, Κυνίππου δ’ ἁπαίδους τελευτήσαντος, οὕτω Κυλαράβης ο Σθενέλου μόνος τὴν βασιλείαν ἑσχεν. οὐ μέντοι παῖδας κατέλιπεν οὐδ’ οὕτως.
CORINTH, xviii. 3–5

A little beyond the Rams—this is the name they give to the tomb of Thyestes—there is on the left a place called Mysia and a sanctuary of Mysian Demeter, so named from a man Mysius who, say the Argives, was one of those who entertained Demeter. Now this sanctuary has no roof, but in it is another temple, built of burnt brick, and wooden images of the Maid, Pluto and Demeter. Farther on is a river called Inachus, and on the other side of it an altar of Helius (the Sun). After this you will come to a gate named after the sanctuary near it. This sanctuary belongs to Eileithyia.

The Argives are the only Greeks that I know of who have been divided into three kingdoms. For in the reign of Anaxagoras, son of Argeüs, son of Megapenthes, the women were smitten with madness, and straying from their homes they roamed about the country, until Melampus the son of Amythaon cured them of the plague on condition that he himself and his brother Bias had a share of the kingdom equal to that of Anaxagoras. Now descended from Bias five men, Neleids on their mother’s side, occupied the throne for four generations down to Cyanippus, son of Aegialeus, and descended from Melampus six men in six generations down to Amphilochochus, son of Amphiaraus. But the native house of the family of Anaxagoras ruled longer than the other two. For Iphis, son of Alector, son of Anaxagoras, left the throne to Sthenelus, son of Capaneus his brother. After the capture of Troy, Amphilochochus migrated to the people now called the Amphilochochians, and, Cyanippus having died without issue, Cylarabes, son of Sthenelus, became sole king. However, he too left no offspring, and
ἀλλὰ Ὄρεστης ὁ Ἀγαμέμνονος τὸ Ἀργος κατ-έσχε παροικῶν τε ἐγγὺς αὐτῷ καὶ ἄνευ τῆς
πατρίας ἀρχῆς προσπεποιημένος μὲν Ἀρκάδων
τοῦς πόλιοις, παρειληφὼς δὲ καὶ τὴν ἐν Ἐπάρτῃ
βασιλείαν, συμμαχικοῦ δὲ ἐκ Φωκεών αἰεί ποτὲ
6 ἐπ’ ὀφελεία ἐτοίμων παρόντος. Λακεδαιμονίων
δὲ ἐβασίλευσεν Ὅρεστῆς Λακεδαιμονίων ἐφέντων
αὐτῷ τοὺς γὰρ Τυνδάρεω θυγατρίδοις τὴν ἀρχήν
ἐχειν ἡξίουν πρὸ Νικοστράτου καὶ Μεγαπένθους
Μενελάῳ γεγενημένων ἐκ δούλης. Ὅρεστοι δὲ
ἀποθανόντος ἐσχε Τισαμενὸς τὴν ἀρχήν, Ἔρμω-
νης τῆς Μενελάου καὶ Ὅρεστον παῖς. τὸν δὲ
Ὅρεστον νόθον Πενθίλου Κιναίδου ἐγραψεν ἐν
7 τοῖς ἐπεσιν Ἡρημόνῃ τὴν Αἰγίςθου τεκείν. ἐπὶ
dὲ τοῦ Τισαμενοῦ τοῦτον κατίσαιν ἐς Πελοπό-
νησου Ἡρακλείδαι, Τῆμενος μὲν καὶ Κρεσφόντης
Ἀριστομάχου, τοῦ τρίτου δὲ Ἄριστοδήμου προ-
tεθενεῖτο εὑπόντο ὦι παῖδες. Ἄργος μὲν δὴ
καὶ τῆς ἐν ἸἈργεῖ βασιλείας ὁρθότατα ἐμοὶ δοκεῖν
ἡμινεβητοῦν, ὅτι ἦν Πελοπίδης Ὅ τι Τισαμενὸς,
oi dε Ὡ Ἁρκλείδαι τὸ ἀνέκαθεν εἰςι Περσείδαι
Τυνδάρεω δὲ καὶ αὐτῶν ἐκπεσόντα ἄτέφαινων ὑπὸ
Ἰπποκόωντος, Ἡρακλέα δὲ ἐφασαν ἀποκτείνοντα
Ἰπποκόωντα καὶ τοὺς παῖδας παρακαταθέσθαι
Τυνδάρεῳ τὴν χώραν τοιαύτα δὲ καὶ περὶ τῆς
Μεσσηνίας ἐτερα ἔλεγον, παρακαταθήκῃς Νέ-
stορι δοθήμι καὶ ταύτην ὑπὸ Ὡ Ἡρακλεοὺς ἐλόντος
8 Πύλων. ἐκβάλλοντιν σὺν ἐκ μὲν Λακεδαιμο
νος καὶ Ἀργοὺς Τισαμενῶν, ἐκ δὲ τῆς Μεσσηνίας
τοὺς Νέστορος ἄπογόνους, Ἀλκμαῖων Σιλλοῦ
τοῦ Ἡρασυμήδους καὶ Πεισίστρατον τὸν Πεισι-
CORINTH, xviii. 5–8

Argos was seized by Orestes, son of Agamemnon, who was a neighbour. Besides his ancestral dominion, he had extended his rule over the greater part of Arcadia and had succeeded to the throne of Sparta; he also had a contingent of Phocian allies always ready to help him. When Orestes became king of the Lacedaemonians, they themselves consented to accept him; for they considered that the sons of the daughter of Tyndareus had a claim to the throne prior to that of Nicostratus and Megapenthes, who were sons of Menelaus by a slave woman. On the death of Orestes, there succeeded to the throne Tisamenus, the son of Orestes and of Hermione, the daughter of Menelaus. The mother of Penthilus, the bastard son of Orestes, was, according to the poet Cinaethon, Erigone, the daughter of Aegisthus. It was in the reign of this Tisamenus that the Heracleidae returned to the Peloponnesus; they were Temenus and Creshphontes, the sons of Aristomachus, together with the sons of the third brother, Aristodemus, who had died. Their claim to Argos and to the throne of Argos was, in my opinion, most just, because Tisamenus was descended from Pelops, but the Heracleidae were descendants of Perseus. Tyndareus himself, they made out, had been expelled by Hippocoon, and they said that Heracles, having killed Hippocoon and his sons, had given the land in trust to Tyndareus. They gave the same kind of account about Messenia also, that it had been given in trust to Nestor by Heracles after he had taken Pylus. So they expelled Tisamenus from Lacedaemon and Argos, and the descendants of Nestor from Messenia, namely Alemaeon, son of Sillus, son of Thrasymedes, Peisistratus, son of Peisistratus,
CORINTH, xviii. 8–xix. 3

... of Paeon, son of Antilochus, and
Elanthus, son of Andropompus, son
Penthilus, son of Pericymenus.

his sons went with his army
now Achaia. To what people

they do not know, but the rest

Athens, and the clans

the Alcmaeonidae were

as even came to the

knew the son of Oxyn-

Athenian king

that I should set

nephontes and of the

Remenus openly employed,

, Deiphontes, son of Antima-

Harasyanor, son of Ctesippus, son

as general in war and as adviser

asions. Even before this he had made him

in-law, while Hymetho was his favourite

ughter; he was accordingly suspected of intending

to divert the throne to her and Deiphontes. For

reason his sons plotted against him, and Ceisus,

eldest of them, seized the kingdom. But from

earliest times the Argives have loved freedom

and self-government, and they limited to the utmost

the authority of their kings, so that to Medon, the

son of Ceisus, and to his descendants was left a

kingdom that was such only in name. Meltaes, the

son of Lacedas, the tenth descendant of Medon, was

condemned by the people and deposed altogether

from the kingship.

The most famous building in the city of Argos is
ΠΑΥΣΑΝΙΑΣ: DESCRIPTION OF GREECE

στράτου καὶ τοὺς Παίωνος τοῦ Ἀντιλόχου παῖδας, σὺν δὲ αὐτοῖς Μέλανθου τὸν Ἀνδροπόμπου τοῦ Βώρου τοῦ Πενθίλου τοῦ Περικλῆμένου. Τισαμενὸς μὲν οὖν ἦλθε σὺν τῇ στρατιᾷ καὶ οἱ παῖδες ἐς τὴν νῦν Ἀχαΐαν, οἱ δὲ Νηλείδαι πλὴν Πεισστράτου—τοῦτον γὰρ οὐκ ὁδὰ παρ' αὐστίνας ἀπεχώρησεν—ἐς Ἀθῆνας ἀφίκοντο οἱ λοιποὶ, καὶ τὸ Παιονίδων γένος καὶ Ἀλκμαιωνιδῶν ἀπὸ τούτων ἡμόμασθησαν. Μέλανθος δὲ καὶ τὴν βασιλείαν ἐσχέν ἀφελόμενος Θυμοίτην τὸν Ἡξύντου. Θυμοίτης γὰρ Θησειδῶν ἐσχάτος ἐβασιλεύσειν Ἀθηναίον.

Χ. Τὰ μὲν οὖν Κρεσφόντου καὶ τῶν Ἀριστοδήμου παῖδῶν οὐκ ἦπευγεν τὸ λόγος μὲ ἐνταῦθα δηλῶσαι. Τήμενος δὲ ἐκ μὲν τοῦ φανεροῦ Δημόφωτος τῷ Ἀντιμάχου τοῦ Ἡρακλέους στρατηγῷ πρὸς τὰς μάχας ἐχοῆσατο ἀντὶ τῶν υἱῶν καὶ σύμβουλον ἐς πάντα εἰρεῖν, ἀτε αὐτὸν τὸ ἐκεῖνον πεποιημένον πρότερον ἑτὶ γαμβρὸν καὶ τῶν παῖδων ἀρεσκόμενος τῇ Τρυμνῶ τῷ μάλιστα, ὕπωστεύοντο δὲ ἦδη καὶ τὴν βασιλείαν ἐς ἐκείνην καὶ Δημόφωτην τρέπειν. ἐπεβουλεύθη δὲ τούτων ἐνεκα ὑπὸ τῶν υἱῶν ἐκεῖνων δὲ αὐτῷ Κεῖσος πρεσβύτατος ὃν ἐσχέ τὴν ἀρχήν. Ἀργείων δὲ, ἀτε ἱσηγορίαν καὶ τὸ αὐτόνομον ἀγαπῶντες ἐκ παλαιοτάτου, τὰ τῆς ἐξουσίας τῶν βασιλεῶν ἐς ἐλάχιστον προῆγαγον, ὡς Μήδων τῷ Κεῖσο καὶ τοῖς ἀπογόνοις τὸ ὅνομα λειψθῆναι τῆς βασιλείας μόνον. Μέλταν δὲ τὸν Δακήδου δέκατον ἀπόγονον Μήδωνος τὸ παράπαν ἐπαυσεν ἀρχῆς καταγνύως ὁ δήμος.

3 Ἄργειοι δὲ τῶν ἐν τῇ πόλει τὸ ἐπιφανεστάτων
and the sons of Paeon, son of Antilochus, and with them Melanthus, son of Andropompus, son of Borus, son of Penthilus, son of Pericleymenus. So Tisamenus and his sons went with his army to the land that is now Achaia. To what people Peisistratus retreated I do not know, but the rest of the Neleidae went to Athens, and the clans of the Paeonidae and of the Alcmaeonidae were named after them. Melanthus even came to the throne, having deposed Thymoetes the son of Oxynetes; for Thymoetes was the last Athenian king descended from Theseus.

XIX. It is not to my purpose that I should set forth here the history of Cresphontes and of the sons of Aristodemus. But Temenus openly employed, instead of his sons, Deiphontes, son of Antimachus, son of Thrasyanor, son of Ctesippus, son of Heracles, as general in war and as adviser on all occasions. Even before this he had made him his son-in-law, while Hyrnetho was his favourite daughter; he was accordingly suspected of intending to divert the throne to her and Deiphontes. For this reason his sons plotted against him, and Ceius, the eldest of them, seized the kingdom. But from the earliest times the Argives have loved freedom and self-government, and they limited to the utmost the authority of their kings, so that to Medon, the son of Ceius, and to his descendants was left a kingdom that was such only in name. Meltas, the son of Lacedas, the tenth descendant of Medon, was condemned by the people and deposed altogether from the kingship.

The most famous building in the city of Argos is


εστιν Ἀπόλλωνος ἱερὸν Δυκίου. τὸ μὲν οὖν ἀγαλμα τὸ ἐφ’ ἡμῶν Ἀττάλου ποίημα ἢν Ἀθηναίου, τὸ δὲ ἐξ ἀρχῆς Δαναοῦ καὶ ὁ ναὸς καὶ τὸ ξύον ἀνάθημα ἦν ξύονα γὰρ δὴ τότε εἶναι πείθομαι πάντα καὶ μάλιστα τὰ Διεύθυντα. Δαναὸς δὲ ἑδρύσατο Δύκιου Ἀπόλλωνα ἐπ’ αἰτία τοιαύτη. παραγενόμενος ἐς τὸ Ἀργος ἡμιφεσβήτει πρὸς Γελάνορα τὸν Σθενέλα περὶ τῆς ἀρχῆς. ῥηθέντων δὲ ἐπὶ τοῦ ἄδημον παρ’ ἀμφιτέρων πολλῶν τε καὶ ἐπαγωγῶν καὶ οὗ ἤσον δίκαια λέγει τοῦ Γελάνορος δόξαντος, ὁ μὲν δῆμος ὑπερέθετο—φασὶν—ἐς τὴν ἐπιούσαν κρίνειν.

4 ἀρχομένης δὲ ἡμέρας ἐς βοῶν ἀγέλην νεομομένην πρὸ τοῦ τείχους ἐσπίπτετε λύκος, προσπεσὼν δὲ ἐμάχετο πρὸς ταῦρον ἤγιον τῶν βοῶν. παρὰ στατεῖ τῇ τοῖς Ἀργείοις τῷ μὲν Γελάνορα, Δαναὸν δὲ εἰκάσαι τῷ λύκῳ, ὅτι οὐτὶ τὸ θηρίον τούτῳ ἐστὶν ἀνθρώποις σύντροφοι οὕτε Δαναὸς φίλων ἐς ἐκεῖνο τοῦ χρόνου. ἐπεὶ δὲ τὸν ταῦρον κατειργάσατο ὁ λύκος, διὰ τοῦτο ὁ Δαναὸς ἔσχε τὴν ἀρχὴν. οὕτω δὴ νομίζων Ἀπόλλωνα ἐπὶ τὴν ἀγέλην ἐπαγαγεῖν τῶν βοῶν τῶν λύκον,

5 ἑδρύσατο Ἀπόλλωνος ἱερὸν Δυκίου. εὕταύθα ἀνάκειται μὲν θρόνος Δαναοῦ, κεῖται δὲ εἰκὼν Βίτωνος, ἀνὴρ ἐπὶ τῶν ὁμών φέρων ταῦρον· ως ὁ Δυκέας ἐποίησεν, ἐς Νεμέαν Ἀργείων ἀγόντων θυσίαν τῷ Δίῳ ὁ Βίτων ὑπὸ ῥώμης τε καὶ ἱσχύος ταῦρον ἀράμενος ἑγείκεν. ἐξῆς δὲ τῆς εἰκόνος ταύτης πῦρ καίουσιν ὄνομαξοντες Φορωνέως εἶναι· οὐ γὰρ τι ὀμολογοῦσι δούναι πῦρ Προμηθεα ἀνθρώποις, ἀλλὰ ἐς Φορωνέα τοῦ πυρὸς μετάγειν.
the sanctuary of Apollo Lycius (Wolf-god). The modern image was made by the Athenian Attalus, but the original temple and wooden image were the offering of Danaus. I am of opinion that in those days all images, especially Egyptian images, were made of wood. The reason why Danaus founded a sanctuary of Apollo Lycius was this. On coming to Argos he claimed the kingdom against Gelanor, the son of Sthenelas. Many plausible arguments were brought forward by both parties, and those of Sthenelas were considered as fair as those of his opponent; so the people, who were sitting in judgment, put off, they say, the decision to the following day. At dawn a wolf fell upon a herd of oxen that was pasturing before the wall, and attacked and fought with the bull that was the leader of the herd. It occurred to the Argives that Gelanor was like the bull and Danaus like the wolf; for as the wolf will not live with men, so Danaus up to that time had not lived with them. It was because the wolf overcame the bull that Danaus won the kingdom. Accordingly, believing that Apollo had brought the wolf on the herd, he founded a sanctuary of Apollo Lycius. Here is dedicated the throne of Danaus, and here is placed a statue of Biton, in the form of a man carrying a bull on his shoulders. According to the poet Lyceas, when the Argives were holding a sacrifice to Zeus at Nemea, Biton by sheer physical strength took up a bull and carried it there. Next to this statue is a fire which they keep burning, calling it the fire of Phoroneus. For they do not admit that fire was given to mankind by Prometheus, but insist in assigning the discovery of fire to

1 A sculptor of unknown date.
6 ἔθέλουσι τὴν εὑρέσιν. τὰ δὲ ξόανα Ἀφροδίτης καὶ Ἐρμοῦ, τὸ μὲν Ἐπειοῦ λέγουσιν ἔργον εἶναι, τὸ δὲ Ὑπερμήστρας ἀνάθημα. ταύτην γὰρ τῶν θυγατέρων μόνην τὸ πρόσταγμα ὑπεριδοῦσαν ὑπῆγαγεν ὁ Δαναὸς ἐς δικαστήριον, τοῦ τε Λυγκέως οὐκ ἀκίνδυνον αὐτῷ τὴν σωτηρίαν ἡγοῦμενος καὶ ὁ τοῦ τολμήματος οὐ μετασχοῦσα ταῖς ἀδελφαῖς καὶ τῷ βουλεύσαντι τὸ ὀνείδος ἡύξησε. κριθεῖσα δὲ ἐν τοῖς Ἀργείοις ἀποφεύγει τε καὶ Ἀφροδίτην ἐπὶ τῷ δὲ ἀνέθηκε Νικηφόρον.

7 τοῦ ναοῦ δὲ ἔστιν ἐντὸς Λάδας ποδῶν ἀκύττη ὑπερβαλλόμενος τούς ἐφ’ αὐτοῦ καὶ Ἐρμής ἐς λύρας ποιήσιν χελώνην ἡρηκώς. ἔστι δὲ ἐμπροσθεν τοῦ ναοῦ βόθρος ¹ πεποιημένα ἐν τύπῳ ταύρου μάχην ἔχων καὶ λύκου, σὺν δὲ αὐτοῖς παρθένου ἀφιείσαν πέτραν ἐπὶ τὸν ταύρον Ἄρτεμιν εἰναι νομίζουσι τὴν παρθένον. Δαναὸς δὲ ταῦτα τε ἀνέθηκε καὶ πλησίον κίονας καὶ Δίος καὶ Ἄρτεμιδος ξόανον.

8 Τάφοι δὲ εἰσίν ο μὲν Λίνον τοῦ Ἀπόλλωνος καὶ Ψαμάθης τῆς Κροτώπου, τὸν δὲ λέγουσιν εἶναι Λίνον τοῦ ποιήσαντος τὰ ἔπη. τὰ μὲν οὖν ἐς τοῦτον οἰκείουτα ὡς ἐστέρω λόγω παρίσημα τῷ δὲ ἐς τὸν Ψαμάθης ἡ Μεγαρικὴ μοι συγγραφὴ προσεδήλωσεν. ἐπὶ τούτοις ἔστιν Ἀπόλλων Ἀγαμεία καὶ βωμὸς Ἀτεῖου Δίος, ἐνθα οἱ συσπεύδοντες Πολυνείκει τὴν ἐς Θῆβας κάθοδον ἀποθανεῖσθαι συγώμοσαν, ἢν μὴ τὰς

¹ See the footnote on the opposite page.
Phoroneus. As to the wooden images of Aphrodite and Hermes, the one they say was made by Epeús, while the other is a votive offering of Hypernnestra. She was the only one of the daughters of Danaus who neglected his command,¹ and was accordingly brought to justice by him, because he considered that his life was in danger so long as Lynceus was at large, and that the refusal to share in the crime of her sisters increased the disgrace of the contriver of the deed. On her trial she was acquitted by the Argives, and to commemorate her escape she dedicated an image of Aphrodite, the Bringer of Victory. Within the temple is a statue of Ladas, the swiftest runner of his time, and one of Hermes with a tortoise which he has caught to make a lyre. Before the temple is a pit² with a relief representing a fight between a bull and a wolf, and with them a maiden throwing a rock at the bull. The maiden is thought to be Artemis. Danaus dedicated these, and some pillars hard by and wooden images of Zeus and Artemis.

Here are graves; one is that of Linus, the son of Apollo by Psamathe, the daughter of Crotopus; the other, they say, is that of Linus the poet. The story of the latter Linus is more appropriate to another part of my narrative, and so I omit it here, while I have already given the history of the son of Psamathe in my account of Megara. After these is an image of Apollo, God of Streets, and an altar of Zeus, God of Rain, where those who were helping Polynoeices in his efforts to be restored to Thebes swore an oath together that they would either capture Thebes

¹ To kill their husbands.
² Or (reading βάθρον πεποιημένην and ἱχον) "pedestal."
ΠΑΥΣΑΝΙΑΣ: DESCRIPTION OF GREECE

"Θήβας γένηται σφισων ἐλείν. ἐς δὲ τοῦ Προμηθεοῦ τὸ μνῆμα ἤσσων μοι δοκούσιν Ὄπουντι εἰκότα λέγειν, λέγουσι δὲ ὁμως.

XX. Παρέντι δὲ Κρεύγα τε εἰκόνα ἄνδρος πύκτου καὶ τρόπαιου ἐπὶ Κορινθίους ἀναστάθεν, ἀγαλμά εστὶ καθήμενον Δίως Μειλιχίου, λίθοι λευκοί, Πολυκλείτου δὲ έργον. ποιήθημαι δὲ ἐπυθανόμην αὐτὸ ἐπ’ αἰτία τοιαύτη. Δακεδαιμονίωι πολεμεῖν πρὸς Ἀργείους ἀρξαμένους ὑδεμία ἦν ἄπαλλαγή, πρὶν ἢ Φίλιππος σφᾶς ἤναγκασεν ὁ Ἀμύντων μένειν ἐπὶ τοῖς καθεστηκόσις ἐξ ἀρχῆς ὅροις τῆς χώρας. τὸν δὲ ἐμπροσθεν χρόνων οἱ Δακεδαιμόνιοι μεθὲν ἔξω Πελοποννήσου περιεργαζόμενοι τῆς Ἀργείας αἰετ ἀπετέμνοντο, ἢ οἱ Ἀργεῖοι τετραμμένοι πρὸς πόλεμον ἐκείνων ὑπερόριον ἐν τῷ τοιούτῳ καὶ 2 αὐτοῖ σφισιν ἐνέκειντο. προηγμένου δὲ ἀμφιτέρους ἐς ἄκρον τοῦ μίσους ἔδοξεν Ἀργείους λογίας τρέφειν χιλίους. ἡγεμῶν δὲ ἐτέτακτο ἐπ’ αὐτοῖς Βρύας Ἀργείος, ὅς ἀλλα τε ἐς ἄνδρας ὑβρισε τοῦ δήμου καὶ παρθένων κομμαζόμενην παρὰ τοῦ νυμφίου ἤσχυνεν αφελόμενος τοὺς ἁγοῖς. ἐπιλαβούσης δὲ τῆς νυκτὸς τυφλοὶ τῶν Βρύαντα ἥ παίσ φυλάξασα ὑπνωμένου φωραθεῖσα δὲ ώς ἐπέσχεν ἥμερα, κατέφυγεν ἱκέτης ἐς τῶν δήμου. οὐ προεκμένου δὲ αὐτὴν τιμωρήσασθαι τοῖς χιλίοις καὶ ἀπὸ τοῦτο προαχθεῖσιν ἐς μάχην ἀμφίτερων, κρατοῦσιν οἱ τοῦ δήμου, κρατήσαστε δὲ οὐδένα ὑπὸ τοῦ θυμοῦ τῶν ἐναντίων ἔλεπον. ύστερον δὲ ἀλλὰ τε ἐπηγάγωντο καθάρσια ὡς ἐπὶ αὐματε ἐμφυλίῳ καὶ ἀγαλμα ἀνέθηκαν Μειλιχίου Δίως.

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or die. As to the tomb of Prometheus, their account seems to me to be less probable than that of the Opuntians, but they hold to it nevertheless.

XX. Passing over a statue of Creugas, a boxer, and a trophy that was set up to celebrate a victory over the Corinthians, you come to a seated image of Zeus Meilichius (Gracious), made of white marble by Polycleitus. I discovered that it was made for the following reason. Ever since the Lacedaemonians began to make war upon the Argives there was no cessation of hostilities until Philip, the son of Amyntas, forced them to stay within the original boundaries of their territories. Before this, if the Lacedaemonians were not engaged on some business outside the Peloponnesus, they were always trying to annex a piece of Argive territory; or if they were busied with a war beyond their borders it was the turn of the Argives to retaliate. When the hatred of both sides was at its height, the Argives resolved to maintain a thousand picked men. The commander appointed over them was the Argive Bryas. His general behaviour to the men of the people was violent, and a maiden who was being taken to the bridegroom he seized from those who were escorting her and ravished. When night came on, the girl waited until he was asleep and put out his eyes. Detected in the morning, she took refuge as a suppliant with the people. When they did not give her up to the Thousand for punishment both sides took up arms; the people won the day, and in their anger left none of their opponents alive. Subsequently they had recourse to purifications for shedding kindred blood; among other things they dedicated an image of Zeus Meilichius.

1 i.e. both peoples claimed to have the grave.
3 Πλησίων δὲ εἶσιν ἐπειραγμένοι λύθην Κλέοβις καὶ Βίτων αὐτοὶ τε ἐλκοντες τὴν ἀμάξαν καὶ ἐπ’ αὐτῆς ἅγιοντες τὴν μητέρα εἰς τὸ Ἡραῖον. τούτων δὲ ἀπαντικρὸ Ἕμειον Δίως ἐστὶν ἱερόν, ἁγαλμα ὀρθῶν χαλκοῦ, τέχνη Δυσίππου. μετὰ δὲ αὐτὸ προελθοῦσιν ἐν δεξιᾷ Φορωνέως τάφος ἐστὶν ἐναγίζουσι δὲ καὶ ἡμᾶς ἔτι τῶ Φορωνεῖ. πέραν δὲ τοῦ Νεμείου Δίως Τύχης ἐστὶν ἐκ παλαιοτάτου ναὸς, εἰ δὴ Παλαμήδης κύβοις εὐρών ἀνέθηκεν ἐς τούτου τὸν ναὸν. τὸ δὲ μνῆμα τὸ πλησίον Χορείας μαινάδος ὅνωμάζουσι, Διονύσῳ λέγουσι καὶ ἄλλας γυναικές καὶ ταύτην ἐς Ἀργος συντρατεύσασθαι. Περσέα δὲ, ὡς ἐκράτει τῆς μάχης, φονεύσαι τῶν γυναικῶν τὰς πολλὰς· τὰς μὲν οὖν λοιπὰς θάπτουσιν ἐν κοινῷ, ταύτη δὲ—ἀξιώματι γὰρ δὴ προείχεν—ιδίᾳ τὸ μνῆμα ἐποίη.

5 ἦσαν. ἀπωτέρω δὲ ὁλίγον Ὀρῶν ἱερὸν ἐστιν. ἐπανίοντι δὲ ἐκείθεν ἀνδριάντες ἐστήκασι Πολυνείκους τοῦ Ὀιδίποδος καὶ ὁσοὶ σὺν ἐκείνῳ τῶν ἐν τέλει πρὸς τὸ τεῖχος μαχόμενοι τὸ Θηβαῖον ἐτελεύτησαν. τούτων τοὺς ἄνδρας ἐς μόνων ἔπτα ἀριθμὸν κατηγαγεν Ἀἰσχύλος, πλειώνων ἐκ τῆς Ἀργοὺς ἤγεμόνων καὶ Μεσσήνης καὶ τινῶν καὶ Ἀρκάδων στρατευσαμένων. τούτων δὲ τῶν ἐπτα—ἐπηκολουθήκασι γὰρ καὶ Ἀργείοι τῇ Ἀἰσχύλου ποιήσει—πλησίον κεύτα καὶ οἱ τὁς Ἡβαῖς ἐλόντες Ἀιγιαλεὺς Ἀδράστος καὶ Πρόμαχος ὁ Παρθενοπαῖον τοῦ Ταλαοῦ καὶ Πολύδωρος Ἰππομέδοντος καὶ Θέρσανδρος καὶ οἱ Ἀμφιαράν παιδεῖς, Ἀλκμαῖων τε καὶ Ἀμφίλοχος, Διομήδης τε καὶ Σθένελος· παρῆν δὲ ἐτί καὶ ἐπὶ τούτων.
Hard by are Cleobis and Biton carved in relief on stone, themselves drawing the carriage and taking in it their mother to the sanctuary of Hera. Opposite them is a sanctuary of Nemean Zeus, and an upright bronze statue of the god made by Lysippus.\textsuperscript{1} Going forward from this you see on the right the grave of Phoroneus, to whom even in our time they bring offerings as to a hero. Over against the Nemean Zeus is a temple of Fortune, which must be very old if it be the one in which Palamedes dedicated the dice that he had invented. The tomb near this they call that of the maenad Chorea, saying that she was one of the women who joined Dionysus in his expedition against Argos, and that Perseus, being victorious in the battle, put most of the women to the sword. To the rest they gave a common grave, but to Chorea they gave burial apart because of her high rank. A little farther on is a sanctuary of the Seasons. On coming back from here you see statues of Polyneices, the son of Oedipus, and of all the chieftains who with him were killed in battle at the wall of Thebes. These men Aeschylus has reduced to the number of seven only, although there were more chiefs than this in the expedition, from Argos, from Messene, with some even from Arcadia. But the Argives have adopted the number seven from the drama of Aeschylus, and near to their statues are the statues of those who took Thebes: Aegialeus, son of Adrastus; Promachus, son of Parthenopaeus, son of Talaus; Polydorus, son of Hippomedon; Thersander; Alemaeon and Amphilochus, the sons of Amphiaraus; Diomedes, and Sthenelus. Among their company were also

\textsuperscript{1} See p. 297.
Εὐρύτατος Μηκιστέως καὶ Πολυνείκους Ἀδραστός καὶ Τιμέας. τῶν δὲ ἄνδριαντων ού πόρρῳ δεικνυται Δαναοῦ μνήμα καὶ Ἀργείων τάφος κενὸς ὀπόσους ἐν τε Ἡλίῳ καὶ ὀπίσω κομιζομένους ἐπελαβεν ἡ τελευτή. καὶ Δίος ἐστὶν ἑνταῦθα ἱερὸν Σωτῆρος καὶ παρισούσιν ἐστὶν οἰκῆμα· ἑνταῦθα τὸν Ἀδωνίν αἱ γυναῖκες Ἀργείων ὀδύρουνται. ἕν δὲ δὲ τῆς ἐσόδου τῷ Κηφίσῳ πεποίηται τὸ ἱερὸν· τῷ δὲ ποταμῷ τούτῳ τὸ ὕδωρ φασίν οὐ καθάπαξ ὑπὸ τοῦ Ποσειδόνος ἀφανισθῆναι, ἀλλὰ ἑνταῦθα δὴ μάλιστα, ἔνθα καὶ τὸ ἱερὸν ἔστι, 7 συνιᾶσιν ὑπὸ γῆς βέντως. παρὰ δὲ τὸ ἱερὸν τοῦ Κηφίσου Μεδούσης λίθου πεποιημένη κεφαλῆ. Κυκλώπων φασίν εἶναι καὶ τούτῳ ἔργον. τὸ δὲ χωρίον τὸ ὁπίσθεν καὶ ἐς τόδε Κριτήριον ὀνομάζονται· Ὀπερμήστραν ἑνταῦθα ὑπὸ Δαναοῦ κριθῆναι λέγοντες. τούτου δὲ ἐστὶν οὐ πόρρῳ θέατρον· ἐν δὲ αὐτῷ καὶ ἄλλα θέας ἀξία καὶ ἀνὴρ φονεύων ἐστὶν ἄνδρα, Ὀθρυνάν τὸν Σπαρτιάτην Περίλαος Ἀργείως ὁ Ἀλκήνορος. Περιλάφ ὑπὸ τούτῳ καὶ πρῶτον ἔτι ὑπήρχε Νεμεῖον ἀνηρησθαί νῦν παλαιώντι.
CORINTH, xx. 5-8

Euryalus, son of Mecisteus, and Adrastus and Timeas, sons of Polyneices. Not far from the statues are shown the tomb of Danaus and a cenotaph of the Argives who met their death at Troy or on the journey home. Here there is also a sanctuary of Zeus the Saviour. Beyond it is a building where the Argive women bewail Adonis. On the right of the entrance is the sanctuary of Cephisus. It is said that the water of this river was not utterly destroyed by Poseidon, but that just in this place, where the sanctuary is, it can be heard flowing under the earth. Beside the sanctuary of Cephisus is a head of Medusa made of stone, which is said to be another of the works of the Cyclopes. The ground behind it is called even at the present time the Place of Judgment, because it was here that they say Hypermnestra was brought to judgment by Danaus. Not far from this is a theatre. In it are some noteworthy sights, including a representation of a man killing another, namely the Argive Perilaus, the son of Alcenor, killing the Spartan Othryadas. Before this, Perilaus had succeeded in winning the prize for wrestling at the Nemean games.

Above the theatre is a sanctuary of Aphrodite, and before the image is a slab with a representation wrought on it in relief of Telesilla, the lyric poetess. Her books lie scattered at her feet, and she herself holds in her hand an helmet, which she is looking at and is about to place on her head. Telesilla was a distinguished woman who was especially renowned for her poetry. It happened that the Argives had suffered an awful defeat at the hands of Cleomenes, the son of Anaxandrides, and
PAUSANIAS: DESCRIPTION OF GREECE

μὲν ἐν αὐτῇ πεπτωκότων τῇ μάχῃ, ὦσοι δὲ ἐστὶ τὸ ἀλσος τοῦ Ἀργοῦ κατέφευγον διαφθαρέντων καὶ τούτων, τὰ μὲν πρῶτα ἐξιόντων κατὰ ὁμολογίαν, ὡς δὲ ἐγνωσαν ἀπατώμενοι συγκατακαυθέντων τῷ ἀλσεῖ τῶν λοιπῶν, οὕτω τοὺς Δακεδαιμόνιους Κλεομένης ἦγεν ἐπὶ ἐρήμου ἀνδρῶν τὸ Ἀργος. 9 Τελέσιλλα δὲ οἰκέταις μὲν καὶ ὦσοι διὰ νεότητα ἡ γῆρας ὅπλα ἀδύνατοι φέρειν ἦσαν, τούτους μὲν πάντας ἀνεβίβασεν ἐπὶ τὸ τείχος, αὐτὴ δὲ ὅποσα ἐν ταῖς οἰκίαις ὑπελείπετο καὶ τὰ ἐκ τῶν ἱερῶν ὅπλα ἀθροίσασα τὰς ἀκμαζούσας ἡλικίας τῶν γυναικῶν ὁπλίζειν, ὑπλίσασα δὲ ἐτασσε κατὰ τούτο ἦ τοὺς πολεμίους προσίσταται ἡπίστατο. ὡς δὲ ἐγγὺς ἐγὼντο οἱ Δακεδαιμόνιοι καὶ αἱ γυναῖκες οὔτε τῷ ἀλαλαγμῷ κατεπλάγησαν δεξάμεναι τε ἐμάχοντο ἐρρομένως, ἐνταῦθα οἱ Δακεδαιμόνιοι, φρονήσαντες ὡς καὶ διαφθείρασι σφίσι τὰς γυναικὰς ἐπιφθόνως τὸ κατόρθωμα ἐξει καὶ σφαλεῖσι μετὰ ὀνειδῶν γενήσοιτο ἡ συμφορά, 10 ὑπείκουσι ταῖς γυναιξί πρῶτον δὲ ἔστι τὸν ἁγώνα τοῦτον προσῆλθεν ἡ Πυθία, καὶ τὸ λόγιον εἶτε ἀλλως εἶτε καὶ ὃς συνεις ἐδήλωσεν Ἡρόδωτος.

ἀλλ’ ὅταν ἡ θῆλεια τῶν ἄρρενα νικήσασα ἔξελάση καὶ κῦδος ἐν Ἀργείοισιν ἄρηται, πολλὰς Ἀργείων ἁμφιδρυφέας τότε θήσει.

Τὰ μὲν ἐς τὸ ἔργον τῶν γυναικῶν ἔχοντα τοῦ χρησμοῦ τείτα ἦν. ΧΧΙ. κατελθοῦσι δὲ ἐντεύθεν καὶ τραπεῖσιν αὐθις ἐπὶ τὴν ἀγοράν, ἐστὶ

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CORINTH, xx. 8–xxi. i

the Lacedaemonians. Some fell in the actual fighting; others, who had fled to the grove of Argus, also perished. At first they left sanctuary under an agreement, which was treacherously broken, and the survivors, when they realized this, were burnt to death in the grove. So when Cleomenes led his troops to Argos there were no men to defend it. But Telesilla mounted on the wall all the slaves and such as were incapable of bearing arms through youth or old age, and she herself, collecting the arms in the sanctuaries and those that were left in the houses, armed the women of vigorous age, and then posted them where she knew the enemy would attack. When the Lacedaemonians came on, the women were not dismayed at their battle-cry, but stood their ground and fought valiantly. Then the Lacedaemonians, realizing that to destroy the women would be an invidious success while defeat would mean a shameful disaster, gave way before the women. This fight had been foretold by the Pythian priestess in the oracle quoted by Herodotus,¹ who perhaps understood to what it referred and perhaps did not:

"But when the time shall come that the female
conquers in battle,
Driving away the male, and wins great glory in
Argos,
Many an Argive woman will tear both cheeks in her sorrow."

Such are the words of the oracle referring to the exploit of the women. XXI. Having descended thence, and having turned again to the

¹ vi. 77.
μὲν Κερδοῦς Φορωνέως γυναικὸς μνῆμα, ἔστι δὲ ναὸς Ὄσκληστου. τὸ δὲ τῆς Ἀρτέμιδος ἱερὸν ἐπίκλησιν Πειθοῦς, Τρεμπήστρα καὶ τοῦτο ἀνέθηκε νυκτὸς τῇ δίκῃ τῶν πατέρα ἦν τοῦ Δυνκέως ἕνεκα ἐφυγε. καὶ Αἰνείου ἐνταῦθα χαλκοῦς ἀνδράς ἔστι καὶ χωρίον καλοῦμενον Δέλτα. ἐφ' οὗ δὲ—οὐ γὰρ μοι τὰ λεγόμενα ἱρεῖν—, ἐκὼν

2 παρίημι. πρὸ δὲ αὐτοῦ πεποίηται Διὸς Φυξίον βωμὸς καὶ πλησίον Τρεμπήστρας μνῆμα Ἀμφιαράσσον μητρός, τὸ δὲ ἐτερον Τοπρεμήστρας τῆς Δαναοῦ. σὺν δὲ αὐτῇ καὶ Δυνκέως τέθηκεν. τούτων δὲ ἀπαντικρὰ Ταλαοῦ τοῦ Βίαντος ἐστὶν τάφος. τὰ δὲ ἐς Βίαντα καὶ ἄπογονος τοῦ Βίαντος ἢδη λέλεκται μοι. Ἀθηνᾶς δὲ ἱδρύσασθαι Ἴλατπιγγος ἱερὸν φασιν Ἡγέλεων. Τυρσηνοῦ δὲ τοῦτον τὸν Ἡγέλεων, τὸν δὲ Ἡρακλέους εἶναι καὶ γυναικὸς λέγουσι τῆς Δυδῆς, Τυρσηνοῦ δὲ σάλπιγγα εὑρεὶν πρῶτον, Ἡγέλεων δὲ τὸν Τυρσηνοῦ διδάξαι τοὺς σὺν Τημένῳ Δωρίας τοῦ όργανον τοῦ ψόφου καὶ δὲ αὐτὸ Ἀθηνᾶν ἐπονομάσασι Σάλπιγγα. πρὸ δὲ τοῦ ναοῦ τῆς Ἀθηνᾶς Ἐπιμενίδου λέγουσι εἶναι τάφον. Δακεδαμοῦνος ἵππον πολεμήσαντα πρὸς Κυνοσίους ἔλειν ξώντα Ἐπιμενίδην, λαβόντας δὲ ἀποκτείνει, διότι θέλει οὐκ αἰσχρὰ ἐμαυτεύει, αὐτοὶ δὲ ἄνε

3 λόμενοι θάψαι ταύτῃ φασί. τὸ δὲ οἰκοδόμημα λευκοῦ λίθου κατὰ μέσον μάλιστα τῆς ἄγορᾶς οὗ τρόπαιον ἐπὶ Πύρρω τῷ Ἡπείρῳ, καθα λέγοντας οἱ Ἀργείοι, καυδέντως δὲ ἑνταῦθα τοῦ νεκροῦ μνῆμα καὶ τοῦτο ἄν εὑροῖ τίς, ἐν δὲ τὰ ἄλλα ὅσοις ὁ Πύρρος ἔχριτο ἐς τὰς μάχας καὶ οἱ

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market-place, we come to the tomb of Cerdo, the wife of Phoroneus, and to a temple of Aesclepius. The sanctuary of Artemis, surnamed Persuasion, is another offering of Hypermnestra after winning the trial to which she was brought by her father because of Lynceus. Here there is also a bronze statue of Aeneas, and a place called Delta. I intentionally do not discuss the origin of the name, because I could not accept the traditional accounts. In front of it stands an altar of Zeus Phyxius (God of Flight), and near is the tomb of Hypermnestra, the mother of Amphiarautus, the other tomb being that of Hypermnestra, the daughter of Danaus, with whom is also buried Lynceus. Opposite these is the grave of Talaius, the son of Bias; the history of Bias and his descendants I have already given. A sanctuary of Athena Trumpet they say was founded by Hegeleos. This Hegeleos, according to the story, was the son of Tyrsenus, and Tyrsenus was the son of Heracles and the Lydian woman; Tyrsenus invented the trumpet, and Hegeleos, the son of Tyrsenus, taught the Dorians with Temenus how to play the instrument, and for this reason gave Athena the surname Trumpet. Before the temple of Athena is, they say, the grave of Epimenides. The Argive story is that the Lacedaemonians made war upon the Cnossians and took Epimenides alive; they then put him to death for not prophesying good luck to them, and the Argives taking his body buried it here. The building of white marble in just about the middle of the market-place is not, as the Argives declare, a trophy in honour of a victory over Pyrrhus of Epeirus, but it can be shown that his body was burnt here, and that this is his monument, on which are carved in relief
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dέλεφαντές εἰσιν ἐπειργασμένοι. τούτο μὲν δὴ
κατὰ τὴν πυρὰν τὸ οἰκοδόμημα ἐγένετο· αὐτὰ δὲ
κεῖται τοῦ Πύρρου τὰ ὅστα ἐν τῷ ἱερῷ τῆς Δή-
μητρος, παρ’ ὃ συμβῆναι οἱ καὶ τὴν τελευτὴν
ἐδήλωσα ἐν τῇ Ἁθηνίδι συγγραφῇ. τοῦ δὲ τῆς
Δήμητρος ἱεροῦ τούτου κατὰ τὴν ἔσοδον ἀσπίδα
ἰδεῖν Πύρρου χαλκὴν ἔστην ὑπὲρ τῶν θυρῶν
ἀνακειμένην.

5 Τοῦ δὲ ἐν τῇ ἁγορᾷ τῶν Ἀργείων οἰκοδομή-
ματος οὐ μακρὰν χώρα γῆς ἔστιν· εὖ δὲ αὐτῷ
κεῖσθαι τὴν Μεδούσης λέγουσι τῆς Γοργώνος
κεφαλὴν. ἀπόντος δὲ τοῦ μύθου τάδε ἄλλα ἐς
αὐτὴν ἔστιν εἰρήμενα. Φόρκου μὲν θυγατέρα
εἶναι, τελευτήσαντος δὲ οἱ τοῦ πατρὸς βασιλείες
τῶν περὶ τὴν λίμνην τὴν Τριτωνίδα οἰκούντων
καὶ ἐπὶ θήραν τε ἐξείναι καὶ ἐς τὰς μάχας ἕγει-
σθαι τοῖς Διβυσί· καὶ δὴ καὶ τότε ἀντικαθημένην
στρατῷ πρὸς τὴν Περσέως δύναμιν—ἐπεσθαι γὰρ
καὶ τῷ Περσεί λογάδας ἐκ Πελοποννήσου—
δολοφονηθῆναι νῦκτωρ, καὶ τὸν Περσέα τὸ κάλ-
λος ἔτι καὶ ἐπὶ νεκρῷ θαυμάζοντα οὕτω τὴν
κεφαλὴν ἀποτεμόντα αὐτῆς ἁγεῖν τοῖς Ἑλληνῖσι

6 ἐς ἐπίδειξιν. Καρχηδονίῳ δὲ ἀνδρὶ Προκλεῖ τῷ
Εὐκράτους ἔτεροι λόγος ὡδὲ ἐφαίνετο εἶναι τοῦ
προτέρου πιθανώτερος. Διβύθης ἡ ἔρημος καὶ
ἄλλα παρέχεται θηρία ἀκούσασιν οὐ πιστὰ καὶ
ἀνδρές ἐνταῦθα ἄγριοι καὶ ἄγριαι γίνονται γνωῖ-
κες· ἔλεγε τοῦ Προκλῆς ἀπ’ αὐτῶν ἀνδρὰ ἱδεῖν
κομισθέντας ἐς Ῥώμην· εἰκαζέν οὖν πλανηθεῖσαν
γυναῖκα ἐκ τούτων καὶ ἀφικομένην ἐπὶ τὴν λίμνην
tὴν Τριτωνίδα λυμαίνεσθαι τοὺς προσωπίκους, ἐς τὸ
Περσεὺς ἀπέκτεινεν αὐτὴν. Ἀθηναῖν δὲ οἱ συν-
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the elephants and his other instruments of warfare. This building then was set up where the pyre stood, but the bones of Pyrrhus lie in the sanctuary of Demeter, beside which, as I have shown in my account of Attica, his death occurred. At the entrance to this sanctuary of Demeter you can see a bronze shield of Pyrrhus hanging dedicated over the door.

Not far from the building in the market-place of Argos is a mound of earth, in which they say lies the head of the Gorgon Medusa. I omit the miraculous, but give the rational parts of the story about her. After the death of her father, Phorctus, she reigned over those living around Lake Tritonis, going out hunting and leading the Libyans to battle. On one such occasion, when she was encamped with an army over against the forces of Perseus, who was followed by picked troops from the Peloponnesus, she was assassinated by night. Perseus, admiring her beauty even in death, cut off her head and carried it to show the Greeks. But Procles, the son of Eucrates, a Carthaginian, thought a different account more plausible than the preceding. It is as follows. Among the incredible monsters to be found in the Libyan desert are wild men and wild women. Procles affirmed that he had seen a man from them who had been brought to Rome. So he guessed that a woman wandered from them, reached Lake Tritonis, and harried the neighbours until Perseus killed her; Athena was supposed to have helped him in this
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eπιλαβέσθαι δοκεῖν τοῦ ἔργου, ὅτι οἱ περὶ τὴν λίμνην τὴν Τριτονίδα ἄνθρωποι ταύτης εἰσὶν 7 ἱεροῖ. ἐν δὲ Ἀργείᾳ παρὰ τούτῳ δὴ τὸ μνῆμα τῆς Γοργόνος Γοργοφόνης τάφος ἔστι τῆς Περσέως. καὶ ἐφ' ὅτι μὲν αὐτῇ τὸ οὖνομα ἐτέθη, δῆλον εὐθὺς ἀκούσαντες γυναικῶν δὲ πρώτην αὐτὴν φασὶ τε- λευτησάντως τοῦ ἄνδρος Περιήρους τοῦ Ἀίωλου— τούτῳ γὰρ παρθένοις συνφικῆς—, τὴν δὲ αὐτὶς Οἰβάλῳ γῆμασθαὶ πρότερον δὲ καθεστήκει ταῖς 8 γυναιξὶν ἐπὶ ἄνδρὶ ἀποσανοντὶ χηρεύειν. τοῦ τάφου δὲ ἐμπροσθὲν τρόπαιον λίθου πεποίηται κατὰ ἄνδρος Ἀργείου Λαφάους· τούτον γὰρ— γράφω δὲ ὅποσα λέγοντιν αὐτὸν περὶ σφών Ἀργείου—τυραννοῦντα εξέβαλεν ἐπαναστὰς ὁ δήμος, φυγόντα δὲ ἄς Σπάρτην Δακεδαιμόνιοι κατάγειν ἐπειρώντο ἐπὶ τυραννίδι, νικήσαντες δὲ οἱ Ἀργείοι τῇ μάχῃ Λαφάνη τε καὶ τῶν Δακε- δαιμονίων τοὺς πολλοὺς ἀπέκτειναν.

Τὸ δὲ ἱερὸν τῆς Δητοῦς ἐστὶ μὲν οὐ μακρὰν τοῦ 9 τροπαίου, τέχνῃ δὲ τὸ ἄγαλμα Πραξιτέλους. τὴν δὲ εἰκόνα παρὰ τῇ θεῷ τῆς παρθένου Χλώριν ὀνομάζοντι, Νιόβης μὲν θυγατέρα εἶναι λέγοντες, Μελίβοιαν δὲ καλεῖσθαι τὸ ἐξ ἄρχης ἀπολλυ- μένων δὲ ὑπὸ Ἀρτέμιδος καὶ Ἀπόλλωνος τῶν Ἀμφίονος παῖδων περιγενέσθαι μόνην τῶν ἀδελ- φῶν ταύτην καὶ Ἀμυκλὰν, περιγενέσθαι δὲ εὐξα- μένους τῇ Δητοῖ. Μελίβοιαν δὲ οὖτω δὴ τι παρατίκα τε χλωρὰν τὸ δείμα ἐποίησε καὶ ἐς τὸ λοιπὸν τοῦ βίου παρέμεινεν ὡς καὶ τὸ ὄνομα ἐπὶ τῷ συμβάντι ἀντὶ Μελίβοιας αὐτῇ γενέσθαι 10 Χλώριν. τούτους δὴ φασὶ Ἄργειοι τὸ ἐξ ἄρχης οἰκοδομῆσαι τῇ Δητοῖ τῶν ναόν· ἐγὼ δὲ—πρόσκει- 360
CORINTH, xxi. 6–10

exploit, because the people who live around Lake Tritonis are sacred to her. In Argos, by the side of this monument of the Gorgon, is the grave of Gorgophone (Gorgon-killer), the daughter of Perseus. As soon as you hear the name you can understand the reason why it was given her. On the death of her husband, Perieres, the son of Aeolus, whom she married when a virgin, she married Oebalus, being the first woman, they say, to marry a second time; for before this wives were wont, on the death of their husbands, to live as widows. In front of the grave is a trophy of stone made to commemorate a victory over an Argive Laphaës. When this man was tyrant—I write what the Argives themselves say concerning themselves—the people rose up against him and cast him out. He fled to Sparta, and the Lacedaemonians tried to restore him to power, but were defeated by the Argives, who killed the greater part of them and Laphaës as well.

Not far from the trophy is the sanctuary of Leto; the image is a work of Praxiteles. The statue of the maiden beside the goddess they call Chloris (Pale), saying that she was a daughter of Niobe, and that she was called Meliboea at the first. When the children of Amphion were destroyed by Apollo and Artemis, she alone of her sisters, along with Amyclas, escaped; their escape was due to their prayers to Leto. Meliboea was struck so pale by her fright, not only at the time but also for the rest of her life, that even her name was accordingly changed from Meliboea to Chloris. Now the Argives say that these two built originally the temple to Leto, but I think that none of Niobe’s children
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μαί γὰρ πλέον τι ὅ ὁ λοιπὸν τῇ Ὑμήρου ποιήσει—δοκῶ τῇ Νιόβη τῶν παιδῶν μηδένα ὕπολοιπον γενέσθαι. μαρτυρεῖ δὲ μοι τὸ ἔπος

τῷ δ’ ἄρα καὶ δοιοί περ ἔοντ’ ἀπὸ πάντας ὀλέσσαν.

Οὗτος μὲν δὴ τὸν οἶκον τὸν Ἀμφίνονος ἐκ βάθρων ἀνατραπέντα οἶδεν. XXII. τῆς δὲ Ἡρας ὁ ναὸς τῆς Ἀνθέεας ἐστὶ τοῦ ἱεροῦ τῆς Δητοὺς ἐν δεξιᾷ καὶ πρὸ αὐτοῦ γυναικῶν τάφος. ἀπέθανον δὲ αἱ γυναίκες ἐν μάχῃ πρὸς Ἀργείους τε καὶ Περσέα, ἀπὸ νῆσων τῶν ἐν Αἰγαίῳ Διονύσῳ συνεστρατευμέναι· καὶ διὰ τούτο Ἁλίας αὐτὰς ἐπονομάζοντο. ἀντικρὺ δὲ τοῦ μνήματος τῶν γυναικῶν Δήμητρός ἐστὶν ἱερὸν ἐπίκλησιν Πελασγίδος ἀπὸ τοῦ ἱδρυσαμένου Πελασγοῦ τοῦ Τριώτα, καὶ οὐ πόρρω τοῦ ἱεροῦ τάφος Πελασγοῦ.

2 πέραν δὲ τοῦ τάφου χαλκεῖον ἐστὶν οὐ μέγα, ἀνέχει δὲ αὐτὸ ἀγάλματα ἄρχαία Ἀρτέμιδος καὶ Δίως καὶ Ἀθηνᾶς. Δυκέας μὲν οὖν ἐν τοῖς ἐπεσεῖς ἐποίησε Μηχανέως τὸ ἀγαλμα εἶναι Δίως, καὶ Ἀργείων ἔφη τοὺς ἐπὶ Ἰλιον στρατευστάς ἐνταῦθα ὡμόσαι παραμενεῖν πολεμοῦντας, ἐστὶν ἂν ἢ τὸ Ἰλιον ἔλωσιν ἢ μαχομένους τελευτήσῃ σφᾶς ἑπιλάβης ἐτέρως δὲ ἐστὶν εἰρημένον ὅστα

3 ἐν τῷ χαλκεῖῳ κεῖσθαι Ταυτάλου. τοῦ μὲν δῆ Θυέστου παίδα ἡ Βροτέοι—λέγεται γὰρ ἄμφοτερα, δὲ Κλυταμνήστρα πρότερον ἡ Ἀγαμέμνονος συνακησε, τοῦτον μὲν τὸν Τάνταλον οὐ διόσομαι ταφῆναι ταύτῃ τοῦ δὲ λεγομένου Δίως τε εἶναι καὶ Πλουτοῦς ἑδὼν οἶδα ἐν Ζιτύλῳ τάφον

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CORINTH, xxi. 10–xxii. 3

survived, for I place more reliance than others on the poetry of Homer, one of whose verses bears out my view:—

"Though they were only two, yet they gave all to destruction."

So Homer knows that the house of Amphion was utterly overthrown. XXII. The temple of Hera Anthea (Flowery) is on the right of the sanctuary of Leto, and before it is a grave of women. They were killed in a battle against the Argives under Perseus, having come from the Aegean Islands to help Dionysus in war; for which reason they are surnamed Haliae (Women of the Sea). Facing the tomb of the women is a sanctuary of Demeter, surnamed Pelasgian from Pelasgus, son of Triopas, its founder, and not far from the sanctuary is the grave of Pelasgus. Opposite the grave is a small bronze vessel supporting ancient images of Artemis, Zeus, and Athena. Now Lyceas in his poem says that the image is of Zeus Mechaneus (Contriver), and that here the Argives who set out against Troy swore to hold out in the war until they either took Troy or met their end fighting. Others have said that in the bronze vessel lie the bones of Tantalus. Now that the Tantalus is buried here who was the son of Thyestes or Broteas (both accounts are given) and married Clytaemnestra before Agamemnon did, I will not gainsay; but the grave of him who legend says was son of Zeus and Pluto—it is worth seeing—is on Mount Sipylus.

1 Iliad xxiv. 609.
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θέας ἄξιον. πρὸς δὲ οὐδὲ ἀνάγκη συνέπεσεν ἐκ τῆς Σιπύλου φυγεῖν αὐτόν, ὥς Πέλοπα ἐπέλαβεν ὑστερον ἐλαύνοντος Ἰλου τοῦ Φρυγὸς ἐπ’ αὐτὸν στρατεία.

Τάδε μὲν ἐς τοσοῦτον ἔξητασθω. τὰ δὲ ἐς τὸν βόθρον τὸν πλησίον δρόμενα Νικόστρατον ἄνδρα ἐπιχώριον καταστήσασθαι λέγουσιν. ἀφιάσι δὲ καὶ νῦν ἔτι ἐς τὸν βόθρον καιομένας λαμπάδας

4 Κόρη τῇ Δήμητρος. ἐνταῦθα Ποσειδῶνὸς ἐστιν ἱερὸν ἐπίκλησιν Προσκλυστίου τῆς γὰρ χώρας τὸν Ποσειδῶνα φασιν ἐπικλύσαι τὴν πολλὴν, ὅτι "Ἡρας εἰναι καὶ οὐκ αὐτὸν τὴν γῆν Ἰναχὸς καὶ οἱ συνδικάσασται ἐγνωσαν. "Ἡρα μὲν δὴ παρὰ Ποσειδῶνος ἐυρέτο ἀπελθεῖν ὅπισώ την θάλασσαν. Ἀργεῖοι δὲ, ὃθεν τὸ κῦμα ἀνεχώρησεν, ἱερὸν

5 Ποσειδῶν ἐποίησαν Προσκλυστίῳ. προελθόντι δὲ οὐ πολὺ τάφος ἐστιν Ἀργοῦ Δίδος εἰναι δοκοῦντοι καὶ τῆς Φορωνέως Νιόβης. μετὰ δὲ ταῦτα Διοςκοῦρων ναὸς. ἄγαλμα δὲ αὐτοῖ τε καὶ οἱ παῖδες εἰσιν Ἀναξὶ καὶ Μνασίμους, σὺν δὲ σφισιν αἱ μητέρες Ἰλαείρα καὶ Φοίβη, τέχνη μὲν Διπόιου καὶ Σκύλλιδος, ξύλον δὲ ἐβένον· τοῖς δ’ ὑποῖς τὰ μὲν πολλὰ ἐβένον καὶ τοῦτοις, ὅλιγα δὲ καὶ ἐλέφαντος πεποίηται. πλησίον δὲ τῶν Ἁνάκτων Εἰληθνίας ἐστίν ἱερὸν ἀνάθημα Ἐλένης, ὅτε σὺν Πειρίῳ Θησέως ἀπελθόντος ἐς Θεσπρωτῶν Ἀφιδνᾶ τε ὑπὸ Διοςκοῦρων ἐάλω καὶ ἄγετο ἐς Δακεδαίμονα Ἐλένη. ἔχειν μὲν γὰρ αὐτὴν λέγουσιν ἐν γαστρὶ, τεκοῦσαν δὲ ἐν Ἀργη καὶ τῆς Εἰληθνίας ἱδρυσαμένην τὸ ἱερὸν τὴν μὲν παιδα ἤν ἔτεκε Κλυταιμνήστρα δοῦναι—συνοικεῖν γὰρ ἤδη Κλυταιμνήστραν Ἀγαμέμνονι—, αὐτὴν

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I know because I saw it. Moreover, no constraint came upon him to flee from Sipylos, such as afterwards forced Pelops to run away when Ilus the Phrygian launched an army against him.

But I must pursue the inquiry no further. The ritual performed at the pit hard by they say was instituted by Nicostratus, a native. Even at the present day they throw into the pit burning torches in honour of the Maid who is daughter of Demeter. Here is a sanctuary of Poseidon, surnamed Prosclystius (Flooder), for they say that Poseidon inundated the greater part of the country because Inachus and his assessors decided that the land belonged to Hera and not to him. Now it was Hera who induced Poseidon to send the sea back, but the Argives made a sanctuary to Poseidon Prosclystius at the spot where the tide ebbed. Going on a little further you see the grave of Argus, reputed to be the son of Zeus and Niobe, daughter of Phoroneus. After these comes a temple of the Dioscuri. The images represent the Dioscuri themselves and their sons, Anaxis and Mnasinous, and with them are their mothers, Hilaeira and Phoebe. They are of ebony wood, and were made by Dipheus and Scyllis. The horses, too, are mostly of ebony, but there is a little ivory also in their construction. Near the Lords is a sanctuary of Eileithyia, dedicated by Helen when, Theseus having gone away with Peirithous to Thesprotia, Aphidna had been captured by the Dioscuri and Helen was being brought to Lacedaemon. For it is said that she was with child, was delivered in Argos, and founded there the sanctuary of Eileithyia, giving the daughter she bore to Clytemnestra, who was already wedded to Agamemnon, while she herself
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7 δὲ ὑστερον τούτων Μενελάω γῆμασθαι. καὶ ἐπὶ τῷ δὲ Εὐφορίων Χαλκίδεσ καὶ Πλευρώμου Ἀλέ-ξανδρος ἦπτη ποιήσαντες, πρότερον δὲ ἔτι Στησί-χορος ὁ Ἰμεραῖος, κατὰ ταῦτα φασίν Ἀργείωις Ἐθεσίωι εἰναι θυγατέρα Ἰφιγένειαν. τοῦ δὲ ἱεροῦ τῆς Εἰληθυίας πέραν ἔστιν Ἑκάτης ναὸς, Σκόπα δὲ τὸ ἀγαλμα ἔργον. τούτο μὲν λίθῳ τὰ δ’ ἀπαντικρυ χαλκά, Ἐκάτης καὶ ταῦτα ἀγάλματα, τὸ μὲν Πολυκλείτου ἐποίησε, τὸ δὲ ἄδελφος
8 Πολυκλείτου Ναυκύδης Μόθωνος. ἐρχομένω δὲ οὖν εὐθεῖαν ἐς γυμνασίων Κυλάρβιν, ἀπὸ τοῦ παιδὸς ὁνομαζόμενον τοῦ Σθενέλου, τέθαται δὴ διὰ Λικύμνιος ὁ Ἡλεκτρύνων ἀποθανεῖν δ’ αὐτὸν ὁμηρος ὕπο Τληπτόλεμου φησὶ τοῦ Ήρακλέους, καὶ διὰ τὸν φόνον τούτον ἐφυγεν ἐξ Ἀργοὺς Τληπτόλεμος. ὃλγον δὲ τῆς Ἑπὶ Κυλάρβιν καὶ τῆς πάντη πύλην ἀποτραπεῖσι Σακάδα μνήμα ἔστιν, δς τὸ αὐλημα τὸ Πυθικὸν πρῶτος ἤνωσεν
9 εν Δελφοῖς καὶ τὸ ἐχθος τὸ Ἀπόλλωνι διαμένου ἐς τοὺς αὐλητὰς ἐτι ἀπὸ Μαρσύου καὶ τῆς ἀμίλ- λης τοῦ Σιληνοῦ παυθῆναι διὰ τοῦτον δοκεὶ τὸν Σακάδαν. ἐν δὲ τῷ γυμνασίῳ τῷ Κυλαράβου καὶ Πανία ἔστιν Ἀθηνᾶ καλουμένη καὶ τάφον Σθενέλου δεικνύοσι, τὸν δὲ αὐτὸν Κυλαράβου. πεποίηται δὲ οὐ πόρρω τοῦ γυμνασίου πολυ- ἀνδριον τοῖς μετὰ Ἀθηναίων πλευσασιν Ἀργείοις ἐπὶ καταδουλώσει Συρακοῦσον τε καὶ Σικελίας.

XXIII. Ἐντεύθεν ἐρχομένωι οὖν καλουμένην Κοίλην 2 ναὸς ἔστιν ἐν δεξιᾷ Διονύσου· τὸ δὲ ἀγαλμα εἶναι λέγουσιν ἐξ Εὐβοίας. συμβάσεις

1 Μεθωναῖος Furtwängler, νεώτερος Robert.
2 Κοίλην supplied by Kuhn.

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subsequently married Menelaus. And on this matter the poets Euphorion of Chalcis and Alexander of Pleuron, and even before them, Stesichorus of Himera, agree with the Argives in asserting that Iphigenia was the daughter of Theseus. Over against the sanctuary of Eileithyia is a temple of Hecate, and the image is a work of Scopas. This one is of stone, while the bronze images opposite, also of Hecate, were made respectively by Polycleitus and his brother Naucydes, son of Mothon. As you go along a straight road to a gymnasium, called Cylarabis after the son of Sthenelus, you come to the grave of Lycymnios, the son of Electyon, who, Homer says, was killed by Tlepolemus, the son of Heracles; for which homicide Tlepolemus was banished from Argos. On turning a little aside from the road to Cylarabis and to the gate there, you come to the tomb of Sacadas, who was the first to play at Delphi the Pythian flute-tune; the hostility of Apollo to flute-players, which had lasted ever since the rivalry of Marsyas the Silenus, is supposed to have stayed because of this Sacadas. In the gymnasium of Cylarabes is an Athena called Pania; they show also the graves of Sthenelus and of Cylarabes himself. Not far from the gymnasium has been built a common grave of those Argives who sailed with the Athenians to enslave Syracuse and Sicily.

XXIII. As you go from here along a road called Hollow there is on the right a temple of Dionysus; the image, they say, is from Euboea. For when the

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1 It is uncertain who this Polycleitus was or when he lived. He was not the great Polycleitus, and flourished probably after 400 B.C.
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γὰρ τοῖς Ἑλλησίων, ὡς ἐκομίζοντο ἐξ Ἰλίου, τῆς πρὸς τῷ Καφηρεὶ ναυαγίας, τοὺς δυνηθέντας ἐς τὴν γῆν διαφυγεῖν τῶν Ἀργείων ῥύγος τε πιέξει καὶ λιμός. εὐξαμένοις δὲ θεῶν τινα ἐν τοῖς παροῦσι ἀπὸ ροῖς γενέσθαι σωτῆρα, αὐτίκα ὡς προῆσαν ἐφάνη σφίσι Διονύσου σπήλαιοι, καὶ ἄγαλμα ἦν ἐν τῷ σπηλαίῳ τοῦ θεοῦ· τότε δὲ αἰγεῖς ἄγριαι φεύγουσι τὸν χειμῶνα ἐς αὐτὸ ἦσαν ἱθροισμέναι. ταῦτας οἱ Ἀργείοι σφάξαντες τὰ τε κρέα ἐδέπτισαν καὶ δέρμασιν ἐχρήσαντο ἀντὶ ἐσθῆτος. ἐπεὶ δὲ ὁ χειμῶν ἐπαύσατο καὶ ἐπισκευάσαντες τὰς ναύς οἰκάδε ἐκομίζοντο, ἐπάγονται τὸ ἐκ τοῦ σπηλαίου ξόανον· καὶ διατελοῦσιν ἐς τὸ δότε τιμῶντες ἐτὶ. τοῦ Διονύσου δὲ ἐγγυτάτω οἰκίαν ὅψει τὴν Ἀδράστου καὶ ἀπωτέρω ταύτης ἱερὸν Ἀμφιαράου καὶ τοῦ ἱεροῦ πέραν Ἑρμήλης μνῆμα. ἔξης δὲ τούτων ἐστίν Ἀσκληπιοῦ τέμενος καὶ μετὰ ταῦτα ἱερὸν Βάτωνος. ἦν δὲ ὁ Βάτων γένοις Ἀμφιαράφ τοῦ αὐτοῦ τῶν Μελάμποδιδῶν καὶ ἐς μάχην ἔξιόντι ἴσωκει τοὺς ἐπτούς· γενομένης δὲ τῆς τροπῆς ἀπὸ τοῦ Θηβαίων τείχους χάσμα γῆς Ἀμφιαράου καὶ τὸ ἄρμα ὑποδεξάμενον ἤφανισεν ὁμοῦ καὶ τοῦτον τὸν Βάτωνα.

3 Ἐπιανότι δὲ ἐκ τῆς Κοίλης Ἡρηθοῦς τάφον λέγουσιν εἶναι· εἰ μὲν δὴ κενὸν καὶ ἄλλως ἐς μνήμην τῆς γυναικὸς, εἰκότα λέγουσιν· εἰ δὲ τῆς Ἡρηθοῦς κείσθαι τὸν νεκρὸν νομίζουσιν ἐνταῦθα, ἔγω μὲν σφίσιν οὐ πείθομαι, πειθόμηκεν· καὶ ὁστίς 4 τὰ Ἐπιδαυρίων οὐ πέπυσται· τὸ δὲ ἐπιφανές.
Greeks, as they were returning from Troy, met with the shipwreck at Caphereus, those of the Argives who were able to escape to land suffered from cold and hunger. Having prayed that someone of the gods should prove himself a saviour in their present distress, straightway as they advanced they came upon a cave of Dionysus; in the cave was an image of the god, and on this occasion wild she-goats had gathered there to escape from the storm. These the Argives killed, using the flesh as food and the skins as raiment. When the storm was over and the Argives, having refitted their ships, were returning home, they took with them the wooden image from the cave, and continue to honour it to the present day. Very near to the temple of Dionysus you will see the house of Adrastus, farther on a sanctuary of Amphiaras, and opposite the sanctuary the tomb of Eriphyle. Next to these is a precinct of Asclepius, and after them a sanctuary of Baton. Now Baton belonged to the same family as Amphiaras, to the Melampodidae, and served as his charioteer when he went forth to battle. When the rout took place at the wall of Thebes, the earth opened and received Amphiaras and his chariot, swallowing up this Baton at the same time.

Returning from Hollow Street, you see what they say is the grave of Hynetho. If they allow that it is merely a cenotaph erected to the memory of the lady, their account is likely enough; but if they believe that the corpse lies here I cannot credit it, and leave anyone to do so who has not learnt the history of Epidaurus. The most famous sanctuary
στατον Ἄργειοις τῶν Ἀσκληπιείων ἄγαλμα ἐφ' ἦμῶν ἔχει καθήμενον Ἀσκληπιιὸν λίθον λευκοῦ, καὶ παρ' αὐτὸν ἐστηκεν Ἡγεία: κάθηται δὲ καὶ οἱ ποιήσαντες τὰ ἁγάλματα Ξενόφιλος καὶ Στράτων. εἶ ἀρχῆς δὲ ἱδρύσατο Σφύρος τὸ ἱερόν, Μαχάνος μὲν υἱός, ἀδελφὸς δὲ Ἀλέξανδρος τοῦ παρὰ Σικυώνιος ἐν Τιτάνη τιμᾶς ἔχοντος. τῇ δὲ Ἀρτέμιδος τῆς Φεραίας—σέβουσι γὰρ καὶ Ἄργειοι Φεραίαν Ἀρτεμιν κατὰ ταύτα Αἴθναιοι καὶ Σικυώνιοι—τὸ ἄγαλμα καὶ οὕτωι φασίν εἰκόνα τῶν ἐν Θεσσαλίᾳ κομισθῆναι. τάδε δὲ αὐτοῖς ὤχῳ ὁμολογῶν λέγουσι γὰρ Ἄργειοι Δημανείρα χρόνον ἡμέρας ἐν Ἀργεῖοι μνήμα εἰναὶ τῆς Οἰνέως το τε Ἑλέουν τοῦ Πριάμου, καὶ ἄγαλμα κεῖσθαι παρὰ σφῖσιν Ἀθήνας τὸ ἐκκομισθὲν εἰς Ἰλίῳ καὶ ἀλώνια ποιῆσαν Ἰλιόν. τὸ μὲν δὴ Παλλάδιον—καλεῖται γὰρ οὕτω—ὁ ἔδηλον ἐστὶ δὲ Ἰταλιάν κομισθὲν ὑπὸ Αἰνέου. Δημανείρα δὲ τὴν τελευτὴν περὶ Τραχίνα ἱσμεν καὶ οὐκ ἐν Ἀργεῖοι γενομένην, καὶ ἠστὶν τὸ τάφος αὐτῆς πλησίων Ἡρακλείας τῆς ὕπο τῆς Ὀινή. τὰ δὲ ἐσ Ὑλενον τοῦ Πριάμου δεδήλωκεν ὁ λόγος ἡδὲ μοι, μετὰ Πύρρου τοῦ Ἀχιλλέως αὐτὸν ἐλθεῖν ἐσ Ἡπειρον καὶ ἐπιτροπεύσαι τε τοὺς Πύρρου παῖδας συνοικοῦντα Ἀνδρομάχη καὶ τὴν Κεστρίνην καλομένην ἀπὸ Κεστρίνου τοῦ Ἑλέουν λαβεῖν τὸ ὅνομα. οὐ μὴν οὐδὲ αὐτῶν λέληθην Ἄργεῖοι τοὺς ἐξηγητάς στὶ μὴ πάντα ἐπὶ ἀληθεία λέγεται σφίτι. λέγουσι δὲ ὁμοὶ. οὐ γὰρ τι ἐτοιμον μετατείσαι τοὺς πολλοὺς ἐναντία δοξάζουσι. ἄλλα δὲ ἠστὶν Ἄργειοις θέας ἡξια. κατάγας

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CORINTH, xxiii. 4-7

Asclepius at Argos contains at the present day white-marble image of the god seated, and by his lie stands Health. There are also seated figures Xenophilus and Straton, who made the images. The original founder of the sanctuary was Sphyrus, son of Machaon and brother of the Alexanor who honoured among the Sicyonians in Titane. The Argives, like the Athenians and Sicyonians, worship Artemis Pheraea, and they, too, assert that the image of the goddess was brought from Pherae in Thessaly. But I cannot agree with them when they say that in Argos are the tombs of Deianeira, the daughter of Oeneus, and of Helenus, son of Priam, and that there is among them the image of Athena that was brought from Troy, thus causing the capture of that city. For the Palladium, as it is called, was manifestly brought to Italy by Aeneas. As to Deianeira, we know that her death took place near Trachis and not in Argos, and her grave is near Heraclea, at the foot of Mount Oeta. The story of Helenus, son of Priam, I have already given: that he went to Epeirus with Pyrrhus, the son of Achilles; that, wedded to Andromache, he was guardian to the children of Pyrrhus; and that the district called Cestrine received its name from Cestrinus, son of Helenus. Now even the guides of the Argives themselves are aware that their account is not entirely correct. Nevertheless they hold to their opinion, for it is not easy to make the multitude change their views. The Argives have other things worth seeing; for instance, an
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οικοδόμημα, ἐπ' αὐτῷ δὲ ἦν ὁ χαλκοῦς θάλαμος, ὅν 'Ακρίσιός ποτέ ἐπὶ φρουρᾶ τῆς θυγατρὸς ἐποίησεν. Περίλαος δὲ καθείλευν αὐτὸν τυραννῆσας. τούτῳ τε οὖν τὸ οἰκοδόμημά ἐστι καὶ Κροτώπου μνῆμα καὶ Διονύσου ναὸς Κρησίου. Περσεὶ γὰρ πολεμήσαντα αὐτὸν καὶ αὐθίς ἐλθόντα ἐς λύσιν τοῦ ἔχθους τὰ τέ ἄλλα τιμηθῆναι μεγάλως λέγουσιν ὑπὸ 'Αργείων καὶ τέμενός οἱ δοθήναι 8 τούτῳ ἐξαίρετον. Κρησίου δὲ ύστερον ὣνομασθῆ, διότι 'Αριάδνην ἀποθανοῦσαν ἔθαψεν ἐνταύθα. Δυκέας δὲ λέγει κατασκευαζόμενον δεύτερον τοῦ ναοῦ κεραμέαν εὑρέθηναι σορόν, εἰναι δὲ 'Αριάδνης αὐτήν καὶ αὐτὸς τε καὶ ἅλλους 'Αργείων ἰδεῖν ἔφη τὴν σορόν. πλησίον δὲ τοῦ Διονύσου καὶ 'Αφροδίτης ναὸς ἐστὶν Οὐρανίας.

XXIV. Τὴν δὲ ἀκρόπολιν Λάρισαν μὲν καλοῦσαν ἀπὸ τῆς Πελασγοῦ θυγατρός: ἀπὸ ταύτης δὲ καὶ δύο τῶν ἐν Θεσσαλία πόλεων, ἡ τε ἐπὶ θαλάσση καὶ ἡ παρὰ τῶν Πηνείων, ὑμνομασθήσαν. ἀνίοντων δὲ ἐς τὴν ἀκρόπολιν ἐστὶ μὲν τῆς 'Ακραίας Ἡρας τὸ ιέρον, ἐστὶ δὲ καὶ ναὸς 'Απόλλωνος, ὅν Πυθαῖος πρῶτος παραγενόμενος ἐκ Δελφῶν λέγεται ποιῆσαι. τὸ δὲ ἄγαλμα τοῦ νῦν χαλκοῦν ἐστὶν ὀρθόν, Δειραδίωτης 'Απόλλων καλοῦμενος, ὅτι καὶ ὁ τόπος οὗτος καλεῖται Δειράς. ἡ δὲ οἱ μαυτικῇ — μαντεύεται γὰρ ἐπὶ καὶ ἐς ἡμᾶς — καθέστηκε τρόπον τοῦτον. γυνὴ μὲν προφητεύουσα ἐστὶν, ἄνδρός εὐνῆς εἰργομένης θυμομένης δὲ ἐν νυκτὶ ἄρνος κατὰ μήνα ἔκαστος γευσάμενή δὴ τοῦ αἵματος ἡ γυνὴ κάτοχος ἐς 2 τοῦ θεοῦ γίνεται. τοῦ Δειραδίωτου δὲ 'Απόλλωνος ἔχεται μὲν ιερὸν Ἀθηνᾶς 'Οξυδερκοῦς καλοῦ

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underground building over which was the bronze chamber which Acrisius once made to guard his daughter. Perilaus, however, when he became tyrant, pulled it down. Besides this building there is the tomb of Crotopus and a temple of Cretan Dionysus. For they say that the god, having made war on Perseus, afterwards laid aside his enmity, and received great honours at the hands of the Argives, including this precinct set specially apart for himself. It was afterwards called the precinct of the Cretan god, because, when Ariadne died, Dionysus buried her here. But Lyceas says that when the temple was being rebuilt an earthenware coffin was found, and that it was Ariadne's. He also said that both he himself and other Argives had seen it. Near the temple of Dionysus is a temple of Heavenly Aphrodite.

XXIV. The citadel they call Larisa, after the daughter of Pelasgus. After her were also named two of the cities in Thessaly, the one by the sea and the one on the Peneüs. As you go up the citadel you come to the sanctuary of Hera of the Height, and also a temple of Apollo, which is said to have been first built by Pythaeus when he came from Delphi. The present image is a bronze standing figure called Apollo Deiradiotes, because this place, too, is called Deiras (Ridge). Oracular responses are still given here, and the oracle acts in the following way. There is a woman who prophesies, being debarred from intercourse with a man. Every month a lamb is sacrificed at night, and the woman, after tasting the blood, becomes inspired by the god. Adjoining the temple of Apollo Deiradiotes is a sanctuary of Athena Oxyderces (Sharp-sighted), dedicated by
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μένης, Διομήδους ἀνάθημα, ὅτι οἱ μαχομένων ποτὲ ἐν Ἰλίῳ τὴν ἀχλήν ἀφείλεν ἡ θέωσ ἀπὸ τῶν ὅφθαλ-
μῶν ἐχεται δὲ τὸ στάδιον, ἐν οὐκ οἱ ἀγώνα τῷ Ἡραίῳ Διὶ καὶ τὰ Ἡραία ἄγουσιν. ἔς δὲ τὴν ἀκρόπολιν ἱοῦσιν ἐστιν ἐν ἀριστερὰ τῆς ὀδοῦ τῶν Ἀιγύπτων παίδων καὶ ταυτή μνήμα.

χωρίς μὲν γὰρ ἀπὸ τῶν σωμάτων ἐνταῦθα αἱ κεφα-
λαί, χωρίς δὲ ἐν Δέρνῃ σώματα τὰ λοιπὰ. ἐν Δέρνῃ γὰρ καὶ ὁ φόνος ἐξειργάσθη τῶν νεαν-

ιῶν, ἀποθανόντων δὲ ἀποτέμοντος καὶ γυναῖκες τὰς κεφαλάς ἀπόδειξιν πρὸς τὸν πατέρα ὁν
3 ἐτόλμησαν. ἐτ' ἀκρα δὲ ἔστι τῇ Δαρίσθῃ Διὼς ἐπίκλησιν Δαρισαίου ναός, οὐκ ἔχων ὅροφον τὸ δὲ ἀγαλμα Ἐὔλου πεποιημένον οὐκέτι ἐστιν ἐς 

ἐπὶ τὸ βάθρῳ. καὶ Ἀθηνᾶς δὲ ναός ἐστι θέας ἄξιος: ἐνταῦθα ἀναθήματα κείται καὶ ἄλλα καὶ

Ζεὺς ξύλων, δύο μὲν ἡ πεφύκαμεν ἔχων ὅφθαλ-

μούς, τρίτων δὲ ἐπὶ τοῦ μετώπου. τούτων τῶν

Δία Πριάμῳ φασίν εἶναι τῷ Δαομέδοντος πατρὸς ἐν ὑπαίθρῳ τῆς αὐλῆς ἰδρυμένον, καὶ ὅτε ἡλίκιτο ὑπὸ Ἐλλήνου Ἰλιοῦ, ἐπὶ τούτου κατέφυγεν ὁ Πρίαμος τὸν βωμὸν, ἐπεὶ δὲ τὰ λάφυρα ἐνε-

μοντο, λαμβάνει Θένελος ὁ Κασανέως αὐτῶν,

4 καὶ ἀνάκειται μὲν διὰ τούτο ἐνταῦθα: τρεῖς δὲ ὅφθαλμος ἔχειν ἐπὶ τῶ ἀν τῆς τεκμαίροιτο 

αὐτῶν. Δία γὰρ ἐν οὐρανῷ βασιλεύειν, οὕτως 

μὲν λόγος κοινὸς πάντων ἐστιν ἀνθρώπων. ὅπε 

δὲ ἄρχειν φασίν ὑπὸ γῆς, ἔστιν ἔπος τῶν Ὄμηρον 

Δία ὕπομάξων καὶ τούτων.

Zeús τε καταχθόνιος καὶ ἐπαίνη Περσεφόνεια.

Αἰσχῦλος δὲ ὁ Εὐφρόωνος καλεῖ Δία καὶ τὸν ἐν

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Diomedes, because once when he was fighting at Troy the goddess removed the mist from his eyes. Adjoining it is the race-course, in which they hold the games in honour of Nemean Zeus and the festival of Hera. As you go to the citadel there is on the left of the road another tomb of the children of Aegyptus. For here are the heads apart from the bodies, which are at Lerna. For it was at Lerna that the youths were murdered, and when they were dead their wives cut off their heads, to prove to their father that they had done the dreadful deed. On the top of Larisa is a temple of Zeus, surnamed Larisaean, which has no roof; the wooden image I found no longer standing upon its pedestal. There is also a temple of Athena worth seeing. Here are placed votive offerings, including a wooden image of Zeus, which has two eyes in the natural place and a third on its forehead. This Zeus, they say, was a paternal god of Priam, the son of Laomedon, set up in the uncovered part of his court, and when Troy was taken by the Greeks Priam took sanctuary at the altar of this god. When the spoils were divided, Sthenelus, the son of Capaneus, received the image, and for this reason it has been dedicated here. The reason for its three eyes one might infer to be this. That Zeus is king in heaven is a saying common to all men. As for him who is said to rule under the earth, there is a verse of Homer\(^1\) which calls him, too, Zeus:

"Zeus of the Underworld, and the august Persephonea."

The god in the sea, also, is called Zeus by Aeschylus,

\(^1\) Iliad ix. 457.
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θαλάσση. τρισιών οὖν ὀρῶν ἐποίησεν ὀφθαλ-
μοῖς ὅστις δὴ ἦν ὁ ποιήτας, ἀτε ἐν ταῖς τριαὶς ταῖς λεγομέναις λῆξειν ἄρχοντα τὸν αὐτοῦ τοῦ-
τον θεόν.

5 Ὅδοι δὲ ἔξ 'Αργους καὶ κατ' ἄλλα εἰσὶ τῆς Πελοποννήσου καὶ πρὸς 'Αρκαδίας ἐπὶ Τεγέαν.
ἐν δεξιᾷ δὲ ὄρος ἔστιν ἡ Δυκώνη, δεύδρα κυπα-
ρίσσου μάλιστα ἔχουσα. ὕκοδόμηται δὲ ἐπὶ
κορυφῇ τοῦ ὄρους 'Αρτέμιδος Ὄρθιας ἱερόν, καὶ
ἀγάλματα 'Ἀπόλλωνος καὶ Δητοῦς καὶ 'Αρτέμιδος
πεποίηται λευκοῦ λίθου. Πολυκλείτου δὲ φαιν
εἶναι ἔργα. καταβάτων δὲ ἐκ τοῦ ὄρους αὐθίς
ἔστιν ἐν ἀριστερᾷ τῆς λεωφόρου ναὸς 'Αρτέμιδος.

6 ὄλγον δὲ ἀποτέρω ἐν δεξιᾷ τῆς ὁδοῦ Χάον ἔστιν
ὄρος ὀνομαζόμενον, ὕπο δὲ αὐτῷ δεύδρα πέφυκεν
hotmail καὶ ἀνειρί τοῦ Ἐρασίνου φανερὸν ενταῦθα
δὴ τῷ ὕδωρ; τέως δὲ ἐκ Στυμφάλου ἱερὸ τῆς
'Αρκάδων ὀσπερ ἔξ Εὐρύτου κατὰ 'Ἐλευσῖνα
καὶ τὴν ταύτην θάλασσαν οἱ 'Ρειτοῖ. πρὸς δὲ τοῦ
'Ερασίνου ταῖς κατὰ τὸ ὄρος ἐκβολαὶς Διονύσω
καὶ Πανί θύουσιν, τῷ Διονύσῳ δὲ καὶ ἔορτην

7 ἄγουσι καλομένην Τύρβην. ἐπανελθοῦσι δὲ ἐς
τὴν ἐπὶ Τεγέας ὁδόν ἔστιν ἐν δεξιᾷ τοῦ ὄνομα-
ζόμενον Τρόχου Κεγχρεᾶ. τοῦ δὲ ὄνομα ἐφ' ὅτῳ
τῷ χωρίῳ γέγονεν, οὐ λέγοντες, πλὴν εἰ μὴ καὶ
τοῦτο ἀρα ωνομάσθη διὰ τοῦ Πειρήνης παιδὰ
Κεγχρίαν. καὶ πολυάνδρια ενταῦθα ἐστιν 'Αρ-
γεῖων νυκτιγάντων μάχη Δακεδαμονίων περὶ
'Tσιάς. τοῦ δὲ ἀγώνα τοῦτον συμβάντα εὐρισκον
'Aθηναίοις ἄρχοντος Πεισιστράτου, τετάρτῳ δὲ
ἐτεί τῆς ἐβδομῆς καὶ ἑκοστῆς 'Ολυμπιάδος
ἥν Εὐρύβοτος 'Αθηναῖοι ἐνίκα στάδιον. κατα-

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the son of Euphorion. So whoever made the image made it with three eyes, as signifying that this same god rules in all the three "allotments" of the Universe, as they are called.

From Argos are roads to various parts of the Peloponnesus, including one to Tegea on the side towards Arcadia. On the right is Mount Lycone, which has trees on it, chiefly cypresses. On the top of the mountain is built a sanctuary of Artemis Orthia (of the Sleep), and there have been made white-marble images of Apollo, Leto, and Artemis, which they say are works of Polycleitus. On descending again from the mountain you see on the left of the highway a temple of Artemis. A little farther on there is on the right of the road a mountain called Chaon. At its foot grow cultivated trees, and here the water of the Erasinus rises to the surface. Up to this point it flows from Symphalus in Arcadia, just as the Rhei, near the sea at Eleusis, flow from the Euripus. At the places where the Erasinus gushes forth from the mountain they sacrifice to Dionysus and to Pan, and to Dionysus they also hold a festival called Tyrbe (Thrông). On returning to the road that leads to Tegea you see Cenchreae on the right of what is called the Wheel. Why the place received this name they do not say. Perhaps in this case also it was Cenchrias, son of Peirene, that caused it to be so called. Here are common graves of the Argives who conquered the Lacedaemonians in battle at Hysiae. This fight took place, I discovered, when Peisistratus was archon at Athens, in the fourth year of the twenty-seventh Olympiad, in which the Athenian, Eurybotus, won the foot-race.
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βάντος δὲ ἐσ τὸ χθαμαλώτερον ἐρείπια Ὁσίων ἔστι πόλεως ποτε ἐν τῇ Ἀργολίδι, καὶ τὸ πταῖσμα Λακεδαιμονίως ἐνταῦθα γενέσθαι λέγουσιν.

XXV. Ἡ δὲ Μαντίνειαν ἁγοῦσα ἐξ Ἀργος ἐστὶν οὐχ ἦπερ καὶ ἔπτὶ Τεγέαν, ἀλλὰ ἀπὸ τῶν πυλῶν τῶν πρὸς τῇ Δειράδι. ἔπὶ δὲ τῆς ὁδοῦ ταύτης ἱερὸν διπλῶν πεποίηται, καὶ πρὸς ἡλίου δύσοντος ἐσόδου καὶ κατὰ ἀνατολὰς ἔτεραν ἔχον. κατὰ μὲν δὴ τοῦτο Ἀφροδίτης κεῖται ἕον, πρὸς δὲ ἡλίου δυσμάς Ἀρεώς εἶναι δὲ τὰ ἀγάλματα Πολυνείκους λέγουσιν ἀναθήματα καὶ Ἀργείων, ὧσι τιμωρήσοντες αὐτῶ συνεστρατεύοντο.

2 προελθοῦσι δὲ αὐτόθεν διαβάντων ποταμὸν χέρμαρρον Χάραδρον καλοῦμενον ἐστὶν Οἰνόης, τὸ ὅνομα ἔχουσα, ὡς Ἀργείοι φασίν, ἀπὸ Οἰνέως. Οἰνέα γὰρ τὸν βασιλεύσαντα ἐν Αἰτωλίᾳ λέγουσιν ὕπὸ τῶν Ἀγρίου παῖδων ἐκβληθέντα τῆς ἄρχης παρὰ Διομήδην ἐσ Ἀργος ἀφικέσθαι. οὐ δὲ τὰ μὲν ἀλλὰ ἐτιμώρησεν αὐτῶ στρατεύσαι ἐς τὴν Καλυδώνιαν, παραμένειν δὲ οὐκ ἔφη οἱ δύνασθαι συνακολουθεῖν δὲ, εἰ βούλοιτο, ἐσ Ἀργος ἐκεῖνον ἐκέλευσεν. ἀφικόμενον δὲ τὰ τε ἄλλα ἐθεράπευεν, ὡς πατρὸς θεραπεύειν πατέρα εἰκὸς ἦν, καὶ ἀποθάνοντα ἔθαψεν ἐνταῦθα. ἀπὸ

3 τοῦτο μὲν Οἰνόης χωρίον ἐστὶν Ἀργείους ὑπὲρ δὲ Οἰνόης ὄρος ἐστὶν Ἀρτεμίσιον καὶ ἱερὸν Ἀρτέμιδος ἐπὶ κορυφῇ τοῦ ὄρους. ἐν τούτῳ δὲ εἰσὶ τῷ ὀρεί καὶ αἱ πηγαὶ τοῦ Ἰνάχου πηγαί γὰρ ὅ τα ὄντι εἰσίν αὐτῷ, τὸ δὲ ὑδωρ οὐκ ἐπὶ πολὺ ἔξικνεῖται τῆς γῆς.

4 Ἡς μὲν δὴ θέας οὐδὲν ἐτὶ ἦν ἄξιον ἐτέρα δὲ
On coming down to a lower level you reach the ruins of Hysiae, which once was a city in Argolis, and here it is that they say the Lacedaemonians suffered their reverse.

XXV. The road from Argos to Mantinea is not the same as that to Tegea, but begins from the gate at the Ridge. On this road is a sanctuary built with two rooms, having an entrance on the west side and another on the east. At the latter is a wooden image of Aphrodite, and at the west entrance one of Ares. They say that the images are votive offerings of Polynoeices and of the Argives who joined him in the campaign to redress his wrongs. Farther on from here, across the torrent called Charadrus (Gully), is Oenoë, named, the Argives say, after Oeneus. The story is that Oeneus, who was king in Aetolia, on being driven from his throne by the sons of Agrius, took refuge with Diomedes at Argos, who aided him by an expedition into Calydonia, but said that he could not remain with him, and urged Oeneus to accompany him, if he wished, to Argos. When he came, he gave him all the attention that it was right to give a father's father, and on his death buried him here. After him the Argives name the place Oenoë. Above Oenoë is Mount Artemisius, with a sanctuary of Artemis on the top. On this mountain are also the springs of the river Inachus. For it really has springs, though the water does not run far.

Here I found nothing else that is worth seeing.
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όδος ἀπὸ τῶν πυλῶν τῶν πρὸς τῇ Δειράδε ἐστὶν ἑπὶ Δύρκειαν. ἐς τοῦτο λέγεται τὸ χωρίον Δυνκέα ἀποσωθήναι τῶν πεντήκοντα ἀδελφῶν μόνον καὶ ἡνίκα ἐσώθη, πυρσόν ἀνέσχεν ἐντεῦθεν. συνέκειτο δὲ ἀρα αὐτῷ πρὸς τὴν 'Ὑπερμήστραν ἀνασχέτων τῶν πυρσῶν, ἧν διαφυγὼν Δαναόν ἔσ άσφαλες ἀφίκηται ποι., τὴν δὲ καὶ αὐτὴν άνάψαι λέγουσιν ἑτερον ἀπὸ τῆς Δαρίσης, δήλα καὶ ταύτην ποιοῦσαν ὅτι ἐν οὐδεὶς οὐδὲ αὐτὴ καθεστήκεν ἐτὶ κινδύνῳ. ἑπὶ τούτῳ δὲ Ἀργείου κατά ἑτος ἐκαστὸν πυρσῶν ἐράτην ἄγονοι. τὸ δὲ χωρίον τότε μὲν Δυνκέα ἐκάλεσε, οἰκήσαντος δὲ ὑστερον ἐν αὐτῷ Δύρκου—παίσ δὲ ἢ 'Αθανασίου νόθος—τὸ ὄνομα δὲ αὐτὸν ἐσχήκει καὶ ἄλλα τε ἐστιν οὐκ ἄξιολογα ἐν τοῖς ἑρεπτοίς καὶ εἰκών ἑπὶ στήλη τοῦ Δύρκου. ἐς μὲν δὴ ταύτην ἐστὶν ἑξ Ἀγροὺς ἐξήκοντα μάλιστα που στάδια, ἐκ δὲ Δυνκείας ἑτερα τοσαῦτα ἔσ Ὀρνεάς. Δυνκείας μὲν δὴ πόλεως, ἄτε ἡρμομενής ἡδη κατὰ τὴν Ἐλλήνων στρατεύα επὶ Ὀλυμπο, οὐκ ἐποιήσατο ὁμηρός ἐν καταλόγῳ μνήμην Ὀρνεάς δὲ—ἐτε γάρ φοίκιντο—, ὡσπερ τῷ τόπῳ τῆς Ἀργείας ἐκείντο, οὔτω καὶ ἐν τοῖς ἑσπερὶ προτέρας ἡ

6 Φλιούντα τε καὶ Σικυώνα κατέλεξεν. ἐκαλοῦντο δὲ ἀπὸ Ὀρνέας τοῦ Ἐρεχθεῶς τοῦ δὲ Ὀρνέας ἥν τοῦτον Πετεώς, τοῦ δὲ Μενεσθεῦς, ὃς Ἀγαμέμνονοι μετὰ Ἀθηναίων τὴν Πριάμον συγκαθέθειν ἀρχήν. ἀπὸ μὲν δὴ τοῦτο τὸ ὄνομα ἐγένετο τῇ πόλει, Ἀργείου δὲ υστερον τοῦτων Ὀρνεάτας ἀνέστησαν ἀναστάντες δὲ σύνοικοι γεγόνασιν Ἀργείους. ἐστὶ δὲ ἐν ταῖς Ὀρνεαῖς Ἀρτέμιδος τε ἱερὸν καὶ ξόανον ὀρθὸν καὶ ἑτερος νὰὸς θεοῖς
There is another road, that leads to Lyrcea from the gate at the Ridge. The story is that to this place came Lynceus, being the only one of the fifty brothers to escape death, and that on his escape he raised a beacon here. Now to raise the beacon was the signal he had agreed with Hypermnestra to give if he should escape Danaus and reach a place of safety. She also, they say, lighted a beacon on Larisa as a sign that she too was now out of danger. For this reason the Argives hold every year a beacon festival. At the first the place was called Lyrceâ; its present name is derived from Lyrcus, a bastard son of Abas, who afterwards dwelt there. Among the ruins are several things not worth mentioning, besides a figure of Lyrcus upon a slab. The distance from Argos to Lyrceâ is about sixty stades, and the distance from Lyrceâ to Orneae is the same. Homer in the Catalogue makes no mention of the city Lyrceâ, because at the time of the Greek expedition against Troy it already lay deserted; Orneae, however, was inhabited, and in his poem he places it\(^1\) on the list before Phlius and Sicyon, which order corresponds to the position of the towns in the Argive territory. The name is derived from Orneus, the son of Erechtheus. This Orneus begat Peteos, and Peteos begat Menestheus, who, with a body of Athenians, helped Agamemnon to destroy the kingdom of Priam. From him then did Orneae get its name, and afterwards the Argives removed all its citizens, who thereupon came to live at Argos. At Orneae are a sanctuary and an upright wooden image of Artemis; there is besides a temple devoted to all

\(^1\) *Iliad* ii. 571.
πᾶσιν ἐς κοινὸν ἀνειμένος. τὰ δὲ ἐπέκεινα Ὅρνεων ἦ τε Σικυωνία καὶ ἡ Φιλισσία ἔστιν.

7 Ἔρχομένοις δὲ ἐξ Ἀργοὺς ἐς τὴν Ἐπιδαυρίαν ἔστων οἰκοδόμημα ἐν δεξιᾷ πυραμίδι μάλιστα εἰκασμένον, ἔχει δὲ ἀστίδας σχῆμα Ἀργολικὰς ἐπειργασμένας. ἐνταῦθα Προῖτῳ περὶ τῆς ἄρχης πρὸς Ἀκρίσιον μάχη γίνεται, καὶ τέλος μὲν ἵνων τῷ ἀγώνι συμβήναι φασὶ καὶ ἀπ' αὐτοῦ διαλ- λαγὸς ώστερον, ὡς οὐδέτεροι βεβαιῶς κρατεῖν εἴδυναντο· συμβάλλειν δὲ σφᾶς λέγουσιν ἁστίσι πρῶτον τότε καὶ αὐτοὺς καὶ τὸ στράτευμα ὁπλι- σμένους. τοῖς δὲ πεσοῦσιν ἀφ’ ἐκατέρων—πολῖται γὰρ καὶ συγγενεῖς ἥςαν—ἐποιήθη ταύτῃ μνήμα ἐν κοινῷ.

8 Προῖοντι δὲ ἐντεῦθεν καὶ ἐκτραπεῖσιν ἐς δεξιὰν Τήρυνθόν ἔστων ἔρευσι. ἀνέστησαν δὲ καὶ Τήρυν- θίους Ἀργείους, συνοίκους προσλαβεῖν καὶ τὸ Ἀργοῦς ἐπαυξῆσαι θελήσαντες. Τήρυνθα δὲ ἦρα, ἀφ' οὗ τῇ πόλει τὸ ὅνομα ἐγένετο, παῖδα Ἀργοῦ τοῦ Δίος εἶναι λέγουσι. τὸ δὲ τεῖχος, ὁ δὴ μόνον τῶν ἑρευνῶν λείπεται, Κυκλώπων μὲν ἔστων ἔργον, πεποίηται δὲ ἄργῳν λίθων, μεγεθοῦς ἐχον ἐκαστός λίθος ὡς ἀπ’ αὐτῶν μηδ’ ἂν ἀρχὴν κινήθηναι τὸν μικρότατον ὑπὸ ξενοῦς ἡμίονων λυθία δὲ ἐνήρμοσται πάλαι, ὡς μάλιστα αὐτῶν ἐκαστὸν ἀρμονίαν τοῖς μαγάλοις λίθοις εἶναι.

9 καταβάντων δὲ ὡς ἐπὶ θάλασσαν, ἐνταῦθα οἱ θάλαμοι τῶν Προῖτου θυγατέρων εἰσίν’ ἐπανελ- θόντων δὲ ἐς τὴν λεωφόρον, ἐπὶ Μηδείαν ἐς ἀριστερὰν ἦξεις. βασιλεύσαι δὲ φασίν Ἡλε- κτρύναν ἐν τῇ Μηδείᾳ τὸν πατέρα Ἀλκμήνης- ἐπ’ ἐμοῦ δὲ Μηδείας πλὴν τὸ ἔδαφος ἄλλο οὐδέν

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the gods in common. On the further side of Orneae are Sicyonia and Phliasia.

On the way from Argos to Epidauria there is on the right a building made very like a pyramid, and on it in relief are wrought shields of the Argive shape. Here took place a fight for the throne between Proetus and Acrisius; the contest, they say, ended in a draw, and a reconciliation resulted afterwards, as neither could gain a decisive victory. The story is that they and their hosts were armed with shields, which were first used in this battle. For those that fell on either side was built here a common tomb, as they were fellow citizens and kinsmen.

Going on from here and turning to the right, you come to the ruins of Tiryns. The Tirynthians also were removed by the Argives, who wished to make Argos more powerful by adding to the population. The hero Tiryns, from whom the city derived its name, is said to have been a son of Argus, a son of Zeus. The wall, which is the only part of the ruins still remaining, is a work of the Cyclopes made of unwrought stones, each stone being so big that a pair of mules could not move the smallest from its place to the slightest degree. Long ago small stones were so inserted that each of them binds the large blocks firmly together. Going down seawards, you come to the chambers of the daughters of Proetus. On returning to the highway you will reach Medea on the left hand. They say that Electryon, the father of Alcmena, was king of Medea, but in my time nothing was left of it except
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10 ἐπείπετο. κατὰ δὲ τὴν ἐστὶν Ἐπίδαυρον ἐνθείαιν κόμη Δήσσα, νὰος δὲ Ἀθηνάς ἐν αὐτῇ καὶ ξόανον ὑδέον τὰς διάφορας ή τὸ ἐν ἀκροτόλει τῇ Δαρίσῃ. ἐστὶ δὲ ὅρος ὑπὲρ τῆς Δήσσης τὸ Ἀραχναῖον, τὰλα ἔστη ἐλάτων ἐπὶ Ἰνάχου τὸ ὅνομα εἰλήφει. βωμὸν δὲ ἔστα ἐν αὐτῷ Δίος τε καὶ Ἡρας. δεήσαν ὄμβρου σφίσεν ἐνταῦθα θύναι.

XXVI. κατὰ δὲ τὴν Δήσσαν ἔχεται τῆς Ἀργείας ἡ Ἐπίδαυρίων πρῶν δὲ ἡ κατ’ αὐτὴν γενέσθαι τὴν πόλιν, ἔπι τὸ ἱερὸν ἀφίξῃ τοῦ Ἀσκληπιοῦ. ταύτην τὴν χώραν οὐκ οἶδα οὕτως πρὸτερον ὤκησαν πρὶν Ἐπίδαυρον ἔλθειν ἐς αὐτήν, οὐ μὴν οὐδὲ τοὺς ἀπογόνους Ἐπίδαυρον ἐπεσέθαν παρὰ τῶν ἐπιχωρίων ἐδυνάμθην, τελευταίον δὲ πρὶν ἡ παραγενέσθαι Δωρεάς ἐς Πελοπόννησον βασιλεύσαί φασὶ Πιτυρέα Ἰωνὸς ἀπόγονον τοῦ Ἱαυθ. τούτων παραδόντων λέγουσιν ἀμαχεὶ τὴν γῆν Δημίουτη καὶ Ἀργείους.

καὶ ὁ μὲν ἐς Ἀθηνὰς ὁμοῦ τοῖς πολίταις ἀφικόμενος ἐνταῦθα ὤκησε, Δημήτριης δὲ καὶ Ἀργείου τὴν Ἐπίδαυριαν ἔσχον. ἀπεσχίσθησαν δὲ οὕτωι τῶν ἄλλων Ἀργείων Τημένου τελευτήσαντος, Δημήτριης μὲν καὶ ὅρηθὸν κατ’ ἕχθος τῶν Τημένου παῖδων, δὲ τοῖς αὐτοῖς στρατὸς Δημήτριης καὶ ὅρηθοι πλέον ἡ Κείσῳ καὶ τοῖς ἀδελφοῖς νέμοντες. Ἐπίδαυρος δὲ, ἀφ’ ὅς ό τὸ ὅνομα τῇ γῇ ἐτέθη, ὁὶ μὲν φασὶ Ηλείαι, Πέλλων ἦν κατὰ δὲ Ἀργείων δοξαν καὶ τὸ ἔπτη τὰς μεγάλας Ἡοίας ἦν Ἐπίδαυρῳ πατὴρ Ἄργος ὁ Δίος. Ἐπίδαυροι δὲ Ἀπόλλων Ἐπίδαυρον παῖδα προσποιοῦσιν. Ἀσκληπιοῦ δὲ ἱερὰν μᾶ.
the foundations. On the straight road to Epidaurus is a village Lessa, in which is a temple of Athena with a wooden image exactly like the one on the citadel Larisa. Above Lessa is Mount Arachnaeus, which long ago, in the time of Inachus, was named Sapyselaton.\(^1\) On it are altars to Zeus and Hera. When rain is needed they sacrifice to them here.

XXVI. At Lessa the Argive territory joins that of Epidaurus. But before you reach Epidaurus itself you will come to the sanctuary of Asclepius. Who dwelt in this land before Epidaurus came to it I do not know, nor could I discover from the natives the descendants of Epidaurus either. But the last king before the Dorians arrived in the Peloponnesus was, they say, Pityreus, a descendant of Ion, son of Xuthus, and they relate that he handed over the land to Deiphontes and the Argives without a struggle. He went to Athens with his people and dwelt there, while Deiphontes and the Argives took possession of Epidauria. These on the death of Temenus seceded from the other Argives; Deiphontes and Hymnetho through hatred of the sons of Temenus, and the army with them, because it respected Deiphontes and Hymnetho more than Ceisus and his brothers. Epidaurus, who gave the land its name, was, the Eleans say, a son of Pelops; but, according to Argive opinion and the poem the Great Eoeae,\(^2\) the father of Epidaurus was Argus, son of Zeus, while the Epidaurians maintain that Epidaurus was the child of Apollo. That the land is especially sacred to Asclepius is due to

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\(^1\) See opposite page.  
\(^2\) A poem attributed to Hesiod.
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λιστα είναι τήν γῆν ἐπὶ λόγῳ συμβέβηκε τοιῷδε. Φλεγύαν Ἐπιδαύριοι φασίν ἔλθεῖν ἐς Πελοπόννησον πρόφασιν μὲν ἐπὶ θέα τῆς χώρας, ἔργῳ δὲ κατάσκοπον πλῆθος τῶν ἐνοικοῦντων καὶ εἰ τὸ πολὺ μάχιμον εἰῆ τῶν ἀνθρώπων. ἦν γὰρ δὴ Φλεγύας πολεμικῶτατος τῶν τότε καὶ ἐπὶ ὁμότροτος ἐφ’ οὐς τόχοι τοὺς καρποὺς ἔφερε καὶ ἦλαυνε τήν λείαν. ὁτε δὲ παρεγένετο ἐς Πελοπόννησον, εἴπετο ἡ θυγάτηρ αὐτῷ, λεληθεῖα ἐτὶ τὸν πατέρα ὅτι ἐξ Ἀπόλλωνος εἴχεν ἐν γαστρί. ὡς δὲ ἐν τῇ γῇ τῇ Ἐπιδαύριοι ἔτεκεν, ἐκτίθησι τὸν παῖδα ἐς τὸ ὄρος τοῦτο ὁ δὴ Τίθθων ὁμομάζουσιν ἐφ’ ἡμῶν, τηνικαύτα δὲ ἐκαλεῖτο Μύρτιον ἐκκειμένῳ δὲ ἐδίδου μὲν οἱ γάλα μία τῶν περὶ τὸ ὄρος ποιμαινομένων αἰγῶν, ἐφύλασσε δὲ ὁ κύων ὁ τοῦ αἰτιολίου φρουρός. Ἀρεσθάνας δὲ—οἰνομάγαρ τὸ ποιμένι τοῦτο ἦν—ὡς τὸν ἀριθμὸν οὕς εὔρισκεν ὀμολογοῦντα τῶν αἰγῶν καὶ ὁ κύων ἅμα ἀπεστάτει τῆς ποίμνης, οὕτω τὸν Ἀρεσθάναν ἐς πάν φασίν ἀφικνεῖσθαι ξητήσεως, εὐρόντα δὲ ἐπιθυμήσας τὸν παῖδα ἀνελέσθαι καὶ ὡς ἐγγὺς ἐγίνετο, ἀστρατὴν ἰδεῖν ἐκλάμψασαν ἀπὸ τοῦ παιδός, νομίζαντα δὲ ἐδίας τίνε, ὡσπερ ἦν, ἀποτραπέζαθαι. ὁ δὲ αὐτίκα ἐπὶ γῆν καὶ θάλασσαν πᾶσαν ἡγεύλετο τά τε ἄλλα ὁπόσα βοῦλοιτο εὐρίσκειν ἐπὶ τοῖς κάμνουσι καὶ ὅτι ἀνύστησιν τεθνεῶς. λέγεται δὲ καὶ ἄλλος ἐπ’ αὐτῷ λόγος, Κορωνίδα κύουσαν Ἀσκληπίον Ἰσχυῖ τῷ Ἐλάτουν συγγενέσθαι, καὶ τὴν μὲν ἀποθανεῖν ὑπὸ Ἀρτέμιδος ἀμμυμομένης τῆς ἐς τὸν Ἀπόλλωνα ὑβρεως, ἐξημμένης δὲ ἢδη τῆς πυρᾶς ἀρπάσαι λέγεται τὸν παῖδα Ἑρμῆς ἀπὸ τῆς φλογὸς. ὁ
the following reason. The Epidaurians say that Phlegeyas came to the Peloponnesus, ostensibly to see the land, but really to spy out the number of the inhabitants, and whether the greater part of them was warlike. For Phlegeyas was the greatest soldier of his time, and making forays in all directions he carried off the crops and lifted the cattle. When he went to the Peloponnesus, he was accompanied by his daughter, who all along had kept hidden from her father that she was with child by Apollo. In the country of the Epidaurians she bore a son, and exposed him on the mountain called Nipple at the present day, but then named Myrtium. As the child lay exposed he was given milk by one of the goats that pastured about the mountain, and was guarded by the watch-dog of the herd. And when Aresthanas (for this was the herdsman's name) discovered that the tale of the goats was not full, and that the watch-dog also was absent from the herd, he left, they say, no stone unturned, and on finding the child desired to take him up. As he drew near, he saw lightning that flashed from the child, and, thinking that it was something divine, as in fact it was, he turned away. Presently it was reported over every land and sea that Asclepius was discovering everything he wished to heal the sick, and that he was raising dead men to life. There is also another tradition concerning him. Coronis, they say, when with child with Asclepius, had intercourse with Ischys, son of Elatus. She was killed by Artemis to punish her for the insult done to Apollo, but when the pyre was already lighted Hermes is said to have snatched the child from the
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dè τρίτος τῶν λόγων ἥκιστα ἔμοι δοκεῖν ἀληθῆς ἐστὶν, Ἀρσινόης ποιήσας εἶναι τῆς Δευκάππου παῖδα Ἀσκληπιῶν. Ἀπολλοφάνει γὰρ τῷ Ἀρκάδῳ ἐσὶ Δελφοὺς ἐλθόντι καὶ ἐρωμένῳ τῶν θεῶν εἰ γέγονετο ἐξ Ἀρσινόης Ἀσκληπιῶς καὶ Μεσσηνίως πολίτης εἰς, ἔχρησεν ἡ Πυθία.

"Ω μέγα χάρμα βροτοῖς βλαστῶν Ἀσκληπιὲ πᾶσιν,

δι' Φλεγυῆς ἐτύκτεν ἐμοὶ φιλότητι μιγείσα ἰμερόεσσα Κορώνης ἐν κρανάξ Ἐπιδαύρῳ.

οὕτως ὁ χρησμὸς δῆλοι μάλιστα οὐκ ὄντα Ἀσκληπιῶν Ἀρσινόης, ἀλλὰ Ἡσίοδον ἦ τῶν τινα ἐμπεποιηκότων ἐς τὰ Ἡσίοδον τὰ ἐπὶ συνθέντα ἐς τὴν Μεσσηνίων χάριν. μαρτυρεῖ δὲ μοι καὶ τὸ δέ εὐ Ἐπιδαύρῳ τῶν θεῶν γενέσθαι τὰ γὰρ Ἀσκληπιεία εὐρίσκω τὰ ἐπιφανέστατα γεγονότα ἐξ Ἐπιδαύρου. τούτῳ μὲν γὰρ Ἀθηναίοι, τῆς τελετῆς λέγουτες Ἀσκληπιῖ μεταδόοντο, τὴν ἡμέραν ταῦτῃ Ἐπιδαύρια ὑνομάζονται καὶ θεῶν ἦπ' ἐκείνων φασὶν Ἀσκληπιῶν σφισι νομισθήναι τούτῳ δὲ Ἀρχίας ο Ἀρισταίχου, τὸ συμβαῖν σπάσμα θηρεύοντι οἱ περὶ τὸν Πίνδασον ἱσταίς ἐν τῇ Ἐπιδαυρίᾳ, τῶν θεῶν ἐπηγάγετο ἐς Πέργαμον. ἀπὸ δὲ τοῦ Περγαμηνῶν Σμύρναιος γέγονεν ἐφ' ἡμῶν Ἀσκληπιείον τὸ ἐπὶ θαλάσσῃ τὸ δ' ἐν Βαλάγραις ταῖς Κυρηναϊῶν ἔστιν Ἀσκληπιῶς καλούμενος Ἰατρὸς ἐξ Ἐπιδαύρου καὶ οὕτως. ἐκ δὲ τοῦ παρὰ Κυρηναίου τὸ ἐν Λεβήνη.
flames. The third account is, in my opinion, the farthest from the truth; it makes Asclepius to be the son of Arsinoë, the daughter of Leucippus. For when Apollonophanes, the Arcadian, came to Delphi and asked the god if Asclepius was the son of Arsinoë and therefore a Messenian, the Pythian priestess gave this response:—

"O Asclepius, born to bestow great joy upon mortals,

Pledge of the mutual love I enjoyed with Phlegyas' daughter,

Lovely Coronis, who bare thee in rugged land, Epidaurus."

This oracle makes it quite certain that Asclepius was not a son of Arsinoë, and that the story was a fiction invented by Hesiod, or by one of Hesiod's interpolators, just to please the Messenians. There is other evidence that the god was born in Epidaurus; for I find that the most famous sanctuaries of Asclepius had their origin from Epidaurus. In the first place, the Athenians, who say that they gave a share of their mystic rites to Asclepius, call this day of the festival Epidauria, and they allege that their worship of Asclepius dates from then. Again, when Archias, son of Aristaechmus, was healed in Epidauria after spraining himself while hunting about Pindasus, he brought the cult to Pergamus. From the one at Pergamus has been built in our own day the sanctuary of Asclepius by the sea at Smyrna. Further, at Balagraz of the Cyreneans there is an Asclepius called Healer, who like the others came from Epidaurus. From the one at Cyrene was founded the sanctuary of Asclepius
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tη Κρητών ἐστίν Ἀσκληπιεῖον. διάφορον δὲ Κυρηναίοις τοσόνδε ἐσ Ἐπιδαυρίους ἐστίν, ὅτι αὕγας οἱ Κυρηναίοι θύουσιν, Ἐπιδαυρίας οὐ καθεστηκότος. θεῶν δὲ Ἀσκληπίδων νομισθέντα ἐξ ἄρχης καὶ οὐκ ἀνὰ χρόνον λαβόντα τὴν φήμην τεκμηρίοις καὶ ἄλλοις εὑρίσκοι καὶ Ὀμήρου μαρτυρεῖ μοι τὰ περὶ Μαχάονος ὕπο Ἀγαμέμνονος εἰρημένα

Ταλθύβι', ὅτι τάχιστα Μαχάονα δεῦρο καλέσσον
φῶτ' Ἀσκληπιοῦ νῦν,

ὡς ἂν εἰ λέγοι θεοῦ παῖδα ἀνθρωπον.

XXVII. Τὸ δὲ ἱερὸν ἅλος τοῦ Ἀσκληπιου περιέχουσιν ὁροὶ πανταχόθεν ὕψος ἀποθυώσκουσιν ἀνθρωποί οὐδὲ τίκτουσιν αἵ γυναικές σφισιν ἐντὸς τοῦ περιβόλου, καθὰ καὶ ἐπὶ Δήλῳ τῇ νήσῳ τῶν αὐτῶν νόμον. τὰ δὲ θυόμενα, ἢ τε τῆς Ἐπιδαυρίων αὐτῶν ἢ τε ξένος ὁ θύων ἢ, καταναλίσκουσιν ἐντὸς τῶν ὅρων. τὸ δὲ αὐτὸ 2 γινόμενον οίδα καὶ ἐν Τιτάνη. τοῦ δὲ Ἀσκληπίου τὸ ἅγαλμα μεγέθει μεν τοῦ Ἀθήνασιν Ὁλυμπίου Δίως ἡμίσι ἀποδεῖ, πεποίηται δὲ ἐλέφαντος καὶ χρυσοῦ· μηνύει δὲ ἐπίγραμμα τὸν εἰργασμένον εἰναι Θρᾴσκυμῆδην Ἀργυροῦτον Πάριον. κάθηται δὲ ἐπὶ θρόνου βακτηρίαν κρατῶν, τὴν δὲ ἐτέραν τῶν χειρῶν ὑπὲρ κεφαλῆς ἔχει τοῦ δράκοντος, καὶ οἰ καὶ κώνοι παρακατείμενος πεποίηται. τῷ θρόνῳ δὲ ἡρώων ἐπειργασμένα Ἀργείων ἐστίν ἔργα, Βελλεροφόντου τὸ ἐς τὴν Χίμαιραν καὶ Περσεὺς ἀφελῶν τὴν

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CORINTH, xxvi. 9–xxvii. 2

at Lebene, in Crete. There is this difference between the Cyreneans and the Epidaurians, that whereas the former sacrifice goats, it is against the custom of the Epidaurians to do so. That Asclepius was considered a god from the first, and did not receive the title only in course of time, I infer from several signs, including the evidence of Homer,¹ who makes Agamemnon say about Machaon:

"Talthybius, with all speed go summon me hither
Machaon,
Mortal son of Asclepius."

As who should say, "human son of a god."

XXVII. The sacred grove of Asclepius is surrounded on all sides by boundary marks. No death or birth takes place within the enclosure; the same custom prevails also in the island of Delos. All the offerings, whether the offerer be one of the Epidaurians themselves or a stranger, are entirely consumed within the bounds. At Titane too, I know, there is the same rule. The image of Asclepius is, in size, half as big as the Olympian Zeus at Athens, and is made of ivory and gold. An inscription tells us that the artist was Thrasymedes, a Parian, son of Arignotus. The god is sitting on a seat grasping a staff; the other hand he is holding above the head of the serpent; there is also a figure of a dog lying by his side. On the seat are wrought in relief the exploits of Argive heroes, that of Bellerophon against the Chimaera, and Perseus, who has cut off the head of

¹ Iliad iv. 193.
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Μεδούσης κεφαλήν τού ναοῦ δέ ἐστιν πέραν 3 ἐνθα οἱ ἱκέται τοῦ θεοῦ καθεύδουσιν. οὐκείμα δὲ περιφερέσ λίθων λευκοῦ καλούμενον Θόλος ὕκοδόμηται πλησίον, θέας ἄξιον· ἐν δὲ αὐτῷ Πανσίου γράψαντος βέλη μὲν καὶ τὸξον ἐστὶν ἀφεικῶς Ἔρως, λύραν δὲ ἀντί αὐτῶν ἀράμενος φέρει. γέγραπται δὲ ἐνταῦθα καὶ Μέθη, Πανσίου καὶ τούτο ἔργον, ἐξ υαλίνης φιάλης πίνουσα· ἵδος δὲ καὶ ἐν τῇ γραφῇ φιάλην τε ύλον καὶ δι’ αὐτῆς γυναικὸς πρόσωπον. στήλαι δὲ εὐστή- κεσαν ἐντὸς τοῦ περιβόλου τὸ μὲν ἀρχαῖον καὶ πλέονες, ἐπ’ ἐμοῦ δὲ εξ λοιποῦ· ταυταῖς ἐγγεγραμμένα καὶ ἀνδρῶν καὶ γυναικῶν ἐστὶν ὀνόματα ἀκεσθέντων ὑπὸ τοῦ Ἀσκληπιοῦ, προσέτε δὲ καὶ νόσημα ὃ τι ἔκαστος ἔνοσησε καὶ ὅπως ἰάθη. 4 γέγραπται δὲ φωνῇ τῇ Δωρίδι. χωρίς δὲ ἀπὸ τῶν ἄλλων ἐστὶν ἀρχαία στήλη· ἱπποὺς δὲ Ἰππόλυτον ἀναδείναι τῷ θεῷ φησιν εἰκοσι. ταύτης τῆς στήλης τῷ ἐπιγράμματι ὀμολογοῦντα λέγουσιν Ἀρικεῖς, ὡς τεθνεῶτα Ἰππόλυτον ἐκ τῶν Θησέως ἀρῶν ἀνέστησεν Ἀσκληπιός· ὦ δὲ ὡς αὐθίς ἐβίω, οὐκ ἥξιον νέμειν τῷ πατρὶ συγγνώμην, ἀλλὰ ὑπεριδὼν τὰς δεήσεις ἔστη Ἰτα- λίαν ἔρχεται παρὰ τούς Ἀρικεῖς, καὶ ἐβασίλευσε τε αὐτοῦ καὶ ἀνήκε τῇ Ἀρτέμιδι τέμενος, ἐνθα ἄχρι ἔμοι μονομαχίας ἀθλά ὅν καὶ ἱεράσθαι τῇ θεῷ τοῦ νυκτώντα· ὦ δὲ ἄγων εὐθερόως μὲν προ- ἐκεῖτο οὐδείν, οἰκέταις δὲ ἀποδράσι τοῦς ἰστότας. 5 Ἐπιδαυρίοις δὲ ἔστι θέατρον ἐν τῷ ἱερῷ μάλιστα ἐμοὶ δοκεῖν θέας ἄξιον· τα μὲν γὰρ Ῥωμαίων πολύ δὴ τῷ ὑπερήφανε τῶν πανταχοῦ τῷ κόσμῳ, μεγέθει δὲ Ἀρκάδων τὸ ἐν Μεγάλη πόλει· ἀρ-
CORINTH, xxvii. 2–5

Medusa. Over against the temple is the place where the suppliants of the god sleep. Near has been built a circular building of white marble, called *Tholos* (Round House), which is worth seeing. In it is a picture by Pausias¹ representing Love, who has cast aside his bow and arrows, and is carrying instead of them a lyre that he has taken up. Here there is also another work of Pausias, Drunkenness drinking out of a crystal cup. You can see even in the painting a crystal cup and a woman’s face through it. Within the enclosure stood slabs; in my time six remained, but of old there were more. On them are inscribed the names of both the men and the women who have been healed by Asclepius, the disease also from which each suffered, and the means of cure. The dialect is Doric. Apart from the others is an old slab, which declares that Hippolytus dedicated twenty horses to the god. The Aricians tell a tale that agrees with the inscription on this slab, that when Hippolytus was killed, owing to the curses of Theseus, Asclepius raised him from the dead. On coming to life again he refused to forgive his father; rejecting his prayers, he went to the Aricians in Italy. There he became king and devoted a precinct to Artemis, where down to my time the prize for the victor in single combat was the priesthood of the goddess. The contest was open to no freeman, but only to slaves who had run away from their masters. The Epidaurians have a theatre within the sanctuary, in my opinion very well worth seeing. For while the Roman theatres are far superior to those anywhere else in their splendour, and the Arcadian theatre at Megalo-

¹ A famous painter of Sicyon.
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μονίας δὲ ἡ κάλλους ἑνεκα ἀρχιτέκτων ποῖος ἐς ἀμίλλαν Πολυκλείτῳ γένοιτ' ἀν ἀξίοχρεως; Πολυκλείτος γὰρ καὶ θέατρον τούτο καὶ οἴκημα τὸ περιφερές ὁ ποιήσας ἦν. ἐντὸς δὲ τοῦ ἄλσος ναὸς τε ἐστιν Ἀρτέμιδος καὶ ἀγαλμα Ἡπιόνης καὶ Ἀφροδίτης ἱερὸν καὶ Θέμιδος καὶ στάδιον, οὗ Ἕλλησι τὰ πολλὰ γῆς χῶμα, καὶ κρήνη τῷ τὲ ὀρόφῳ καὶ κόσμῳ τῷ λοιπῷ θέας ἄξια. ὑπόσα ὡς Ἀντωνίνος ἄνηρ τῆς συγκλήτου βουλῆς ἐφ' ἡμῶν ἐποίησεν, ἔστι μὲν Ἀσκληπιοῦ λοιπῶν, ἔστι δὲ ἱερὸν θεῶν οὐς Ἐπιδώτας ὄνομάζοντο ἐποίησε δὲ καὶ Γυναῖκα ναὸν καὶ Ἀσκληπιῷ καὶ Ἀπόλλωνι ἑπίκλησιν Ἀιγυπτίους, καὶ γὰρ στοὰ καλουμένη Κότυνος, καταρρόειντος δὲ οἱ τοῦ ὀρόφου δέσθαρτο ἡ διαζύγα τοῖς θῷς πάσα ἄτε ὃμης τῆς πληθυνθεὶς. ἔνηθεν καὶ ταύτην. Ἐπίδαυρών δὲ οἱ περὶ τὸ ἱερὸν μάλιστα ἐταλαντώρουν, ὅτι μάθητε αἰ γυναικεῖς ἐν σκέπῃ σφίσιν ἐπικτόν καὶ τῇ τελευτῇ τοῖς κάμνουσιν ὑπαίθριος ἐγίνετο. ὁ δὲ καὶ ταύτα ἐπανορθούμενος κατεσκευάσατο οἰκησίων. ἐνταῦθα ἦδη καὶ ἀποθανεῖν ἀνθρώπω καὶ τεκεῖν γυναικὶ ὅσιον.

7 ὁρὴ δὲ ἐστὶν ὑπὲρ τὸ ἄλσος τὸ τε Τίτθιον καὶ ἔτερον ὄνομαξόμενον Κυνόρτιον, Μαλεάτου δὲ Ἀπόλλωνος ἱερὸν ἐν αὐτῷ. τούτῳ μὲν δὴ τῶν ἀρχαίων τὰς ἀλλὰ ὡς περὶ τὸ ἱερὸν τοῦ Μαλεάτου καὶ ἐλυτρον κρήνης, ὡς τὸ ὅπως συλλέγεται σφίσι τὸ ἐκ τοῦ θεοῦ, Ἀντωνίνος καὶ ταύτα Ἐπίδαυρος ἐποίησεν. XCVIII. δράκοιντες δὲ οἱ λοιποὶ καὶ ἔτερον γένος ἐς τὸ ξανθότερον ἔρπου τῆς χρόνος ἱερὸ μὲν τοῦ Ἀσκλη-

1 The text here is probably corrupt.
CORINTH, xxvii. 5–xxviii. 1

polis is unequalled for size, what architect could seriously rival Polycleitus in symmetry and beauty? For it was Polycleitus who built both this theatre and the circular building. Within the grove are a temple of Artemis, an image of Epione, a sanctuary of Aphrodite and Themis, a race-course consisting, like most Greek race-courses, of a bank of earth, and a fountain worth seeing for its roof and general splendour. A Roman senator, Antoninus, made in our own day a bath of Asclepius and a sanctuary of the gods they call Bountiful. He made also a temple to Health, Asclepius, and Apollo, the last two surnamed Egyptian. He moreover restored the portico that was named the Portico of Cotys, which, as the brick of which it was made had been unburnt, had fallen into utter ruin after it had lost its roof. As the Epidaurians about the sanctuary were in great distress, because their women had no shelter in which to be delivered and the sick breathed their last in the open, he provided a dwelling, so that these grievances also were redressed. Here at last was a place in which without sin a human being could die and a woman be delivered.

Above the grove are the Nipple and another mountain called Cynortium; on the latter is a sanctuary of Maleatian Apollo. The sanctuary itself is an ancient one, but among the things Antoninus made for the Epidaurians are various appurtenances for the sanctuary of the Maleatian, including a reservoir into which the rain-water collects for their use. XXVIII. The serpents, including a peculiar kind of a yellowish colour, are considered sacred

1 Probably the younger artist of that name.
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πιοῦ νομίζονται καὶ εἰσὶν ἀνθρώπως ἡμεροί, τρέφει δὲ μόνη σφάς ἢ τῶν Ἀπιδαυρίων γῆ.

τὸ δὲ αὐτὸ εὐρίσκω καὶ ἄλλως χώρας συμβεβηκός. Διβύθη μὲν γε μόνη κροκοδίλους τρέφει 
χελώνιας διπήχεων οὐκ ἐλάσσονας, παρὰ δὲ Ἰνδῶν μόνον ἄλλα 
τε κομίζεται καὶ ὄρνιθες οἱ 
ψυττακοὶ. 

τοὺς δὲ ὄφεις οἱ Ἀπιδαυρίου τοὺς 
μεγάλους ἐς πλέον πηχῶν καὶ τριάκοντα προή 
κοντας, οἷοι παρὰ τε Ινδῶν τρέφονται καὶ ἐν 
Διβύθη, ἀλλο δὴ τι γένος φασίν εἶναι καὶ οὐ 

2 δράκοντας. ἐς δὲ τὸ ὄρος ἀνυώσι τὸ Κόρυφον, ἔστι καθ′ ὅδον Στρεπτῆς καλομένης ἐλαίας φυ 
τόν, αὐτίνι τοῦ περιαγαγόντος τῇ χειρὶ Ἡρα 
κλέους ἐς τοῦτο τὸ σχήμα. εἰ δὲ καὶ Ἀσιναῖος 
τοὺς ἐν τῇ Ἀργολίδι ἔθηκεν ὄρον τούτον, οὐκ ἂν 
ἔγωγε εἰδείην, ἐπεὶ μηδὲ ἐτέρωθι ἀναστάτων 
γενομένης χώρας τὸ σαφῆς ἐτι οἶον τε τῶν ὄρων 
ἐξευρεῖν. ἐπὶ δὲ τῇ ἄκρᾳ τοῦ ὄρους Κορυφαίως 
ἔστιν ἱερὸν Ἀρτέμιδος, οὐ καὶ Τελέσιλλα ἐποίη 
σατο ἐν ἄσματι μημῆν.

3 Κατιούσι δὲ ἐς τῶν Ἀπιδαυρίων τὴν πόλιν 
χωρίων ἐστὶν πεφυκιάς ἀγριελαίους ἔχουν Ἡρακ 
θίων δὲ καλοῦσι τὸ χωρίον. τὰ δὲ ἐς αὐτὸ, ὡς 
Ἀπιδαυρίων τὰ λέγουσι καὶ εἰκὸς ἔχει, γράψω. 
Κεῖσος καὶ οἱ λοιποὶ Τεμένου παιδεῖς μάλιστα 
ὑδεαν Δημόντης λυπήσωστε, εἰ διαλύσαι πως 
απ' αὐτοῦ τὴν Ἡρακλῆο δυνηθεῖν. ἀφίκοντο οὖν 
ἐς Ἀπιδαυροῦν Κερύνης καὶ Φάλκης. Ἀγραῖφ γὰρ 
τῷ νεωτάτῳ τὰ ποιούμενα οὐκ ἦσσεκεν. οὗτοι δὲ 
στήσαντες τὸ ἄρμα ὑπὸ τὸ τείχος κήρυκα ἀπο 
στέλλουσι παρὰ τὴν ἀδελφήν, ἐλθεὶν δῆθεν ἐς
to Asclepius, and are tame with men. These are peculiar to Epidauria, and I have noticed that other lands have their peculiar animals. For in Libya only are to be found land crocodiles at least two cubits long; from India alone are brought, among other creatures, parrots. But the big snakes that grow to more than thirty cubits, such as are found in India and in Libya, are said by the Epidaurians not to be serpents, but some other kind of creature. As you go up to Mount Coryphum you see by the road an olive tree called Twisted. It was Heracles who gave it this shape by bending it round with his hand, but I cannot say whether he set it to be a boundary mark against the Asinaeans in Argolis, since in no land, which has been depopulated, is it easy to discover the truth about the boundaries. On the top of the mountain there is a sanctuary of Artemis Coryphaea (of the Peak), of which Telesilla¹ made mention in an ode.

On going down to the city of the Epidaurians, you come to a place where wild olives grow; they call it Hynnthium. I will relate the story of it, which is probable enough, as given by the Epidaurians. Ceisus and the other sons of Temenus knew that they would grieve Deiphontes most if they could find a way to part him and Hynnetho. So Cerynes and Phales (for Agraüs, the youngest, disapproved of their plan) came to Epidaurus. Staying their chariot under the wall, they sent a herald to their sister, pretending that they wished

¹ A famous lyric poetess. See p. 355.
4 λόγους αυτῇ βουλόμενοι. ὡς δὲ ὑπῆκουσε καλοῦσιν, ἐνταῦθα οἱ νεανίσκοι πολλὰ μὲν Δημιούντοι κατηγόρουν, πολλὰ δὲ αὐτὴν ἱκέτευον ἐκείνην ἐπανήκειν ἐς Ἀργος, ἀλλὰ τε ἐπαγγελλόμενοι καὶ ἄνδρὶ δώσειν αὐτὴν Δημιούντο τὰ πάντα ἀμείνουν καὶ ἄνθρώπων πλείονων καὶ γῆς ἁρχοντει εὐδαιμονεστέρας. Τρυῳθὸ δὲ τοῖς λεχθεῖσιν ἀληθεσαν ἀπεδιδοὺ σφίσει τὴν ἱσην, Δημιούντη μὲν αὐτῇ τε ἄνδρα ἀρεστὸν εἶναι φήσασα καὶ Τημένῳ γενέσθαι γαμβρὸν οὐ μεμπτὸν, ἐκεῖνοι δὲ Τημένῳ προσήκειν σφαγεῖσιν ἀνωμάξεσθαι μᾶλλον ἦ παισίν. καὶ τὴν μὲν οὐδὲν ἔτι ἀποκρινόμενοι συλλαμβάνουσιν, ἀναθέντες δὲ ἐς τὸ ἄρμα ἀπήλανον Δημιούντη δὲ ἀγγέλλει τις τῶν Ἐπιδαυρίων ὡς Κερύνης καὶ Φάλκης ἁγοντες οἵχοιτο ἀκουσαν Τρυῳθὸ. ὅ δὲ αὐτὸς τε ὅς τάχους εἶχεν ἡμινε καὶ οἱ Ἐπιδαυρίους πυνθανομενοι προσεβοῆθουσιν. Δημιούντης δὲ Κερύνη μὲν ὡς κατελάμβανεν ἀναρεῖ βαλὼν, Φάλκης δὲ ἐγχιμενὸς Τρυῳθοῖς βαλεῖν μὲν ἔδεισε, μὴ ἀμαρτών γένοιτο αὐτῆς ἐκείνης φονεύς, συμπλακεῖς δὲ ἐπειρᾶτο ἀφαιρεῖσθαι. Φάλκης δὲ ἀντεχόμενος καὶ ἔλκων βιαίοτερον ἀπέκτεινεν ἔχουσαν ἐν

6 γαστρί. καὶ ὁ μὲν συνεῖς, σιὰ ἐς τὴν ἀδελφήν ἐξειργασμένος ἔργα ἦν, ἡλαυνε τὸ ἄρμα ἀφειδεστερον, προλαβεῖν τῆς ὀδοῦ σπεύδων πρὶν ἡ πάντας ἔπ αὐτὸν συλλεχθῆναι τοὺς Ἐπιδαυρίους. Δημιούντης δὲ σὺν τοῖς παισίν—ἐγεγονέσαν γὰρ καὶ παῖδες αὐτῷ πρότερον ἐτὶ υἱὸι μὲν Ἀντιμένης καὶ Ξάνθιππος τε καὶ Ἀργεῖος, θυγάτηρ δὲ Ὀρσοβία· ταύτῃ Πάμφυλον τὸν Αἰγυμίου λέγουσιν ὑστερον γῆμαι—τότε δὲ ἀναλαβόντες τὸν

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to parley with her. When she obeyed their summons, the young men began to make many accusations against Deiphontes, and besought her much that she would return to Argos, promising, among other things, to give her to a husband in every respect better than Deiphontes, one who ruled over more subjects and a more prosperous country. But Hynetho, pained at their words, gave as good as she had received, retorting that Deiphontes was a dear husband to her, and had shown himself a blameless son-in-law to Temenus; as for them, they ought to be called the murderers of Temenus rather than his sons. Without further reply the youths seized her, placed her in the chariot, and drove away. An Epidaurian told Deiphontes that Cerynes and Phalces had gone, taking with them Hynetho against her will; he himself rushed to the rescue with all speed, and as the Epidaurians learned the news they reinforced him. On overtaking the runaways, Deiphontes shot Cerynes and killed him, but he was afraid to shoot at Phalces, who was holding Hynetho, lest he should miss him and become the slayer of his wife; so he closed with them and tried to get her away. But Phalces, holding on and dragging her with greater violence, killed her, as she was with child. Realising what he had done to his sister, he began to drive the chariot more recklessly, as he was anxious to gain a start before all the Epidaurians could gather against him. Deiphontes and his children—for before this children had been born to him, Antimenes, Xanthippus, and Argeüs, and a daughter, Orsobia, who, they say, afterwards married Pamphylus, son of Aegimius—took up the
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νεκρόν τῆς Ἰονηθοῦς κομίζουσιν ἐς τοῦτο τὸ 7 χωρίον τὸ ἀνὰ χρόνον Ἰονῆθιον κληθέν. καὶ οἱ ποιήσαντες ἡρῴν τιμᾶς καὶ ἄλλας δεδώκασι καὶ ἐπὶ τοὺς πεφυκόσιν ἐλαίους, καὶ εἰ δὴ τι ἄλλο ἐνδρόν ἔσω, καθέστηκε νόμος τὰ θραυμόμενα μεδένα ἐς οἴκον φέρεσθαι μηδὲ χρᾶσθαι σφίσω ἐς μηδέν, κατὰ χώραν δ' αὐτοῦ λείπουσιν ιερὰ εἶναι τῆς Ἰονηθοῦς.

8 Οὐ πόρρω δὲ τῆς πόλεως Μελίσσης μνήμα ἐστιν, ἡ Περιάνδρω συνέκησε τῷ Κυψέλου, καὶ ἔτερον Προκλέους πατρὸς τῆς Μελίσσης. ἐτυράννει δὲ καὶ οὗτος Ἐπιδαύριων, καθά δὴ καὶ ὁ γαμβρός οἱ Περιάνδρως Κορίνθου. XXIX. αὐτὴ δὲ τῶν Ἐπιδαύριων ἡ πόλις παρεῖχετο ἐς μνήμην τάδε ἠξιολογοῦτα: τέμενος δὴ ἐστιν Ἀσκληπιοῦ καὶ ἀγάλματα ὁ θεὸς αὐτὸς καὶ Ἡπιώνη, γυναῖκα δὲ εἶναι τὴν Ἡπιώνην Ἀσκληπιοῦ φασί· ταῦτα ἐστιν ἐν ὑπαίθρῳ λίθου Παρίου. ναὸς δὲ ἐν τῇ πόλει καὶ Διονύσου καὶ Ἀρτέμιδος ἐστιν ἄλλος· εἰκάσας ἀν θηρευόντος τὴν Ἀρτέμιν. Ἀφροδίτης τε ἵερον πεποίηται· τὸ δὲ πρὸς τῷ λιμένι ἐπὶ ἀκρας ἀνεχούσης ἐς θάλασσαν λέγουσιν Ἡρας εἶναι. τὴν δὲ Ἀθηνᾶν ἐν τῇ ἄκροπόλει, ξόανον πέρας ἄξιοι, Κυσσαίαν ἐπονομάζουσιν.

2 Αἰγινήται δὲ οἰκοῦσιν ἔχοντες τὴν νῆσον ἀπαντικρῷ τῆς Ἐπιδαύριας. ἀνθρώπους δ' οὐκ εὑρός ἐξ ἀρχής λέγουσιν ἐν αὐτῇ γενέσθαι· Δῖος δὲ ἐς ἔρημον κομίσαντος Αἰγιναν τὴν Ἀσσωποῦ τῇ μὲν τὸ ὄνομα ἐτέθη τοῦτο ἀντὶ Οἰνώνης, Αἰακοῦ δὲ αἰτήσαντος ὡς ἡμέρῃ παρὰ Δῖος οἰκήτορας, οὕτω οἱ τῶν Δία ἀνείναι τοὺς ἀνθρώπους φασίν ἐκ τῆς γῆς. βασιλεύσαντα δὲ ἐν τῇ γῇ πλήν

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dead body of Hynetho and carried it to this place, which in course of time was named Hynethium. They built for her a hero-shrine, and bestowed upon her various honours; in particular, the custom was established that nobody should carry home, or use for any purpose, the pieces that break off the olive trees, or any other trees, that grow there; these are left there on the spot to be sacred to Hynetho.

Not far from the city is the tomb of Melissa, who married Periander, the son of Cypselus, and another of Procles, the father of Melissa. He, too, was tyrant of Epidaurus, as Periander, his son-in-law, was c. 600 b.c. tyrant of Corinth. ) XXIX. The most noteworthy things which I found the city of Epidaurus itself had to show are these. There is, of course, a precinct of Asclepius, with images of the god himself and of Epione. Epione, they say, was the wife of Asclepius. These are of Parian marble, and are set up in the open. There is also in the city a temple of Dionysus and one of Artemis. The figure of Artemis one might take to be the goddess hunting. There is also a sanctuary of Aphrodite, while the one at the harbour, on a height that juts out into the sea, they say is Hera's. The Athena on the citadel, a wooden image worth seeing, they surname Cissaea (Ivy Goddess).

The Aeginetans dwell in the island over against Epidauria. It is said that in the beginning there were no men in it; but after Zeus brought to it, when uninhabited, Aegina, daughter of Asopus, its name was changed from Qenone to Aegina; and when Aeacus, on growing up, asked Zeus for settlers, the, god, they say, raised up the inhabitants out of the earth. They can mention no king of the island
Βολωνιαίος οδένα εἶπεὶν ἔχονσιν, ἐπεὶ μηδὲ τῶν Αἰακοῦ παίδων τινὰ ἦσμεν καταμείναντα, Πηλεῖ μὲν συμβὰν καὶ Τελαμώνι έπτε φόνω φεύγειν τῷ Φώκου, τῶν δὲ αὐτῷ Φώκου παίδων περὶ τὸν Παρνασσοῦ οἰκήσαντων ἐν τῇ νυν καλουμένη Φωκίδι.

3 τὸ δὲ ὄνομα προὐπήρχεν ἢδη τῇ χώρᾳ, Φώκου τοῦ Ὀρνυτίωνος γενεὰ πρῶτερον ἐς αὐτὴν ἐλθόντος. ἐπὶ μὲν δὴ Φώκου τούτου ἢ περὶ Τιθορέαν τε καὶ Παρνασσὸν ἐκαλεῖτο Φωκίς· ἐπὶ δὲ τού Αἰακοῦ καὶ πάσιν ἐξενίκησεν, ὡς Μινύαις τε εἰσιν Ὀρχομενίους ὁμοροὶ καὶ ἐπὶ Σκάρφειαν τὴν

4 Δοκρῶν καθήκουσι. γεγόναοι δὲ ἀπὸ μὲν Πηλέως οἱ ἐν Ἡπείρῳ βασιλεῖς, Τελαμώνιος δὲ τῶν παίδων Αἰαντος μὲν ἔστιν ἄφανέστερον γένος οὗ ἰδιωτεύσαντος ἀνθρώπων, πλὴν ὅσον Μιλτιάδης, δα Ἀθηναίοις ἡ Ἀραβῶνα ἡγήσατο, καὶ Κύμων ὁ Μιλτιάδου προῆλθον ἐς δόξαν· οἱ δὲ Τευκρίδαι βασιλεῖς διέμειναν Κυπρίων ἀρχοῦτες ἐς Εὐαγγέλων. Φώκω δὲ Ἄσιος ὁ τὰ ἔπη ποιήσας γενέσθαι φησὶ Πανοπέα καὶ Κρίσου καὶ Πανοπέως μὲν ἐγένετο Ἐπειός ὁ τὸν ἱππὸν τὸν δούρειον, ὡς ὁμνήρου ἐποίησεν, ἐργαζόμενος, Κρίσου δὲ ἢν ἀπόγονος τρίτος Πυλάδης, Στροφίον τε ὁ τοῦ Κρίσου καὶ Ἀναξίβις ἅδελφης Ἀγαμέμνονος. γένη μὲν τοσαῦτα τῶν καλουμένων Αἰακείδων,

5 ἐξεχώρησε δὲ ἔτέρωσε ἀπ᾽ ἄρχῆς. χρόνω δὲ ὦστερον μοῦρα Ἀργείων τῶν Ἐπίδαυρον ὦμοι Δημήτρης κατασχόντων, διαβᾶσα ἐς Αἰγίναν καὶ Αἰγινήται τοῖς ἄρχαιοις γενόμενοι σύνοικοι, τὰ Δωρίων ἐθή καὶ φωνὴν κατεστήσαντο ἐν τῇ νῆσῳ. προελθοῦσι δὲ Αἰγινήταις ἐς μέγα δυνάμεως, ὡς Ἀθηναίων γενέσθαι ναυσίν ἐπικρατεῖν.
COrinth, xxix. 2-5

Except Aeacus, since we know of none even of the sons of Aeacus who stayed there; for to Peleus and Telemos belled exile for the murder of Phocus, while the sons of Phocus made their home about Parnassus, a land that is now called Phocis. This name had already been given to the land, at the time when Phocus, son of Ornyton, came to it a generation previously. In the time, then, of this Phocus only the district about Tithorea and Parnassus was called Phocis, but in the time of Aeacus the name spread to all from the borders of the Minyae at Orchomenos to Scarphea among the Locri. From Peleus sprang the kings in Epeirus; but as for the sons of Telamon, the family of Ajax is distinguished, because he was a man who lived a private life; though Miltiades, who led the Athenians to Marathon, and Cimon, the son of Miltiades, achieved renown; but the family of Teucer continued to be the royal house in Cyprus down to the time of Evagoras. Asius the epic poet says that to Phocus were born Panopeus and Crisus. To Panopeus was born Epeis, who made, according to Homer, the wooden horse; and the grandson of Crisus was Pylades, whose father was Strophius, son of Crisus, while his mother was Anaxibia, sister of Agamemnon. Such was the pedigree of the Aeacidae (family of Aeacus), as they are called, but they departed from the beginning to other lands. Subsequently a division of the Argives who, under Deiphontes, had seized Epidaurus, crossed to Aegina, and, settling among the old Aeginetans, established in the island Dorian manners and the Dorian dialect. Although the Aeginetans rose to great power, so that their navy was superior to that of Athens, and

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στέρος καὶ ἐν τῷ Μηδικῷ πολέμῳ παρασχέσαται πλοία μετά γε Ἀθηναίοις πλείστα, οὓς παρέμεινεν ἐς ἀπαν ἡ εὐδαιμονία, γενόμενοι δὲ ὑπὸ Ἀθηναίων ἀνάστατοι Θυρέαν τὴν ἐν τῷ Ἀργολίδῃ Δακεδαίμονιῳ δόντων ὕκησαν. καὶ ἀπέλαβον μὲν τὴν νῆσον, ὡς περὶ Ἐλλησποντοῦ αἱ Ἀθηναίων τριήρεις ἐλήφθησαν, πλούτον δὲ ἡ δυνάμεως οὐκέτι ἐξεγέρνετο ἐς ἴσον προελθεῖν σφίσιν.

6 Προσπλεύσαι δὲ Ἀιγυπτά ἐστι νῆσων τῶν Ἐλληνίδων ἀπορροτάτη πέτραι τε γὰρ ὑφαλοὶ περὶ πάσαν καὶ χοιράδες ἀνεστήκασι. μηχανήσασθαι δὲ ἐξεπτύθησαν ταῦτα Αιακόν φασὶ ληστεύων τῶν ἐκ θαλάσσης φόβῳ, καὶ πολεμίσας ἄντρησι μὴ ἀνευ κωδύνου εἶναι. πλησίον δὲ τοῦ λιμένος ἐν ψώ μάλιστα ὀρμίζονται ναὸς ἐστὶν Ἀφροδίτης, ἐν ἐπιφανεστάτῳ δὲ τῆς πόλεως τὸ Αἰάκειον καλούμενον, περίβολος πετράγωνος λευκοῦ λι.

7 θου. ἔπεργασμένοι δὲ εἰσὶ κατὰ τὴν ἐσοδον οἱ παρὰ Αιακὸν ποτε ὑπὸ τῶν Ἐλλήνων σταλέντες· αἰτίαν δὲ τὴν αὐτὴν Αἰγυπτίας καὶ οἱ λοιποὶ λέγουσιν. αὐχύνεις τὴν Ἐλλάδα ἐπὶ χρόνον ἐπέεξε καὶ υπὸ τὴν ἐκτὸς ἱσθμοῦ χώραν ὑπὲρ Πελοποννησίου ὑδέν ο θεός, ἐς δὲ Δελφοὺς ἀπέστειλαν ἔρησομένους τὸ αἰτίον ὁ τι εἶ ὡς καὶ αἰτήσοντας ἁμα λύσιν τοῦ κακοῦ. τούτοις ἡ Πυθία εἰπε Δία ἱλάσκεσθαι, χρήναι δὲ, εἰπερ ὑπακοῦσει σφίσιν.

8 Αιακὸν τὸν ἱκετεύσωστα εἶναι. οὕτως Αιακὸν δεσμομένους ἀποστέλλουσιν ἀφ' ἐκάστης πόλεως· καὶ ὁ μὲν τῷ Πανελλήνιῳ Διὶ θύσας καὶ εὐξαμενος τὴν Ἐλλάδα γῆν ἐποίησεν ὑσθαι, τῶν δὲ ἐλθόντων ὡς αὐτῶν εἰκόνας ταύτας ἐποίησαντο.
CORINTH, xxix. 5-8

in the Persian war supplied more ships than any state except Athens, yet their prosperity was not permanent; but when the island was depopulated by the Athenians, they took up their abode at Thyrea, in Argolis, which the Lacedaemonians gave them to dwell in. They recovered their island when the Athenian warships were captured in the Hellespont, yet it was never given them to rise again to their old wealth or power.

Of the Greek islands, Aegina is the most difficult of access, for it is surrounded by sunken rocks and reefs which rise up. The story is that Aeacus devised this feature of set purpose, because he feared piratical raids by sea, and wished the approach to be perilous to enemies. Near the harbour in which vessels mostly anchor is a temple of Aphrodite, and in the most conspicuous part of the city what is called the shrine of Aeacus, a quadrangular enclosure of white marble. Wrought in relief at the entrance are the envoys whom the Greeks once dispatched to Aeacus. The reason for the embassy given by the Aeginetans is the same as that which the other Greeks assign. A drought had for some time afflicted Greece, and no rain fell either beyond the Isthmus or in the Peloponnesus, until at last they sent envoys to Delphi to ask what was the cause and to beg for deliverance from the evil. The Pythian priestess bade them propitiate Zeus, saying that he would not listen to them unless the one to supplicate him were Aeacus. And so envoys came with a request to Aeacus from each city. By sacrifice and prayer to Zeus, God of all the Greeks (Panellenios), he caused rain to fall upon the earth, and the Aeginetans made these likenesses of
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οἱ Αἰγινήται. τοῦ περιβόλου δὲ ἐντὸς ἔλαιαι πεφύκασιν ἐκ παλαιοῦ καὶ βωμός ἐστιν οὐ πολὺ ἀνέχων ἐκ τῆς γῆς. ως δὲ καὶ μνήμα ὁυτὸς ὁ βωμός εἰ Ἀιακοῦ, λεγόμενον ἐστιν ἐν ἀπορρήτῳ. 9 παρὰ δὲ τὸ Αἰάκειον Φώκου τάφος χῶμα ἐστὶν περιεχόμενον κύκλῳ κρηπίδι, ἐπίκειται δὲ οἱ λίθος τραχύς καὶ ἴνικα Φώκου Τελαμών καὶ Πηλεύς προηγάγοντο ἐς ἄγωνα πεντάθλου καὶ περιήλθεν ἐς Πηλέα ἀφεῖναι τὸν λίθον—οὕτος γὰρ ἀντὶ δίσκου σφίσιν ἦν—, ἐκὼν τυχάνει τῷ Φώκου. ταῦτα δὲ ἐχαρίζοντο τῇ μητρί: αὐτοὶ μὲν γὰρ ἐγεγόνεσαν ἐκ τῆς Σκίρωνος θυγατρός, Φώκος δὲ οὐκ ἐκ τῆς αὐτῆς, ἀλλ' ἐξ ἀδελφῆς Θέτιδος ἦν, εἰ δὴ τὰ ὄντα λέγουσιν Ἐλληνες. Πυλάδης τέ μοι καὶ διὰ ταῦτα φαίνεται καὶ οὐκ Ὅρεστος φιλία μόνον βουλεύσαι Νεοπτολέμῳ.

10 τοῦ φόνου. τότε δὲ ὡς τῷ δίσκῳ πληγεῖς ἀπέθανεν ο Φώκος, φεύγουσιν ἐπιβάντες νεῶς οἱ Ἑυδηῖδος παῖδες; Τελαμών δὲ ύστερα κήρυκα ἀποστέλλων ἤρειτο μὴ βουλεύσαι Φώκῳ θάνατον. Αἰακὸς δὲ ἐς μὲν τὴν νῆσον ἀποβαίνειν αὐτὸν οὐκ εἰς, ἐστηκότα δὲ ἐπὶ νεῶς, εἰ δὲ ἔθελοι, χῶμα ἐν τῇ θαλάσσῃ χώσαντα ἐκελεύειν ἐντεύθεν ἀπολογήσασθαι. οὕτως ἐς τὸν Κρυπτὸν καλοῦμενον λιμένα ἐσπλεύσας νῦκτωρ ἐποίει χῶμα. καὶ τοῦτο μὲν ἐξεργασθεῖν καὶ ἑς ἡμᾶς ἐτί μὲνει καταγγωσθεῖς δὲ οὐκ ἀναίτιοι εἶναι Φώκῳ τῆς τελευτῆς, τὸ δεύτερον ἐς Σαλαμίνα ἀπέπλευσε.

11 τοῦ λιμένος δὲ οὐ πόρρω τοῦ Κρυπτοῦ θεατρὸν ἐστὶ θέας ἄξιον, κατὰ τὸ Ἐπιδαυρίων μάλιστα μέγεθος καὶ ἐργασίαν τὴν λοιπὴν. τούτου δὲ ὁπισθεν ἕκοδομηται σταδίου πλευρὰ μία, ἀνε-
those who came to him. Within the enclosure are olive trees that have grown there from of old, and there is an altar which is raised but a little from the ground. That this altar is also the tomb of Aeacus is told as a holy secret. Beside the shrine of Aeacus is the grave of Phocus, a barrow surrounded by a basement, and on it lies a rough stone. When Telamon and Peleus had induced Phocus to compete at the pentathlon, and it was now the turn of Peleus to hurl the stone, which they were using for a quoit, he intentionally hit Phocus. The act was done to please their mother; for, while they were both born of the daughter of Sciron, Phocus was not, being, if indeed the report of the Greeks be true, the son of a sister of Thetis. I believe it was for this reason, and not only out of friendship for Orestes, that Pylades plotted the murder of Neoptolemus. When this blow of the quoit killed Phocus, the sons of Endeis boarded a ship and fled. Afterwards Telamon sent a herald denying that he had plotted the death of Phocus. Aeacus, however, refused to allow him to land on the island, and bade him make his defence standing on board ship, or, if he wished, from a mole raised in the sea. So he sailed into the harbour called Secret, and proceeded to make a mole by night. This was finished, and still remains at the present day. But Telamon, being condemned as implicated in the murder of Phocus, sailed away a second time and came to Salamis. Not far from the Secret Harbour is a theatre worth seeing; it is very similar to the one at Epidaurus, both in size and in style. Behind it is built one side of a race-
χουσά τε αὐτὴ τὸ θέατρον καὶ ἄντι ἔρεισματος ἀνάλογον ἐκείνῳ χρωμένη.

XXX. Ναι δὲ οὖ πολῦ ἄλληλων ἀφεστηκότες ὁ μὲν Ἀπόλλωνός ἦστιν, ὁ δὲ Ἀρτέμιδος, Διόνυσός δὲ αὐτῶν ὁ τρίτος. Ἀπόλλωνι μὲν δὴ ἔσην ἄμφωνον γυμνῶν ἦστιν τέχνης τῆς ἐπιχωρίου, τῇ δὲ Ἀρτέμίδι ἦστιν ἔσθής, κατὰ ταῦτα δὲ καὶ τῷ Διονύσῳ καὶ γένεια Διόνυσος ἰχών πεποίηται. τού δὲ Ἀσκληπιίου τὸ ἱερὸν ἦστι μὲν ἑτέρῳ καὶ 2 οὐ ταῦτη, λίθον δὲ ἄγαλμα καθήμενον. θεῶν δὲ Αἰγινήται τιμῶσιν Ἐκάτην μάλιστα καὶ τελείην ἄγουσιν ἀνά πάν ἔτος Ἐκάτης, Ὁρφέα σφιζεῖ τὸν Ἐθέκα καταστήσασθαι τὴν τελείην λέγοντες. τοῦ περιβόλου δὲ ἐντὸς ναὸς ἦστιν, ἔσην ἀμφωνὸν δὲ ἔργον Μύρωνος, ὅμοιος ἐν πρόσωπον τε καὶ τὸ λοιπὸν σῶμα. Ἀλκαμένης δὲ ἐμὸς δοκεῖν πρὸτος ἄγαλμα Ἐκάτης τρία ἐποίησε προσεχόμενα ἀλλήλοις, ἢν Ἀθηναίοι καλοῦσιν Ἐπιτυργιδίαν ἔστηκε δὲ παρὰ τῆς Ἀπάτερου Νίκης τοῦ ναὸν. 3 ἐν Αἰγίνῃ δὲ πρὸς τὸ ὅρος τοῦ Πανελληνίου Διὸς ἱοῦσιν, ἦστιν Ἀφαῖας ἱερόν, ἐς ἢν καὶ Πίνδαρος ἄγαμα Αἰγινήταις ἐποίησε. φασὶ δὲ οἱ Κρήτες—τούτους γὰρ ἦστι τὰ ἐς αὐτὴν ἐπιχώρια—Καρμανόρος τοῦ καθήρατος Ἀπόλλωνα ἐπὶ φόνῳ τῷ Πύθωνοι παῖδα Εὔβουλον εἶναι, Δίος δὲ καὶ Κάρμης τῆς Εὐβούλου Ἁρτέμιν γενέσθαι χαίρειν δὲ αὐτὴν δρόμοις τε καὶ θηραὶ καὶ Ἀρτέμιδι μάλιστα φίλην εἶναι. Μίνω δὲ ἐρασθέντα φεύγουσα ἤρριψεν ἐαυτὴν ἐς δίκτυα ἀφειμένα ἐπὶ ἱχθύων θῆρα. ταῦτην μὲν θεῶν ἐποίησεν Ἀρτέμις, σέβοισι δὲ οὔ Κρήτες μόνον ἄλλα καὶ

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course, which not only itself holds up the theatre, but also in turn uses it as a support.

XXX. There are three temples close together, one of Apollo, one of Artemis, and a third of Dionysus. Apollo has a naked wooden image of native workmanship, but Artemis is dressed, and so, too, is Dionysus, who is, moreover, represented with a beard. The sanctuary of Asclepius is not here, but in another place, and his image is of stone, and seated. Of the gods, the Aeginetans worship most Hecate, in whose honour every year they celebrate mystic rites which, they say, Orpheus the Thracian established among them. Within the enclosure is a temple; its wooden image is the work of Myron, and it has one face and one body. It was Alcamenes, in my opinion, who first made three images of Hecate attached to one another, a figure called by the Athenians Epipurgidia (on the Tower); it stands beside the temple of the Wingless Victory. In Aegina, as you go towards the mountain of Zeus, God of all the Greeks, you reach a sanctuary of Aphaea, in whose honour Pindar composed an ode for the Aeginetans. The Cretans say (the story of Aphaea is Cretan) that Carmanor, who purified Apollo after he had killed Pytho, was the father of Eubulus, and that the daughter of Zeus and of Carme, the daughter of Eubulus, was Britomartis. She took delight, they say, in running and in the chase, and was very dear to Artemis. Fleeing from Minos, who had fallen in love with her, she threw herself into nets which had been cast (apheimena) for a draught of fishes. She was made a goddess by Artemis, and she is worshipped, not only by the Cretans, but also by

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1 A contemporary of Pheidias.
Αἰγινηται, λέγοντες φαινεσθαί σφισιν ἐν τῇ νῆσῳ τὴν Βριτόμαρτιν. ἐπίκλησις δὲ οἱ παρά τε Αἰγινηταις ἐστὶν Ἀφαία καὶ Δίκτυννα ἐν Κρήτῃ.

4 τὸ δὲ Πανελλήνιον, ὅτι μὴ τοῦ Διὸς τὸ ἱερὸν, ἀλλὰ τὸ ὀρὸς ἄξιόλογον εἰχεν οὐδὲν. τούτῳ δὲ τὸ ἱερὸν λέγουσιν Αἰακὸν ποιῆσαι τῷ Δίῳ· τὰ δὲ ἐς τὴν Αὐξησίαν καὶ Δαμίαν, ὡς οὖν ἦν ὁ θεὸς Ἑπιδαυρίους, ὡς τὰ Ἴονα ταύτα ἐκ μαντείας ἐποίησαντο ἐλαίας παρ' Ἀθηναίων λαβόντες, ὡς Ἑπιδαύριους μὲν οὖν ἀπέθεντο ἐτί Ἀθηναίως ἀ ἐτάξαντο οἱ Αἰγινητῶν ἐχόντων τὰ ἀγάλματα, Ἀθηναίως δὲ ἀπώλοντο οἱ διαβάντες διὰ ταύτα ἐς Αἰγιναν, ταύτα εἰπόντος 'Ἡροδότον καθ' ἐκαστόν αὐτῶν ἐπὶ ἀκριβεῖς οὐ μοι γράφειν κατὰ γνώμην ἢν εὐ προειρημένα, πλὴν τοσοῦτο γε ὅτι εἰδόν τε τὰ ἀγάλματα καὶ ἐθυσά σφισι κατὰ τὰ αὐτὰ καθὰ δὴ καὶ Ἐλευσίνι θύειν νομίζουσιν.

5 Ἀἰγινής μὲν δὴ Αἰακὸν ἔνεκα καὶ ἐργων ὅποσα ἀπεδείξατο ἐς τοσόνδε ἐστὼ μνήμη τής δὲ Ἑπιδαυρίας ἐχονται Τροιςήνουι, σεμνύνοντες εἰπέρ καὶ ἄλλοι τινὲς τὰ ἐγχώρια· φασὶ δὲ Ὡρον γενέσθαι σφίσιν ἐν τῇ γῇ πρῶτον. ἔμοι μὲν οὐν Ἀἰγύπτιον φαίνεται καὶ οὐδαμῶς Ἐλληνικὸν ὄνομα Ὡρος εἶναι· βασίλευσαι δὲ οὖν φασίν αὐτῶν καὶ Ὡραίαν ἀπ' αὐτού καλεῖσθαι τήν γῆν, Ἁλθηπον δὲ Ποσειδῶνος παῖδα καὶ Δηῦδος τῆς Ὡρον, παραλαβόντα μετὰ Ὡρον τῆν ἀρχήν.

6 Ἁλθηπίαν ὄνομάσαι τὴν γῆν. ἐπὶ τούτου βασιλεύοντος Ἀθηνάν καὶ Ποσειδώνα ἀμφισβητήσαντες λέγουσι περὶ τῆς χώρας, ἀμφισβητήσαντες δὲ ἐχειν ἐν κοινῷ προστάξαι γάρ οὕτω Δία σφίσι.
the Aeginetans, who say that Britomartis shows herself in their island. Her surname among the Aeginetans is Aphaea; in Crete it is Dictynna (Goddess of Nets). The Mount of all the Greeks, except for the sanctuary of Zeus, has, I found, nothing else worthy of mention. This sanctuary, they say, was made for Zeus by Aeacus. The story of Auxesia and Damia, how the Epidaurians suffered from drought, how in obedience to an oracle they had these wooden images made of olive wood that they received from the Athenians, how the Epidaurians left off paying to the Athenians what they had agreed to pay, on the ground that the Aeginetans had the images, how the Athenians perished who crossed over to Aegina to fetch them—all this, as Herodotus has described it accurately and in detail, I have no intention of relating, because the story has been well told already; but I will add that I saw the images, and sacrificed to them in the same way as it is customary to sacrifice at Eleusis.

So much I must relate about Aegina, for the sake of Aeacus and his exploits. Bordering on Epidauria are the Troezenians, unrivalled glorifiers of their own country. They say that Orus was the first to be born in their land. Now, in my opinion, Orus is an Egyptian name and utterly un-Greek; but they assert that he became their king, and that the land was called Oraea after him; and that Althepus, the son of Poseidon and of Leis, the daughter of Orus, inheriting the kingdom after Orus, named the land Altheapia. During his reign, they say, Athena and Poseidon disputed about the land, and after disputing held it in common, as Zeus commanded

\[1\] Herodotus v. 82-87.
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καὶ διὰ τούτο Ἀθηνᾶν τε σέβουσι Πολιάδα καὶ Σθενάδα ὁνομάζουσι τὴν αὐτὴν καὶ Ποσειδώνα Βασιλέα ἐπίκλησιν καὶ δὴ καὶ νόμισμα αὐτοῦ τὸ ἀρχαῖον ἑπίσημα ἔχει τριάναυ καὶ Ἀθηνᾶς πρόσωπον. μετὰ δὲ Ἀλθητὸν Σάρων ἐβασιλεύσεν. ἔλεγον δὲ ὅτι οὕτως τῇ Σαρωνίδῃ τὸ ἱερὸν Ἀρτέμιδι φιδίαμεν ἐπὶ θαλάσσῃ τελματῶδει καὶ ἐπιπολῆς μᾶλλον, ὥστε καὶ Φοιβαία λίμνη διὰ τούτο ἐκαλέσθη. Σάρωνα δὲ—θηρεύειν γὰρ δὴ μάλιστα ἥρητο—κατέλαβεν ἐλαφον διώκοντα ἐστὶ θάλασσαν συνεστισεῖν φευγοῦσαν καὶ ἦ τε ἐλαφος ἐνήχετο ἀπωτέρῳ τῆς γῆς καὶ ὁ Σάρων εἰχετο τῆς ἀγρας, ἔστε ὁ ὄψθεν τροβυμάς ἀφίκεντο ἐς τὸ πέλαγος· ἢ δὲ κάμυντα αὐτοῦ καὶ ὑπὸ τῶν κυμάτων κατακλυζόμενον ἐπέλαβε τὸ χρέων. ἐκπεσόντα δὲ τὸν νεκρὸν κατὰ τὴν Φοιβαίαν λίμνην ἐς τὸ ἄλοσος τῆς Ἀρτέμιδος ἐντὸς τοῦ ἱεροῦ περιβόλου θάπτουσι, καὶ λίμνην ἀπὸ τούτου Σαρωνίδα τὴν ταύτη θάλασσαν καλοῦσιν ἀντὶ Φοιβαίας. τοὺς δὲ ύστερον βασιλεύσαντας οὐκ ἵσασιν ἤχρι Τπέρπητος καὶ Ἀνθατοῦτος δὲ εἶναι Ποσειδώνοι καὶ Ἀλκυόνης Ἀτλαντος θυγατρός, καὶ πόλεις αὐτοῖς ἐν τῇ χώρᾳ φασίν Ἰπέρειαν τε καὶ Ἀνθεια σικίσαι. Ἀετίον δὲ τὸν Ἀνθα τοῦ πατρὸς καὶ τοῦ θείου παραλλήλωτα τῆς ἀρχῆς τὴν ἐτέραν τῶν πόλεων Ποσειδώνιάδα ὁμομάσαι. Τροίζηνος δὲ καὶ Πιθέως παρὰ Ἀετίον ἐλθόντων βασιλεῖς μὲν τρεῖς ἀντὶ ἕνως ἐγένοτο, ισχυον δὲ οἱ παῖδες μᾶλλον οἱ Πέλοπος. σημεῖον δὲ ἀποθανόντος γὰρ Τροίζηνος Πιθέως ἐς τὴν νῆν πόλιν συναγαγὼν τοὺς ἀνθρώπους ὀνόμασεν ἀπὸ τοῦ ἀδελφοῦ Τροίζηνα,
them to do. For this reason they worship both Athena, whom they name both Polias (Urban) and Sthenias (Strong), and also Poseidon, under the surname of King. And moreover their old coins have as device a trident and a face of Athena. After Althepus, Saron became king. They said that this man built the sanctuary for Saronian Artemis by a sea which is marshy and shallow, so that for this reason it was called the Phoebaean lagoon. Now Saron was very fond of hunting. As he was chasing a doe, it so chanced that it dashed into the sea and he dashed in after it. The doe swam further and further from the shore, and Saron kept close to his prey, until his ardour brought him to the open ocean. Here his strength failed, and he was drowned in the waves. The body was cast ashore at the grove of Artemis by the Phoebaean lagoon, and they buried it within the sacred enclosure, and after him they named the sea in these parts the Saronic instead of the Phoebaean lagoon. They know nothing of the later kings down to Hyperes and Anthas. These they assert to be sons of Poseidon and of Alcyone, daughter of Atlas, adding that they founded in the country the cities of Hyperea and Anthea; Aëtius, however, the son of Anthas, on inheriting the kingdoms of his father and of his uncle, named one of the cities Poseidonias. When Troezen and Pittheus came to Aëtius there were three kings instead of one, but the sons of Pelops enjoyed the balance of power. Here is evidence of it. When Troezen died, Pittheus gathered the inhabitants together, incorporating both Hyperea and Anthea into the modern city,
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συλλαβῶν, 'Τπέρειαν τε καὶ 'Ανθειαν. πολλοὶς
dὲ ἔτεσιν ὑστερον ἐς ἀποκίαν ἐκ Τροίζηνος στα-
λέντες Ἀλικαρνασσόν ἐν τῇ Καρίᾳ καὶ Μύνδου
ἀπόκιαν οἱ γεγονότες ἀπ' 'Αετίον τοῦ 'Ανθα.
Τροίζηνος δὲ οἱ παίδες 'Αναφλυστός καὶ Σφήττος
μετοικοῦσιν ἐς τὴν 'Αττικήν, καὶ οἱ δήμοι τὰ
ὄνοματα ἑχουσιν ἀπὸ τοῦτων. τὰ δὲ ἐς Θησέα
θυγατριδοῦν Πιθέσις εἰδόσι τὰ ἐς αὐτῶν ὦ γρα-

10 ϕω, δεὶ δὲ με τοσόνδε ἔτι δηλώσατ. Ἡρακλεῖδῶν
γὰρ κατελθόντων ἔδεξαντο καὶ οἱ Τροίζηνοι
συνοίκους Δωρίων τῶν ἐξ 'Ἀργοῦ καὶ πρότερον
ἐτὶ Ἀργείων οитет κατήκουσιν καὶ σφᾶς καὶ
"Ομηρος ἐν κατάλογῳ φησίν ὑπὸ Διομήδους
ἀρχεσθαι. Διομήδης γὰρ καὶ Ἐυρύαλος ὁ Μη-
κιστέως Κυάνππον τὸν Ἀγιαλέως παϊδα ὦντα
ἐπιτροπεύοντες Ἀργείων ἡγήσαντο ἐς Τροίαν.
Σθένελος δὲ, ὡς ἐδήλωσα ἐν τοῖς πρότερον, οἶκιάς
τε ἣν ἐπιφανεστέρας, τῶν Ἀναξαγοριδῶν καλου-
μένων, καὶ ἡ βασιλεία τοῦφ μάλιστα ἦν ἡ
Ἀργείων προσήκουσα. τοσαύτα Τροίζηνοις ἐχο-
μενα ἱστορίας ἦν, παρεξ ἢ ὅσι τολεῖς παρ'
αὐτῶν φασιν ἀποκισσῆναι κατασκευὴν δὲ ἰερῶν
καὶ ὅσα ἀλλα ἐς ἐπίδειξιν, τὸ ἐντεύθεν ἐπέξειμι.

XXXI. Ἐν τῇ ἁγορᾷ Τροίζηνῶν ναὸς καὶ
ἀγάλματα Ἀρτέμιδος ἐστὶ Σωτείρας. Θησέα δὲ
ἐλέγετο ἱδρύσασθαι καὶ ὄνομασαι Σώτειραν,
ἡνίκα Ἀστερίωνα τὸν Μίνω καταγωγισάμενος
ἀνέστρεψεν ἐκ τῆς Κρήτης. ἄξιολογώτατον δὲ
eἰναι τοῦτο ἐδοξέεν οἱ τῶν κατεργασμένων, οὐ
tοσοῦτον ἑμοὶ δοκεῖν ὅτι ἀνδρεία τοῦς ἀποθανό-
τας ὑπὸ Θησέως ὑπερέβαλεν ὁ Ἀστερίων, ἀλλὰ
τὸ τε τοῦ λαβρίνθου δυσέξοδον καὶ τὸ λαθόντα
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which he named Troezen after his brother. Many years afterwards the descendants of Aëtius, son of Anthas, were dispatched as colonists from Troezen, and founded Halicarnassus and Myndus in Caria. Anaphlystus and Sphettus, sons of Troezen, migrated to Attica, and the parishes are named after them. As my readers know it already, I shall not relate the story of Theseus, the grandson of Pittheus. There is, however, one incident that I must add. On the return of the Heracleidae, the Troezenians too received Dorian settlers from Argos. They had been subject at even an earlier date to the Argives; Homer, too, in the Catalogue, says that their commander was Diomedes. For Diomedes and Euryalus, son of Mecisteus, who were guardians of the boy Cyanippus, son of Aegialeus, led the Argives to Troy. Sthenelus, as I have related above, came of a more illustrious family, called the Anaxagoridae, and he had the best claim to the Kingdom of Argos. Such is the story of the Troezenians, with the exception of the cities that claim to be their colonies. I will now proceed to describe the appointments of their sanctuaries and the remarkable sights of their country.

XXXI. In the market-place of Troezen is a temple of Artemis Saviour, with images of the goddess. It was said that the temple was founded and the name Saviour given by Theseus when he returned from Crete after overcoming Asterion the son of Minos. This victory he considered the most noteworthy of his achievements, not so much, in my opinion, because Asterion was the bravest of those killed by Theseus, but because his success in unravelling the difficult Maze and in escaping unnoticed after the
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ἀποδράναι μετὰ τὸ ἔργον ἐποίησεν εἰκότα τὸν λόγον ὡς προνοία θεία καὶ αὐτὸς ἀνασωθείη.

2. Ὁσεῖν καὶ οἱ σὺν αὐτῷ. ἐν τούτῳ δέ εἰσι τῷ ναῷ βωμὸι θεών τῶν λεγομένων ὑπὸ γην ἄρχειν, καὶ φασὶν ἐξ Ἐιδοῦ Σεμέλην τῆς ὄρους Διονύσου κομισθήναι ταύτῃ καὶ ὡς Ἡρακλῆς ἀναγάγει τῶν κύνων τοῦ Ἐιδοῦ. ἐγὼ δέ Σεμέλην μὲν οὐδὲ ἀποθανεῖν ἄρχην πείθομαι Διὸς γε οὐσαν γυναῖκα, τὰ δὲ ἐς τὸν ὄνομαζόμενον Ἐιδοῦ κύνα ἑτέρῳ ἔσται μοι δήλα ὅποια εἶναι μοι δοκεῖ.

3. Ὁπισθὲν δὲ τοῦ ναοῦ Πιθέως μνημὰ ἔστι, τρεῖς δὲ ἐπὶ αὐτῷ θρόνοι κεῖται λίθου λευκοῦ. διακάζειν δὲ Πιθέα καὶ ἀνδρᾶς δύο σὺν αὐτῷ λέγουσιν ἐπὶ τῶν θρόνων. οὐ πόρρῳ δὲ ίερῶν Μοῦσῶν ἔστι, ποίησαι δὲ ἔλεγον αὐτὸ Ἁρδαλον παῖδα Ἡφαίστου. καὶ αὐλὸν τε εὑρεῖν νομίζουσι τὸν Ἁρδαλον τοῦτον καὶ τὰς Μοῦσας ἀπ' αὐτοῦ καλοῦσιν Ἁρδαλίδας. ἐνταῦθα Πιθέα διδάσκει λόγων τέχνην φασί, καὶ τὰ βιβλίαν Πιθέως δὴ σύγγραμμα ὑπὸ ἀνδρὸς ἐκδοθέν Ἐπιδαυρίου καὶ αὐτὸς ἐπελεξάμην. τοῦ Μουσείου δὲ οἱ πόρρῳ βωμὸς ἔστιν ἄρχαιος, Ἁρδαλον καὶ τοῦτον ὡς φασίν ἀναθέντος ἐπὶ δὲ αὐτῷ Μοῦσαις καὶ Ἡττήθησαν, λέγοντες τὸν Ἡττῆν θεοῦ μάλιστα εἶναι.

4. φίλον ταῖς Μοῦσαις. πλησίον δὲ τοῦ θεάτρου Δυκείας ναὸν Ἀρτέμιδος ἐποίησεν Ἰππόλυτος. ἐς δὲ τὴν ἐπίκλησιν οὐδὲν εἴχον πυθέσθαι παρὰ τῶν ἔξοχων, ἀλλὰ ἡ λύκους ἑφαίνετο μοι τὴν Τροι-ζηνίαν λυμαίνομενος ἐξελεῖν ὁ Ἰππόλυτος ἢ Ἀμαζονεῖ, παρ' ὅν τὰ πρὸς μητρὸς ἦν, ἐπίκλησις τῆς Ἀρτέμιδος ἐστίν αὕτη· εἰδ' ὅ ἂν ἔτι καὶ ἄλλο
CORINTH, xxxi. 1-4

exploit made credible the saying that it was divine providence that brought Theseus and his company back in safety. In this temple are altars to the gods said to rule under the earth. It is here that they say Semele was brought out of Hell by Dionysus, and that Heracles dragged up the Hound of Hell.1 But I cannot bring myself to believe even that Semele died at all, seeing that she was the wife of Zeus; while, as for the so-called Hound of Hell, I will give my views in another place.2

Behind the temple is the tomb of Pittheus, on which are placed three seats of white marble. On them they say that Pittheus and two men with him used to sit in judgment. Not far off is a sanctuary of the Muses, made, they told me, by Ardalus, son of Hephaestus. This Ardalus they hold to have invented the flute, and after him they name the Muses Ardalides. Here, they say, Pittheus taught the art of rhetoric, and I have myself read a book purporting to be a treatise by Pittheus, published by a citizen of Epidaurus. Not far from the Muses’ Hall is an old altar, which also, according to report, was dedicated by Ardalus. Upon it they sacrifice to the Muses and to Sleep, saying that Sleep is the god that is dearest to the Muses. Near the theatre a temple of Artemis Lycea (Wolfish) was made by Hippolytus. About this surname I could learn nothing from the local guides, but I gathered that either Hippolytus destroyed wolves that were ravaging the land of Troezen, or else that Lycea is a surname of Artemis among the Amazons, from whom he was descended through his mother. Perhaps there may be another explanation that I am

1 Cerberus, the fabulous watch-dog.
2 Pausanias III. xxv. § 6.
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οὐ γινωσκόμενον ὑπὸ ἐμοῦ. τὸν δὲ ἐμπροσθεν τοῦ ναοῦ λίθου, καλούμενον δὲ ἱερόν, εἶναι λέγουσιν ἐφ’ οὗ ποτὲ ἀνδρεῖς Τροιζνώνων ἐννέα Ὀρέστην ἐκάθεραν ἐπὶ τῷ φόνῳ τῆς μητρὸς. εἰσὶ δὲ οὗ μακρὰν τῆς Αὐκείας Ἀρτέμιδος βωμοὺς διεστηκότες οὐ πολὺ ἀπ’ ἀλλήλων· ὁ μὲν πρῶτος ἐστὶν αὐτῶν Διονύσου κατὰ δὴ τι μάντευμα ἐπικλήσιων Σαώτου, δεύτερος δὲ Θεμίδων ὄνομαξόμενος· Πιτθεὺς τούτοις ἀνέθηκεν, ὡς λέγουσιν. Ἡλίου δὲ Ἐλευθερίου καὶ σφόδρα εἰκότι λόγῳ δοκούσι μοι ποιῆσαι βωμῶν, ἐκφυγόντες δουλεύαν ἀπὸ Ἐρέχου τε καὶ Περσῶν. τὸ δὲ ἱερὸν τοῦ Ἀπόλλωνος τοῦ Θεάριου κατασκευάζει μὲν Πιθήκα ἐφασαί, ἔστι δὲ οὐδὲ παλαιότατον. ἀρχαῖοι μὲν οὖν καὶ Φωκαῖοι τοῖς ἐν 'Ἰωνίᾳ ναὸς ἐστίν Ἀθηναῖοι, ὁν "Ἀρταγός ποτὲ ο Μήδως ἐνέπρησεν, ἀρχαῖοι δὲ καὶ Σαμίοις Ἀπόλλωνος Πυθίου· πλὴν πολὺ γε ὅστερον τοῦ παρὰ Τροιζνῶν ἐποιήθησαν, ἀγαλλιαὶ δὲ ἐστὶ τὸ ἐφ’ ἡμῶν ἀνάθημα Αὐλίσκου, τέχνη δὲ "Ἐρμωνος Τροιζνίου"· τοῦ δὲ "Ἐρμωνος τούτου καὶ τὰ τῶν Διοσκούρων ἔδαν ἐστὶν. χείνια τε ἐν στοὰ τῆς ἀγορᾶς γυναικὲς λίθου καὶ αὐτοῖ καὶ οἱ πάθες. εἰσὶ δὲ ὁς Ἀθηναῖοι Τροιζνῶν γυναικεῖς καὶ τέκνα ἐδόκαν σώζειν, ἐκλυπείν σφάσιν ἀρέσαν τὴν πόλιν μηδὲ στρατὸ πεζῷ τοῦ Μήδων ἐπιστρέφοντα ὑπομείναι. λέγονται δὲ οὐ πασῶν τῶν γυναικῶν—οὐ γὰρ δὴ πολλαὶ τίνες ἐκεῖναι— ὅποσι δὲ ἀξιόματι προείχον, τούτων εἰκόνας ἀναθεῖναι μόνων. τοῦ δὲ ἱεροῦ τοῦ Ἀπόλλωνος ἐστὶν οἰκοδόμημα ἐμπροσθεν, Ὀρέστου καλοῦμενον σκηνή. πρὶν γὰρ ἐπὶ τῷ αἴματι καθαρθῆναι τῆς μητρὸς, Τροιζνώνων οὐδεὶς πρῶτηρ
CORINTH, xxxi. 4-8

unaware of. The stone in front of the temple, called the Sacred Stone, they say is that on which nine men of Troezen once purified Orestes from the stain of matricide. Not far from Artemis Lycea are altars close to one another. The first of them is to Dionysus, sur-
named, in accordance with an oracle, Saotes (Saviour); the second is named the altar of the Themides (Laws), and was dedicated, they say, by Pittheus. They had every reason, it seems to me, for making an altar to Helius Eleutherius (Sun, God of Freedom), seeing that they escaped being enslaved by Xerxes and the Persians. The sanctuary of Thearian Apollo, they told me, was set up by Pittheus; it is the oldest I know of. Now the Phocaeans, too, in Ionia have an old temple of Athena, which was once burnt by Harpagus the Persian, and the Samians also have an old one of Pythian Apollo; these, however, were built much later than the sanctuary at Troezen. The modern image was dedicated by Auliscus, and made by Hermon of Troezen. This Hermon made also the wooden images of the Dioscuri. Under a portico in the market-place are set up women; both they and their children are of stone. They are the women and children whom the Athenians gave to the Troezenians to be kept safe, when they had resolved to evacuate Athens and not to await the attack of the Persians by land. They are said to have dedicated likenesses, not of all the women—for, as a matter of fact, the statues are not many—but only of those who were of high rank. In front of the sanctuary of Apollo is a building called the Booth of Orestes. For before he was cleansed for shedding his mother’s blood, no
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ἔθελεν αὐτῶν οἴκῳ δὲξασθαι· καθίσαντες δὲ ἐνταῦθα ἐκάθαρον καὶ εἰστίων, ἐς δὲ ἀφῤῥυσαν. καὶ νῦν ἐτὶ οἱ ἀπόγονοι τῶν καθηράντων ἐνταῦθα δειπνοῦσιν ἐν ἡμέραις ῥηταῖς. κατορχθέντων δὲ ὀλίγον ἀπὸ τῆς σκηνῆς τῶν καθαρσίων φασίν ἀπ' αὐτῶν ἀναφύναι δάφνην, ἢ δὴ καὶ ἐς ἡμᾶς ἐστιν, ἢ πρὸ τῆς σκηνῆς ταύτης. καθήραι δὲ φασιν Ὅρεστην καθαρσίους καὶ ἄλλους καὶ ὑδατί τῷ ἀπὸ τῆς Ἰπποῦ κρήνης. ἐστὶ γὰρ καὶ Τροιζηνίας Ἰπποῦ καλομενή κρήνη, καὶ ὁ λόγος ἐς αὐτὴν οὐ διαφόρως τῷ Βοιωτῶν ἔχειν. Πηγάσω γὰρ τῷ Ἰππῷ καὶ οὔτοι λέγουσι τῷ ὕδωρ ἀνεῖναι τὴν γῆν θυγόντι τοῦ ἐδάφους τῇ ὀπλῇ. Βελλερόφαντην δὲ ἐλθεῖν ἐς Τροιζῆνα γυναικα αἰτήσοντα Αἰθραν παρὰ Πιτθέως, πρὶν δὲ γῆμαι συμβηναί οἱ φυγεῖν ἐκ Κορίνθου.

10 Καὶ Ἐρμῆς ἐν τῇ Πολύνιος καλούμενος. πρὸς τούτῳ τῷ ἀγάλματι τὸ ρόπαλον θειναὶ φασίν Ἡρακλέα· καὶ—ἡν γὰρ κοίνον—τούτῳ μὲν ὄτω πιστὰ ἐνέφυ τῇ γῇ καὶ ἀνεβλάστησεν αὕτη καὶ ἐστὶν ὁ κότινος πεφυκὼς ἐτί, τὸν δὲ Ἡρακλέα λέγουσιν ἀνευρόντα τὸν πρὸς τῇ Σαρωνίδα κότινον ἀπὸ τούτου τεμεῖν ρόπαλον. ἐστὶ δὲ καὶ Διὸς ἱερὸν ἐπίκλησιν Σωτῆρος· ποιῆσαι δὲ αὐτὸ βασιλεύοντα Ἀέτιον τὸν Ἀνθα λέγουσιν. ὑδωρ δὲ ὀνομάζουσι Χρυσορόαν· αὐχεμοῦ δὲ ἐπὶ ἐτή συμβάντος σφίσιν ἐννέα, ἐν οἷς ὀφθαλμὸν ὁ θεός, τὰ μὲν ἀλλα ἀναξηραθήναι φασὶν ὑδατα, τὸν δὲ Χρυσορόαν τούτου καὶ τότε ὀμοίως διαμεῖναι ρέοντα.
citizen of Troezen would receive him into his home; so they lodged him here and gave him entertainment while they cleansed him, until they had finished the purification. Down to the present day the descendants of those who cleansed Orestes dine here on appointed days. A little way from the booth were buried, they say, the means of cleansing, and from them grew up a bay tree, which, indeed, still remains, being the one before this booth. Among the means of cleansing which they say they used to cleanse Orestes was water from Hippocrene (Horse's Fount); for the Troezenians too have a fountain called the Horse's, and the legend about it does not differ from the one which prevails in Boeotia. For they, too, say that the earth sent up the water when the horse Pegasus struck the ground with his hoof, and that Bellerophon came to Troezen to ask Pittheus to give him Aethra to wife, but before the marriage took place he was banished from Corinth.

Here there is also a Hermes called Polygius. Against this image, they say, Heracles leaned his club. Now this club, which was of wild olive, taking root in the earth (if anyone cares to believe the story), grew up again and is still alive; Heracles, they say, discovering the wild olive by the Saronic Sea, cut a club from it. There is also a sanctuary of Zeus sur-named Saviour, which, they say, was made by Aëtius, the son of Anthas, when he was king. To a water they give the name River of Gold. They say that when the land was afflicted with a drought for nine years, during which no rain fell, all the other waters dried up, but this River of Gold even then continued to flow as before.
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XXXII. Ἰππολύτῳ δὲ τῷ Ὀσσέως τέμενός τε ἐπιφανέστατον ἀνείται καὶ ναὸς ἐν αὐτῷ καὶ ἀγαλμά ἐστιν ἄρχαιον. ταῦτα μὲν Διομήδην λέγουσι ποιήσαι καὶ προσέτι θύειν τῷ Ἰππολύτῳ πρῶτον. Τροιζηνίου δὲ ίερεὺς μὲν ἐστιν Ἰππολύτου τὸν χρόνον τοῦ βίου πάντα ιερώμενος καὶ θυσία καθεστήκασιν ἐπέτειοι, δρῶσε δὲ καὶ ἀλλο τοιόνδε ἐκάστη παρθένος πλοκαμον ἀποκεῖται οἱ πρὸ γάμου, κειραμένη δὲ ἀνέθηκεν ἐς τὸν ναὸν φέρουσα. ἀποδανεῖν δὲ αὐτὸν οὐκ ἐθέλουσι συρέντα ὑπὸ τῶν ἱππῶν οὐδὲ τὸν τάφον ἀποφαίνουσιν εἰδότες. τὸν δὲ ἐν οὐρανοῦ καλούμενον ἡμίοχον, τούτον εἶναι νομίζουσιν ἐκεῖνον Ἰππολύτου τιμήν παρὰ θεῶν ταύτην ἔχουσα.

2 τούτου δὲ ἐντός τοῦ περιβόλου ναὸς ἐστιν Ἀπόλλωνος Ἐπιβατηρίου, Διομήδους ἀνάθημα ἐκφυγόντος τὸν χειμῶνα ὧς τοῖς Ἑλλησῖν ἐπεγένετο ἀπὸ Ἰλίου κομιζομένους· καὶ τὸν ἁγώνα τῶν Πυθίων Διομήδην πρῶτον θεινάς φασὶ τῷ Ἀπόλλωνι. ἐς δὲ τὴν Δαμίαν καὶ Αὔξησίαν· καὶ γὰρ Τροιζηνίοις μέτεστιν αὐτῶν· οὐ τὸν αὐτὸν λέγουσιν ὅτι Ἐπίδαυροι καὶ Ἀἰγυπτίαι λόγου, ἀλλὰ ἀφικέσθαι παρθένους ἐκ Κρήτης· στασιασάντων δὲ ὀμοίως τῶν ἐν τῇ πόλει ἀπάντων καὶ ταῦτας φασὶν ὑπὸ τῶν ἀντιστασιωτῶν καταλευσθήναι, καὶ ἐορτὴν ἄγουσι σφῖσι Διοβόλῳ ὄνομαζοντες.

3 κατὰ δὲ τὸ ἔτερον τοῦ περιβόλου μέρος σταδίων ἐστὶν Ἰππολύτου καλούμενον καὶ ναὸς ὑπὲρ αὐτοῦ Ἀφροδίτης Κατασκοπίας· αὐτὸθεν γὰρ, ὅποτε γυμνάζοιτο ὁ Ἰππολύτος, ἀπέβλεπεν ἐς αὐτὸν ἔρωσα ἡ Φαίδρα. ἐνταῦθα ἔτι πεφύκει ἡ μυροί τὰ φύλλα ὡς καὶ πρότερον ἔγραψα ἔχουσα
XXXII. To Hippolytus, the son of Theseus, is devoted a very famous precinct, in which is a temple with an old image. Diomedes, they say, made these, and, moreover, was the first to sacrifice to Hippolytus. The Troezenians have a priest of Hippolytus, who holds his sacred office for life, and annual sacrifices have been established. They also observe the following custom. Every maiden before marriage cuts off a lock for Hippolytus, and, having cut it, she brings it to the temple and dedicates it. They will not have it that he was dragged to death by his horses, and, though they know his grave, they do not show it. But they believe that what is called the Charioteer in the sky is the Hippolytus of the legend, such being the honour he enjoys from the gods. Within this enclosure is a temple of Apollo Seafaring, an offering of Diomedes for having weathered the storm that came upon the Greeks as they were returning from Troy. They say that Diomedes was also the first to hold the Pythian games in honour of Apollo. Of Damia and Auxesia (for the Troezenians, too, share in their worship) they do not give the same account as the Epidaurians and Aeginetans, but say that they were maidens who came from Crete. A general insurrection having arisen in the city, these too, they say, were stoned to death by the opposite party; and they hold a festival in their honour that they call Stoning. In the other part of the enclosure is a race-course called that of Hippolytus, and above it a temple of Aphrodite Spy. For from here, whenever Hippolytus practised his exercises, Phaedra, who was in love with him, used to gaze upon him. Here there still grew the myrtle, with its leaves, as I ha
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tetroumévna: kai ἡνίκα ἢπορεῖτο ἡ Φαίδρα καὶ ῥαστώνην τὸ ἔρωτι οὐδεμίαν εὐρισκεν, ἐς ταύτης
4 τὰ φῦλλα ἐκιναμόρει τῆς μυρσίνης. ἔστι δὲ καὶ τάφος Φαίδρας, ἀπέχει δὲ οὐ πολὺ τοῦ Ἰππολύ-
tου μνήματος. τὸ δὲ οὐ πόρρῳ κέχωσται τῆς μυρσίνης. τοῦ δὲ Ἀσκληπιοῦ τὸ ἄγαλμα ἐποίησε
μὲν Τιμόθεος, Τροιζήνιοι δὲ οὐκ Ἀσκληπιοῦ ἄλλα εἰκόνα Ἰππολύτου φασίν εἶναι. καὶ οἰκίαν ἰδὼν
οἶδα Ἰππολύτου. πρὸ δὲ αὐτῆς ἐστὶν Ἡράκλειος καλουμένη κρήνη, τὸ υδωρ ὃς οἱ Τροιζήνιοι λέ-
5 γουσιν ἀνευρόντος. Ἡράκλεους. ἐν δὲ τῇ ἀκρο-
pόλει τῆς Σθενάδος καλουμένης ναὸς ἐστὶν Ἡθνᾶς, αὐτὸ δὲ εἰργάσατο τῆς θεοῦ τὸ ξόανον
Κάλλων Ἀγινῆτης. μαθητής δὲ ὁ Κάλλων ἦν Ἡτταῖον καὶ Ἁγγελίωνος, οἱ Δηλίων ἐποίησαν
τὸ ἄγαλμα τοῦ Ἁγγείλωνος. ὁ δὲ Ἁγγείλων καὶ Ἡτταῖον παρὰ Διποίνῳ καὶ Σκύλλιδι ἐδιδά-
6 χθέσαν. κατιόντων δὲ αὐτόθεν Δυτήριον Παύσω
ἐστὶν ἱερόν. Τροιζήνιών γὰρ τοὺς τὰς ἀρχὰς
ἐχουσιν ἐδειξεν ὅνειρα δὲ εἰχεν ἀκεσιν λοιμοῦ
πιέσαντος τὴν Τροιζήναν, Ἡθναῖους δὲ μάλιστα.
διαθᾶς δὲ καὶ ναὸν ἁν ἰδὼν Ἡσίόδος καὶ ὑπὲρ αὐτῶν
Ἀφρόδητῃς Ἀκράιας. τὸν μὲν ἂτε ἐν μητροπόλει
tῇ Τροιζήνη Ἀλικαρνασσεῖς ἐποίησαν. τὸ δὲ
ἄγαλμα τῆς Ἡσίόδος ἀνέθηκε Τροιζήνων δήμος.
7 Ἰοῦσι δὲ τὴν διὰ τῶν ὀρέων ἐς Ἐρμύοννν πηγή
tε ἔστι τοῦ Ὑλίκου ποταμοῦ, Ταυρίλου δὲ τὸ
ἐξ ἀρχῆς καλουμένου, καὶ πέτρα Θησέως ὄνο-
μαζομένη, μεταβαλούσα καὶ αὐτῇ τὸ ὄνομα ἀνελο-
μένου Θησέως ὑπ’ αὐτῇ κρηπίδας τᾶς Αἰγέως
καὶ ξίφος· πρότερον δὲ βωμὸς ἐκαλεῖτο Σθενίου

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described above, pierced with holes. When Phaedra was in despair and could find no relief for her passion, she used to vent her spleen upon the leaves of this myrtle. There is also the grave of Phaedra, not far from the tomb of Hippolytus, which is a barrow near the myrtle. The image of Asclepius was made by Timotheus, but the Troezenians say that it is not Asclepius, but a likeness of Hippolytus. I remember, too, seeing the house of Hippolytus; before it is what is called the Fountain of Heracles, for Heracles, say the Troezenians, discovered the water. On the citadel is a temple of Athena, called Sthenias. The wooden image itself of the goddess was made by Callon, of Aegina. Callon was a pupil of Tectaeus and Angelion, who made the image of Apollo for the Delians. Angelion and Tectaeus were trained in the school of Dipoenus and Scyllis. On going down from here you come to a sanctuary of Pan Lyterius (Releasing), so named because he showed to the Troezenian magistrates dreams which supplied a cure for the epidemic that had afflicted Troezenia, and the Athenians more than any other people. Having crossed the sanctuary, you can see a temple of Isis, and above it one of Aphrodite of the Height. The temple of Isis was made by the Hali-carnassians in Troezen, because this is their mother-city, but the image of Isis was dedicated by the people of Troezen.

On the road that leads through the mountains to Hermione is a spring of the river Hyllicus, originally called Taurius (Bull-like), and a rock called the Rock of Theseus; when Theseus took up the boots and sword of Aegeus under it, it, too, changed its name, for before it was called the altar

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Δίος. τής δὲ πέτρας πλησίου Ἀφροδίτης ἐστὶν ἱερὸν Νυμφίας, ποιήσαντος Θησέως ἦνικα έσχε
8 γυναίκα Ἑλένην. ἔστι δὲ ἐξώ τείχος καὶ Ποσειδώνος ἱερὸν Φυταλμίου μηνύσαντα γὰρ σφίσι
τὸν Ποσειδώνα ποιεῖν φασίν ἀκαρπόν τὴν χώραν ἀληθεύεται ὑπὸ σπέρματα καὶ τῶν φυτῶν τὰς ρίζας
καθικανομένης, ἐστὶ θυσίας τε εἰδών καὶ εἰρήκησιν ὑποκείται ἀληθεύεται ὑπὸ τὴν γῆν. ὑπὲρ δὲ τοῦ
Ποσειδώνος τὸν ναὸν ἐστὶ Δημήτηρ Θεσμοφόρος,
9 Ἀλθήπου καθὰ λέγουσιν ἱδρυσαμένου. κατα-
βαίνουσι δὲ ἐπὶ τὸν πρὸς τῇ Κελενδέρεις καλο-
μένη λιμένα χωρίου ἐστὶν ὁ Γενέθλιον ὄνομαζομένη,
tεχθῆναι Θησέα ἐνταῦθα λέγοντες. πρὸ δὲ τῆς
χωρίου τούτου ναὸς ἐστὶν Ἀρεως, Θησέως καὶ
ἐνταῦθα Ἀμαζώνας μάχη κρατήσαντος αὐταὶ ὑ
ἀν εἰσαγαγοῦν ἐν τῇ Ἀττικῇ πρὸς Θησέα καὶ
10 Ἀθηναίοις ἀγωνισμένων ἐπὶ θάλασσαν δὲ τὴν
Ψιφαίαν πορευομένους κότινος πέφυκεν ὄνομα-
ξόμενος ράχος στρεπτός, ῥάχος μὲν δὴ καλοῦσι
Τροιζήνιοι πάν όσον ἀκαρπόν ἐλαίας, κότινος
καὶ ψυλλάν καὶ ἐλαίου στρεπτὸν δὲ ἑπονομά-
ζουσι τούτον, ὅτι ἐνυγαθεισῶν αὐτὰ τῶν ἡμῶν
ἀνετράπη τὸν Ἱππολύτου τὸ ἄρμα. τούτον δὲ
οὐ πολὺ τῆς Σαρωνίας Ἀρτέμιδος ἀφέστηκε τὸ
ἱερόν, καὶ τὰ ἐς αὐτὸ ἐμήνυσεν ὁ λόγος ἡδη μοι
τοσόνδε δὲ ἑτὶ δηλόων Σαρώνια γὰρ δὴ κατὰ
ἐτος τῇ Ἀρτέμιδι ἐστὶν ἄγουσι.

XXXIII. Νῆσοι δὲ εἰς Τροιζήνιοις μία μὲν
πλησίου τῆς ἥπερον, καὶ διαβῆναι ποσὶν ἐς
αὐτὴν ἐστὶν: αὐτὴ Ἡσαρία ὄνομαξομένη πρότερον

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of Zeus Sthenius (Strong). Near the rock is a sanctuary of Aphrodite Nymphia (Bridal), made by Theseus when he took Helen to wife. Outside the wall there is also a sanctuary of Poseidon Nurturer (Phytalmios). For they say that, being wroth with them, Poseidon smote the land with barrenness, brine (halme) reaching the seeds and the roots of the plants (phyta),¹ until, appeased by sacrifices and prayers, he ceased to send up the brine upon the earth. Above the temple of Poseidon is Demeter Law-bringer (Thesmophoros), set up, they say, by Althepeus. On going down to the harbour at what is called Celenderis, you come to a place called Birthplace (Genethlion), where Theseus is said to have been born. Before this place is a temple of Ares, for here also did Theseus conquer the Amazons in battle. These must have belonged to the army that strove in Attica against Theseus and the Athenians. As you make your way to the Psiphaean Sea you see a wild olive growing, which they call the Bent Rhacos. The Trozenians call rhacos every kind of barren olive—cotinos, phylia, or elaios—and this tree they call Bent because it was when the reins caught in it that the chariot of Hippolytus was upset. Not far from this stands the sanctuary of Saronian Artemis, and I have already given an account of it. I must add that every year they hold in honour of Artemis a festival called Saronia.

XXXIII. The Trozenians possess islands, one of which is near the mainland, and it is possible to wade across the channel. This was formerly called

¹ The epithet phytalmios means nourishing, but to judge from the story he gives, Pausanias must have connected it with the Greek words for brine and plant.
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'Ιερὰ δὲ αὐτίαν ἐκλήθη τοιαύτην. ἔστιν ἐν αὐτῇ Σφαῖρον μνήμα. Πέλοπος δὲ ἤνιοχον εἶναι γευσί τῶν Σφαίρων. τοῦτο κατὰ δὴ τῇ ἐξ 'Αθηνᾶς ὅνειρον κομίζουσα Αἰθρά χοᾶς διεβαινεν ἐς τὴν νῆσον, διαβάσῃ δὲ ἐνταῦθα λέγεται Ποσειδῶν μυχθῆναι. ἰδρύσατο μὲν διὰ τοῦτο Αἰθρά ναὸς ἐνταῦθα Ἀθηνᾶς Ἀπατουρίας καὶ 'Ιερὰν ἀντὶ Σφαίριας ὄνομασε τὴν νῆσον κατεστήσατο δὲ καὶ ταῖς Τροιζηνίων παρθένοις ἀνατιθέναι πρὸ γάμου τὴν ξώνην τῇ 'Αθηνᾶ τῇ 'Ἀπατουρίᾳ. 2 Καλαύρειαν δὲ Ἀπόλλωνος ἰερὰν τὸ ἀρχαῖον εἶναι λέγουσιν, ὅτε περ ἦσαν καὶ οἱ Δελφοὶ Ποσειδῶνος: λέγεται δὲ καὶ τοῦτο, ἀντιδοῦναι τὰ χωρία σφᾶς ἀλλήλοις. φασὶ δὲ ἐτε καὶ λόγιον μνημονεύουσιν.

'Ισόν τοι Δήλον τε Καλαύρειάν τε νέμεσθαι. Πυθώ τ' ἡγαθέν καὶ Ταῖναρον ἰνεμόεσθαι. 3 ἔστι δ' οὖν Ποσειδῶνος ἰερὸν ἐνταῦθα ἄγιον, ἰεράται δὲ αὐτῷ παρθένος, ἔστ' ἂν ἐς ὄραν προέλθῃ γάμου. τοῦ περιβόλου δὲ ἐντὸς καὶ τὸ Δημοσθένους μνήμα ἐστί. καὶ μοι τὸ δαιμόνιον δεῖξαι μάλιστα ἐπὶ τούτου δοκεῖ καὶ ὁμήρου πρότερον ὡς εἰθί βάσκανον, εἰ δὴ ὁμήρου μὲν προδιεφθαρμένον τους ὀφθαλμοὺς ἐπὶ τοσοῦτο κακῷ κακὸν δεύτερον πενιὰ πιέζουσα ἐπὶ πᾶσαν γῆν πτωχεύοντα ἴγγε, Δημοσθένει δὲ φυγής τε συνέπεσεν ἐν γῆρα λαβεῖν πείραν καὶ ὁ θάνατος ἐγένετο οὕτω βίαιος. εἰρήται μὲν οὖν περὶ αὐτοῦ.
Sphaeria, but its name was changed to Sacred Island for the following reason. In it is the tomb of Sphaerus, who, they say, was charioteer to Pelops. In obedience forsooth to a dream from Athena, Aethra crossed over into the island with libations for Sphaerus. After she had crossed, Poseidon is said to have had intercourse with her here. So for this reason Aethra set up here a temple of Athena Apaturia, and changed the name from Sphaeria to Sacred Island. She also established a custom for the Troezenian maidens of dedicating their girdles before wedlock to Athena Apaturia. Calaurea, they say, was sacred to Apollo of old, at the time when Delphi was sacred to Poseidon. Legend adds that the two gods exchanged the two places. They still say this, and quote an oracle:—

"Delos and Calaurea alike thou lovest to dwell in, Pytho, too, the holy, and Taenarum swept by the high winds."

At any rate, there is a holy sanctuary of Poseidon here, and it is served by a maiden priestess until she reaches an age fit for marriage. Within the enclosure is also the tomb of Demosthenes. His fate, and that of Homer before him, have, in my opinion, showed most plainly how spiteful the deity is; for Homer, after losing his sight, was, in addition to this great affliction, cursed with a second—a poverty which drove him in beggary to every land; while to Demosthenes it befell to experience exile in his old age and to meet with such a violent end. Now, although concerning him,
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καὶ ἄλλοις καὶ αὐτῷ Δημοσθένει πλεῖστα, ἢ μὴ τῶν χρημάτων ᾧ ἐκ τῆς Ἀσίας ἦγαγεν Ἀρταλός

4 μὴ μεταλαβεῖν αὐτῶν· τὸ δὲ ὑστερον λεκθὲν ἐπέξειμι ὅποιον ἐγένετο. Ἀρταλός μὲν ὡς ἐξ Ἀθηνῶν ἀπέδρα διαβάς ναυσίν ἐς Κρήτην, οὐ πολὺ ὑστερον ὑπὸ τῶν θεραπεύοντων ἀπέθανεν οἰκετῶν· οἱ δὲ ὑπὸ ἀνδρὸς Μακεδόνως Παυσανίου δολοφονηθήναι φασίν αὐτῶν. τὸν δὲ οἱ τῶν χρημάτων διουκητὴν φυγόντα ἐς Ῥόδον Φιλόξενος Μακεδὼν συνέλαβεν, δὲ καὶ αὐτὸν παρὰ Ἀθηναίων ἐξήγησεν Ἀρταλόν. τὸν δὲ παιδα τούτον ἔχων ἤλεγχεν ἐς ὃ πάντα ἐπύθετο, ὥσοι τῶν Ἀρταλόν τι ἐτυχον εἰληφότες· μαθὼν δὲ ἐς

5 Ἀθηναίας γράμματα ἐπέστελλεν. ἐν τούτοις τοῖς γράμμασι τοὺς λαβόντας παρὰ Ἀρταλόν καταριθμῶν καὶ αὐτοὺς καὶ ὅποιον αὐτῶν ἔλαβεν ἐκαστός οὐδὲ ἐμνημόνευσεν ἀρχὴν Δημοσθένους, Ἀλεξάνδρῳ τε ἐς τὰ μάλιστα ἀπεχθανομένου καὶ αὐτὸς ἰδίᾳ προσκρούσας.

Δημοσθένει μὲν οὖν τιμαί καὶ ἐτέρωθι τῆς Ἑλλάδος καὶ παρὰ τῶν Καλαυρείας εἰσὶν οἰκιτόρων ΧΧΧΥ. τῆς δὲ Τροίζηνας γῆς ἐστιν ἵσθμὸς ἐπὶ πολὺ διέχων ἐς θάλασσαν, ἐν δὲ αὐτῷ πόλισμα οὐ μέγα ἐπὶ θαλάσσῃ Μέθανα ἄκισται. Ἰσιδός δὲ ἐνταῦθα ἱερὸν ἐστι καὶ ἄγαλμα ἐπὶ τῆς ἁγορᾶς Ἐρμοῦ, τὸ δὲ ἔτερον Ἡρακλέως. τοῦ δὲ πολύσματος τριάκοντα που στάδια ἀπέχει θερμὰ λουτρὰ· φασὶ δὲ Ἀντιγόνου τοῦ Δημητρίου Μακεδόνων βασιλεύοντος τότε πρῶτον τὸ ὕδωρ φανήσαι, φανήσαι δὲ οὔχ ὕδωρ εὐθὺς ἀλλὰ πῦρ ἀναζέσαι πολὺ ἐκ τῆς γῆς, ἐπὶ δὲ τούτῳ

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not only others, but Demosthenes himself, have again and again declared that assuredly he took no part of the money that Harpalus brought from Asia, yet I must relate the circumstances of the statement made subsequently. Shortly after Harpalus ran away from Athens and crossed with a squadron to Crete, he was put to death by the servants who were attending him, though some assert that he was assassinated by Pausanias, a Macedonian. The steward of his money fled to Rhodes, and was arrested by a Macedonian, Philoxenus, who also had demanded Harpalus from the Athenians. Having this slave in his power, he proceeded to examine him, until he learned everything about such as had allowed themselves to accept a bribe from Harpalus. On obtaining this information he sent a dispatch to Athens, in which he gave a list of such as had taken a bribe from Harpalus, both their names and the sums each had received. Demosthenes, however, he never mentioned at all, although Alexander held him in bitter hatred, and he himself had a private quarrel with him.

So Demosthenes is honoured in many parts of Greece, and especially by the dwellers in Calaurea. XXXIV. Stretching out far into the sea from Troezenia is a peninsula, on the coast of which has been founded a little town called Methana. Here there is a sanctuary of Isis, and on the market-place is an image of Hermes, and also one of Heracles. Some thirty stades distant from the town are hot baths. They say that it was when Antigonus, son of Demetrius, was king of Macedon that the water first appeared, and that what appeared at once was not water, but fire that gushed in great
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μαρανθέντι ρυήμα τὸ ύδωρ, ὁ δὴ καὶ ἐς Ἑμᾶς ἀνείσι θερμὸν τε καὶ δεινώς ἄλμυρον. Λουσαμένης δὲ ἐνταῦθα οὔτε ύδωρ ἐστὶν ἡγγὺς ψυχρὸν οὔτε ἐσπεσόντα ἐς τὴν βάλασσαν ἀκινδύνως νήχεσθαι; θηρία γὰρ καὶ ἄλλα καὶ κύνας παρέχεται πλεῖ-2 στοὺς. ὁ δὲ ἑθαύμασα ἐν τοῖς Μεθάνοις μάλιστα, γράψω καὶ τούτο. Ἀνέμος ὁ Ἀἴγις βλαστανούσας ταῖς ἄμπελοις ἐμπύττων ἐκ τοῦ Σαρωνικοῦ κόλπου τὴν βλάστησιν σφόν ἀφαναίνεις κατιόντος οὖν ἐτὶ τοῦ πνεύματος ἀλεκτρούνα τὰ πτερὰ ἔχουσα διὰ παντὸς λευκά διελόντες ἀνδρεῖς δύο ἐναντίοι περιθέουσι τὰς ἄμπελους, ἢμισυ ἑκάτερος τοῦ ἀλεκτρούνος φέρων ἀφικόμενοι δ' ἐς τὸ αὐτὸ 3 οἴκεν ὀρμήθησαν, κατορύσσουσιν ἐνταῦθα. τούτο μὲν πρὸς τὸν Λίβα σφίσιν ἐστίν εὐρημένον τὰς δὲ νησίδας αἱ πρόκεινται τῆς χώρας ἀριθμὸν ἐννέα οὐσιῶν Πέλοπος μὲν καλοῦσι, τοῦ θεοῦ δὲ ὠντος μίαν ἐς αὐτῶν οὐ φασὶν ὑσθαι. τούτῳ δὲ εἰ τοιοῦτον ἐστὶν οὐκ ὁδα, ἔλεγον δὲ οἱ περὶ τὰ Μέθανα, ἐπεὶ χάλαζάν γε ἡδη θυσίας εἶδον καὶ ἐπιθαύματος ἄνθρωπος ἀποτρέποντας.

4 Τὰ μὲν δὴ Μέθανα ἱσθμὸς ἔστι τῆς Πελοπον-νήσου· ἐντὸς δὲ τοῦ ἱσθμοῦ τῆς Τροιζήνων ὄμορος ἐστὶν Ἑρμόνη. οἰκεῖσθι δὲ τῆς ἄρχαίας πόλεως Ἑρμονείς γενέσθαι φασίν Ἑρμόνα Εὐρω-πος. τὸν δὲ Εὐρώπα—ἳν γὰρ δὴ Φορωνέως— Ἦροφάνης ὁ Τροιζήνως ἐφασκεῖν εἰναι νόθον οὐ γὰρ οὗτος ἐς Ἀργον τοῦ Νιόβης θυγατρίδων ὄντα Φορωνέως τὴν ἐν Ἀργεῖ περιελθεῖν ἄν 5 ἀρχὴν παρόντος Φορωνεῖ γυνήσιν παιδὸς. ἐγὼ δὲ, εἰ καὶ γυνήσιον ὄντα Εὐρώπα πρότερον τὸ χρεών ἢ Φορωνεῖ ἐπέλαβεν, εὖ οἶδα ὡς οὐκ

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volume from the ground, and when this died down the water flowed; indeed, even at the present day wells up hot and exceedingly salt. A bather here finds no cold water at hand, and if he dives into the sea his swim is full of danger. For wild creatures live in it, and it swarms with sharks. I will also relate what astonished me most in Methana. The wind called Lips,\(^1\) striking the budding vines from the Saronic Gulf, blights their buds. So while the wind is still rushing on, two men cut in two a cock whose feathers are all white, and run round the vines in opposite directions, each carrying half of the cock. When they meet at their starting place, they bury the pieces there. Such are the means they have devised against the Lips. The islets, nine in number, lying off the land are called the Isles of Pelops, and they say that when it rains one of them is not touched. If this be the case I do not know, though the people around Methana said that it was true, and I have seen before now men trying to keep off hail by sacrifices and spells.

Methana, then, is a peninsula of the Peloponnesus. Within it, bordering on the land of Troezen, is Hermione. The founder of the old city, the Hermioneans say, was Hermion, the son of Europs. Now Europs, whose father was certainly Phoroneus, Herophanes of Troezen said was an illegitimate child. For surely the kingdom of Argos would never have devolved upon Argus, Niobe’s son, the grandchild of Phoroneus, in the presence of a legitimate son. But even supposing that Europs was a legitimate child who died before Phoroneus, I am quite sure that his son was not likely to stand

\(^1\) A S.W. wind.
6 Εστι δὲ ὁδὸς ἐστὶ Ερμύων ἐκ Τροιζήνου κατὰ τὴν πέτραν ἢ πρότερον μὲν ἐκαλεῖτο Σθενίου Διός βωμός, μετὰ δὲ Ἡσέα ἀνελόμενον τὰ γυνωρίσματα ὀνομάζουσιν οἱ νῦν Ἡσέως αὐτὴν. κατὰ ταύτην ὁδὸν τὴν πέτραν ὑούσιν ὀρεινὴν ὠδόν, ἔστι μὲν Ἀπόλλωνος ἐπίκλησιν Πλατανιστίων ναὸς, ἔστι δὲ Εἰλεοί χώριον, ἐν δὲ αὐτῷ Δήμητρος καὶ Κόρης τῆς Δήμητρος ἱερά· τὰ δὲ πρὸς θάλασσαν ἐν ὅροις τῆς Ἐρμονίδος ἱερὸν Δήμητρός ἐστιν.

7 ἐπίκλησιν Θερμασίας. στάδιοι δὲ ὁγδούκοντα ἀπέχει μάλιστα ἀκρα Σκυλλαίου ἀπὸ τῆς Νίσου καλομένη θυγατρός. ὥσ γὰρ δὴ τὴν Νίσαιαν ὁ Μίνως καὶ τὰ Μέγαρα εἶλεν ἑκείνης προδοσίας, οὕτω γυναῖκα ἔξειν αὐτὴν ἔτι ἔφαγε καὶ προσετάξει τοῖς Κρητῶν ἐκβάλλειν τῆς νεώς· ἠποθανοῦσαν δὲ ἀπέρρυψεν ἐς τὴν ἄκραν ταύτην ὁ κλῦδων. τάφον δὲ οὐκ ἀποφαίνουσιν αὐτὴς, ἀλλὰ περιφθέναι τὸν νεκρὸν φαί διαφορθέντα ὑπὸ τῶν ἐκ

8 θαλάσσης ὀρνίθων. ἀπὸ δὲ Σκυλλαίου πλέοντι ὡς ἐπὶ τὴν πόλιν ἄκρα τέ ἐστιν ἐτέρα Βουκέφαλα καὶ μετὰ τὴν ἄκραν νῆσοι, πρῶτη μὲν Ἀλιούσα —παρέχεται δὲ αὐτὴ λιμένα ἐνορμίσασθαι ναυσίν ἐπιτήδειον—, μετὰ δὲ Πιτυούσα, τρίτη δὲ Ἰπ' Ἀριστερᾶς ὀνομάζουσι. ταύτας δὲ παραπλεύ.
a fair chance against Niobe’s child, whose father was supposed to be Zeus. Subsequently the Dorians from Argos settled, among other places, at Hermion, but I do not think there was war between the two peoples, or it would have been spoken of by the Argives.

There is a road from Troezen to Hermion by way of the rock which aforetime was called the altar of Zeus Sthenius (Strong); but afterwards Theseus took up the tokens, and people now call it the Rock of Theseus. As you go, then, along a mountain road by way of this rock, you reach a temple of Apollo surnamed Platanistius (God of the Plane-tree Grove), and a place called Eileï, where are sanctuaries of Demeter and of her daughter Core (Maid). Seawards, on the borders of Hermionis, is a sanctuary of Demeter surnamed Thermasia (Warmth). Just about eighty stades away is a headland Scyllaeum, which is named after the daughter of Nisos. For when, owing to her treachery, Minos had taken Nisaea and Megara, he said that now he would not have her to wife, and ordered his Cretans to throw her from the ship. She was drowned, and the waves cast up her body on this headland. They do not show a grave of her, but say that the sea birds were allowed to tear the corpse to pieces. As you sail from Scyllaeum in the direction of the city, you reach another headland, called Bucephala (Ox-head), and, after the headland, islands, the first of which is Haliussa (Salt Island). This provides a harbour where there is good anchorage. After it comes Pityussa (Pine Island), and the third they call Aristerae. On

1 See Pausanias i. xxvii. § 8, and ii. xxxii. § 7.
2 See Pausanias i. xix.
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ςαντὶ ἐστὶν αὐθὶς ἀκρα Κωλυεργία ἀνέχουσα ἐκ τῆς ἕπειρου, μετὰ δὲ αὐτὴν νῆσος Τρίκρανα καλουμένη καὶ ὅρος ἐς θάλασσαν ἀπὸ τῆς Πελο-
πονήσου προβεβλημένον Βούπορθμος. ἐν Βου-
πόρθμῳ δὲ πεποίηται μὲν ἱερὸν Δήμητρος καὶ τῆς
παιδός, πεποίηται δὲ Ἀθηνᾶς· ἐπίκλησις δὲ ἔστι
9 τῇ θεῷ Προμαχόρμα. πρόκειται δὲ Βουπόρθμο
νῆσος Ἀπεροπία καλουμένη, τῆς δὲ Ἀπεροπίας
ἀφεστιχεῖν οὐ πολὺ ἔτέρα νῆσος Ἄδρεα. μετὰ
tαύτην αἰγιαλός τε παρῆκε τῆς ἕπειρον μηνοε-
δής καὶ ἀκτὴ μετὰ τὸν αἰγιαλὸν ἐπὶ Ποσείδιον,
ἐκ θαλάσσης μὲν ἄρχομενη τῆς πρὸς ἀνατολάς,
προῆκουσα δὲ ὡς ἐπὶ τὴν ἑστέραν ἔχει δὲ καὶ
λιμένας ἐν αὐτῇ. μῆκος μὲν δὴ τῆς ἀκτῆς ἐστὶν
ἐπὶ που στάδια, πλάτος δὲ ἦ πλατυτάτη στα-
δίων τριῶν οὐ πλέον. ἐνταύθα ἢ προτέρα πόλις
τοῖς Ἑρμονεῦσιν ἦν. ἔστι δὲ σφισκν καὶ νῦν ἐτὶ
ἰερὰ αὐτοθῇ, Ποσειδῶνος μὲν ἐπὶ τῆς ἀκτῆς τῇ
ἀρχῇ, προελθοῦσι δὲ ἀπὸ θαλάσσης ἐς τὰ μετέ-
ωρα ναὸς Ἀθηνᾶς, παρὰ δὲ αὐτῷ σταδίου θεμέλια.
ἐν δὲ αὐτῷ τοὺς Τυνάρεω παίδας ἀγωνίσασθαι
λέγουσιν. ἔστι δὲ καὶ ἑτέρον οὐ μέγα τῆς Ἀθη-
νᾶς ἱερόν, ὁ δὲ ὄροφος κατερρύκηκεν αὐτῷ. καὶ
Ἡλίω ναὸς καὶ ἄλλος Χάρισιν, ὁ δὲ Σαράττιδι
ὠκοδόμηται καὶ Ἰσιδί. καὶ περίβολου μεγάλων
λίθων λογάδων εἰςιν, ἐντὸς δὲ αὐτῶν ἱερὰ δρῶσιν
ἀπόρρητα Δήμητρι.

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11 Τοσαῦτα μὲν Ἑρμονεύσιν ἐστὶν ἐνταύθα. ἢ δὲ
ἐφ’ ἡμῶν πόλις ἀπέχει μὲν τῆς ἀκρας, ἐφ’ ἦ τοῦ
Ποσειδῶνος τὸ ἱερόν, τέσσαρας μάλιστα σταδίους,
κειμένη δὲ ἐν ὁμαλῷ τὰ πρῶτα ἥρεμα ἐς πρόσ-
αντες ἀνείσι, τὸ δὲ ἐστὶν ᾧδη τοῦ Πρωνός.
sailing past these you come to another headland, Colyergia, jutting out from the mainland, and after it to an island, called Tricrana (*Three Heads*), and a mountain, projecting into the sea from the Peloponnesus, called Buporthmus (*Oxford*). On Buporthmus has been built a sanctuary of Demeter and her daughter, as well as one of Athena, surnamed Promachorma (*Champion of the Anchorage*). Before Buporthmus lies an island called Aperopia, not far from which is another island, Hydrea. After it the mainland is skirted by a crescent-shaped beach; and after the beach there is a spit of land up to a sanctuary of Poseidon, beginning at the sea on the east and extending westwards.\(^1\) It possesses harbours, and is some seven stades in length, and not more than three stades in breadth where it is broadest. Here the Hermionians had their former city. They still have sanctuaries here; one of Poseidon at the east end of the spit, and a temple of Athena farther inland; by the side of the latter are the foundations of a race-course, in which legend says the sons of Tyndareus contended. There is also another sanctuary of Athena, of no great size, the roof of which has fallen in. There is a temple to Helius (*Sun*), another to the Graces, and a third to Serapis and Isis. There are also circuits of large unhewn stones, within which they perform mystic ritual to Demeter.

Such are the possessions of the Hermionians in these parts. The modern city is just about four stades distant from the headland, upon which is the sanctuary of Poseidon, and it lies on a site which is level at first, gently rising up a slope, which

\(^1\) *i.e.* the spit runs eastward into the sea from the west.
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Πρώνα γὰρ τὸ ὄρος τούτο ὀνομάζουσι. τείχος μὲν δὴ περὶ πᾶσαν τὴν Ἑρμόνα ἐστηκε· τὰ δὲ ἐς συγγραφὴν καὶ ἀλλὰ παρεῖχετο καὶ ὁι αὐτῶς ποιῆσαι μάλιστα ἥξιωσα μυνήμην. Ἀφροδίτης ναὸς ἐστὶν ἐπίκλησιν Ποτίας καὶ Διμενίας τῆς αὐτῆς, ἀγαλμα δὲ λευκοῦ λίθου μεγέθει τε 12 μέγα καὶ ἐπὶ τῇ τέχνῃ θέας ἄξιον. καὶ ναὸς ἐτερός ἐστὶν Ἀφροδίτης· αὐτὴ καὶ ἀλλὰς ἤχει παρὰ Ἑρμονέων τιμάς, καὶ ταῖς παρθένοις καὶ ἦν γυνὴ χρησίουσα παρὰ ἄνδρα μέλλη φοιτάν, ἀπάσαις πρὸ γάμου θύειν καθέστηκεν ἐνταῦθα. Δήμητρος δὲ ἱερὰ πεποίηται Θερμασίας, τὸ μὲν ἐπὶ τοῖς πρὸς τὴν Τροῖζηναν ὄροις, ὡς ἐστὶν εἰρήμενον ἡδὴ μοι, τὸ δὲ καὶ ἐν αὐτῇ τῇ πόλει. XXXV. πλησίον δὲ αὐτοῦ Διονύσου ναὸς Μελαναιγίδος· τοῦτο μουσικῆς ἀγώνα κατὰ ἔτος ἕκαστον ἄγουσι, καὶ ἁμίλητης κολύμβου καὶ πλοίων τυβέασιν ἄθλα· καὶ Ἀρτέμιδος ἐπίκλησιν Ἰφυγενείας ἐστὶν ἵερων καὶ Ποσειδῶν χαλκοῦς τὸν ἐτερον πόδα ἔχων ἐπὶ δελφίνως. παρελθοῦσι δὲ ἐς τὸ τῆς Ἑστίας, ἀγαλμα μὲν ἐστὶν οὐδὲν, βωμὸς 2 δὲ καὶ ἐπὶ αὐτοῦ θύουσιν Ἑστία. Ἀπόλλωνος δὲ εἰσὶ ναὸς τρεῖς καὶ ἀγάλματα τρία· καὶ τῷ μὲν οὐκ ἐστὶν ἐπίκλησις, τὸν δὲ Πυθαέα ονομάζουσι, καὶ Ὀριον τὸν τρίτον. τὸ μὲν δὴ τοῦ Πυθαέως ὄνομα μεμαθήκας παρὰ Ἀργείων· τούτου γὰρ Ἑλλήνων πρῶτος ἀφικέσθαι Τελέσιλλά φησι τὸν Πυθαέα ἐς τὴν χώραν Ἀπόλλωνος παῖδα ὄντα· τὸν δὲ Ὀριον ἐφ' ὅτι καλοῦσιν, σαφῶς μὲν οὐκ ἂν ἔχομι εἰπέν, τεκμαίρομαι δὲ περὶ γῆς ὄρων πολέμῳ σφᾶς ἡ δίκη νικήσαντας

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presently merges into Pron, for so they name this mountain. A wall stands all round Hermion, a city which I found afforded much to write about, and among the things which I thought I myself must certainly mention are a temple of Aphrodite, surnamed both Pontia (of the Deep Sea) and Limenia (of the Harbour), and a white-marble image of huge size, and worth seeing for its artistic excellence. There is also another temple of Aphrodite. Among the honours paid her by the Hermionians is this custom: maidens, and widows about to remarry, all sacrifice to her before wedding. Sanctuaries have also been built of Demeter Thermsia (Warmth), one at the border towards Troezenia, as I have stated above, while there is another in Hermion itself. XXXV. Near the latter is a temple of Dionysus of the Black Goatskin. In his honour every year they hold a competition in music, and they offer prizes for swimming-races and boat-races. There is also a sanctuary of Artemis surnamed Iphigienia, and a bronze Poseidon with one foot upon a dolphin. Passing by this into the sanctuary of Hestia, we see no image, but only an altar, and they sacrifice to Hestia upon it. Of Apollo there are three temples and three images. One has no surname; the second they call Pythaeus, and the third Horius (of the Borders). The name Pythaeus they have learned from the Argives, for Telesilla¹ tells us that they were the first Greeks to whose country came Pythaeus, who was a son of Apollo. I cannot say for certain why they call the third Horius, but I conjecture that they won a victory, either in war or by arbitration, in a dispute concerning the borders

¹ See p. 353.
3 ἐπὶ τῷ τιμᾶς Ἀπόλλωνι Ὀρίῳ νεῖμαι. τὸ δὲ ἱερὸν τῆς Τύχης νεώτατον μὲν λέγουσιν Ἐρμονεῖς τῶν παρά σφίσιν εἶναι, λίθον δὲ Παρίσου κολοσσὸς ἔστηκεν. κρῆνας δὲ τὴν μὲν σφόδρα ἔχουσιν ἀρχαίαν, ἐς δὲ αὐτὴν οὐ φανερῶς τὸ ὕδωρ κάτεισιν, ἐπιλέιποι δὲ οὐκ ἀν ποτὲ, οὐδὲ εἰ πάντες καταβάντες ὑδρεύοντο ἐξ αὐτῆς· τὴν δὲ ἐφ’ ἠμῶν πεποιήκασιν, ὅνομα δὲ ἔστω τῷ χωρίῳ Λειμών, οἶκον ρεῖ τὸ ὕδωρ ἐς αὐτὴν.

4 Τὸ δὲ λόγου μάλιστα ἄξιον ἱερὸν Δήμητρος ἔστων ἐπὶ τοῦ Πρωνός. τούτῳ τὸ ἱερὸν Ἐρμονεῖς μὲν Κλύμευον Φορονέως παῖδα καὶ ἀκεφήν Κλυμένου Χθονίαν τοὺς ἱδρυσαμένους φασίν εἶναι. Ἀργείωι δὲ, ὅτε ἐς τὴν Ἀργολίδα ὡθεῖ Δημήτηρ, τότε Ἀθέραν μὲν λέγουσι καὶ Μύσιον ός ξενίαν παρασχοίην τῇ θεῷ, Κολόνταν δὲ οὕτε οίκῳ δέξασθαι τὴν θεῶν οὐτὲ ἀπονεῖμαι τί ἄλλο ἐς τιμήν ταύτα δὲ οὐ κατὰ γνώμην Χθονίᾳ τῇ θυγατρὶ ποιεῖν αὐτὸν. Κολόνταν μὲν οὖν φασίν ἀντὶ τούτων συγκαταπτησθήναι τῇ οἰκίᾳ, Χθονίαν δὲ κομισθείσαν ἐς Ἐρμόνα ύπὸ Δήμητρος Ἐρμο-

5 νεύσι ποιῆσαι τὸ ἱερὸν. Χθονία δ’ οὖν ἡ θεός τε αὐτῇ καλεῖται καὶ Χθόνια ἐστὶν κατὰ ἔτος ἀγούσιν ὡρα θέρους, ἄγουσι δὲ οὖτως. ἤγονται μὲν αὐτοῖς τῆς πομητῆς οὐ τε ἱερεῖς τῶν θεῶν καὶ ὅσοι τάς ἐπετείους ἄρχας ἔχουσιν, ἔπονται δὲ καὶ γυναικεῖς καὶ ἄνδρες. τοῖς δὲ καὶ παισίν ἐπὶ οὐσὶ καθέστηκεν ἤδη τὴν θεῶν τιμὰν τῇ πομητῇ οὐτοῖς λευκῆν ἐσθήτα καὶ ἐπὶ ταῖς κεφαλαίς ἔχουσι στεφάνους. πλέκονται δὲ οἱ στέφανοι σφισίν ἐκ τοῦ ἄνθους δ’ καλούσιν οἱ ταύτῃ κοσμοσάνδαλον,
CORINTH, xxxv. 2–5

(horoi) of their land, and for this reason paid honours to Apollo Horius. The sanctuary of Fortune is said by the Hermionians to be the newest in their city; a colossus of Parian marble stands there. Of their wells, one is very old; nobody can see the water flowing into it, but it would never run dry, even if everybody descended and drew water from it. Another well they made in our own day, and the name of the place from which the water flows into it is Leimon (Meadow).

The object most worthy of mention is a sanctuary of Demeter on Pron. This sanctuary is said by the Hermionians to have been founded by Clymenus, son of Phoroneus, and Chthonia, sister of Clymenus. But the Argive account is that when Demeter came to Argolis, while Atheras and Mysius afforded hospitality to the goddess, Colontas neither received her into his home nor paid her any other mark of respect. His daughter Chthonia disapproved of this conduct. They say that Colontas was punished by being burnt up along with his house, while Chthonia was brought to Hermion by Demeter, and made the sanctuary for the Hermionians. At any rate, the goddess herself is called Chthonia, and Chthonia is the name of the festival they hold in the summer of every year. The manner of it is this. The procession is headed by the priests of the gods and by all those who hold the annual magistracies; these are followed by both men and women. It is now a custom that some who are still children should honour the goddess in the procession. These are dressed in white, and wear wreaths upon their heads. Their wreaths are woven of the flower called by the natives cosmosandalon,
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ύάκινθον ἕμοι δοκεῖν ὅντα καὶ μεγέθει καὶ χρόνιον ἐπεστὶ δὲ οἱ καὶ τὰ ἐπὶ τῷ θρήνῳ γράμματα. 6 τοῖς δὲ τὴν πομπὴν πέμπουσιν ἔπονται τελείως εἰς ἀγέλης βοῶν ἄγοντες διειλημμένην δεσμοὺς τε καὶ ὑβρίζουσιν ἔτι ὑπὸ ἀγριότητος. ἐλάσαντες δὲ πρὸς τὸν ναὸν οὐ μὲν ἑσόν ἐφεσθαι τὴν βοῦν ἐς τὸ ἱέρων ἀνήκαν ἐκ τῶν δεσμῶν, ἐτέρου δὲ ἀναπεπταμένας ἔχοντες τέως τὰς θύρας, ἐπειδὰν τὴν βοῦν ἱδωσίν ἔντος τοῦ ναοῦ, προσέθεσαν τὰς θύρας. τέσσαρες δὲ ἔνδον ὑπολειπόμεναι γράφει, αὐτὰ τὴν βοῦν εἰσιν αἱ κατεργαζόμεναι δρεπάνῳ γὰρ ἠτὶς ἄν τύχῃ τὴν φάρυγγα ὑπέτεμε τῆς βοῦς. μετὰ δὲ αἱ θυρίαι τε ἡνοίχθησαν καὶ προσελαύνουσιν οἷς ἐπιτετακται βοῦν δευτέραν καὶ τρίτην ἐπὶ ταύτη καὶ ἀλλήν τετάρτην. κατεργαζόμεναι τε δὴ πάσας κατὰ ταύτα αἱ γράφει καὶ τὸ ἄλλο πρόσκειται τῇ θυσίᾳ θαῦμα· ἐφ’ ἤρτῳ γὰρ ἀν πέσῃ τῶν πλευρῶν ἡ πρώτῃ βοῦς, ἄναγκη πεσεῖν 8 καὶ πάσας. θυσία μὲν δρᾶται τοῖς Ἐρμονεῦσι τοῦ εἰρημένου τρόπον πρὸ δὲ τοῦ ναοῦ γυναικῶν ἱερασαμένων τῇ Δήμητρι εἰκόνες ἐστήκασιν οὐ πολλαί, καὶ παρελθόντες ἐσω θρόνοι τε εἰσιν, ἐφ’ ὅν αἱ γράφεσιν ἀναμένουσιν ἐσπελάθηναι καθ’ ἐκάστην τῶν βων, καὶ ἀγάλματα οὐκ ἄγαν ἀρχαία Ἀθηνᾶ καὶ Δημήτηρ. αὐτὸ δὲ ὁ σέβουσιν ἐπὶ πλέον ἡ τάλλα, ἐγὼ μὲν οὐκ εἶδον, οὐ μὴν οὐδὲ ἄνηρ ἄλλος οὔτε ξένος οὔτε Ἐρμονεῶν αὐτῶν μόναι δὲ ὀποῖου τί ἐστιν αἱ γράφεις ἰστῶσαν. 9 Ἐστι δὲ καὶ ἄλλος ναὸς· εἰκόνες δὲ περὶ πάντα ἐστήκασιν αὐτῶν. οὗτος δὲ ναὸς ἐστὶν ἀπαντικρίτως τοῦ τῆς Χθονίας, καλεῖται δὲ Κλυμένου, καὶ τῷ
which, from its size and colour, seems to me to be an iris; it even has inscribed upon it the same letters of mourning.¹ Those who form the procession are followed by men leading from the herd a full-grown cow, fastened with ropes, and still untamed and frisky. Having driven the cow to the temple, some loose her from the ropes that she may rush into the sanctuary, others, who hitherto have been holding the doors open, when they see the cow within the temple, close to the doors. Four old women, left behind inside, are they who dispatch the cow. Whichever gets the chance cuts the throat of the cow with a sickle. Afterwards the doors are opened, and those who are appointed drive up a second cow, and a third after that, and yet a fourth. All are dispatched in the same way by the old women, and the sacrifice has yet another strange feature. On whichever of her sides the first cow falls, all the others must fall on the same. Such is the manner in which the sacrifice is performed by the Hermionians. Before the temple stand a few statues of the women who have served Demeter as her priestess, and on passing inside you see seats on which the old women wait for the cows to be driven in one by one, and images, of no great age, of Athena and Demeter. But the thing itself that they worship more than all else, I never saw, nor yet has any other man, whether stranger or Hermionian. The old women may keep their knowledge of its nature to themselves.

There is also another temple, all round which stand statues. This temple is right opposite that of Chthonia, and is called that of Clymenus, and they

¹ The letters Al, an exclamation of woe supposed to be inscribed on the flower.
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Κλυμένων θύουσιν ἐνταῦθα. Κλύμενον δὲ οὐκ ἀνδρα Ἀργείων ἔλθειν ἐγγυεῖς Ερμίσδα ηγοῦμαι, τοῦ θεοῦ δὲ ἐστὶν ἐπίκλησις, οὕτως ἔχει λόγος βασιλέα ὑπὸ γῆν εἶναι. παρὰ μὲν δὴ τούτον ἐστὶν ἀλλὸς ναὸς καὶ ἄγαλμα Ἀρεως, τοῦ δὲ τῆς Χθονίας ἐστὶν ίερόν σταθεὶν κατὰ τὴν δεξιὰν Ἡχούς ὑπὸ τῶν ἐπιχωρίων καλουμένην φθειρακέος δὲ ἄνδρι τὰ ὀλίγεςτα ἐς τρίς ἀντιβοηθεῖ τέρμας ὁπισθεὶ τοῦ ναοῦ τῆς Χθονίας χώρια ἐστὶν ἄ καλούσιν Ἐρμονεῖς τὸ μὲν Κλυμένου, τὸ δὲ Πλούτωνος, τὸ τρίτον δὲ αὐτῶν λήμνην Ἀχερουσίαν. περιείρεται μὲν δὴ πάντα θρυγκοῖς λίθων, ἐν δὲ τῷ τοῦ Κλυμένου καὶ γῆς χάσμα: διὰ τούτου δὲ Ἡρακλῆς ἄφηκε τοῦ Ἀίδου τὸν κύνα κατὰ τὰ λεγόμενα ὑπὸ Ἐρμονεῶν. πρὸς δὲ τῇ πύλῃ, καθ’ ἦν ὀδὸς εὐθεῖα ἐστὶν ἄγουσα ἐπὶ Μάσητα, Εἰλεθνίας ἐστὶν ἐντὸς τοῦ τεχούς ἱεροῦ. ἀλλὼς μὲν δὴ κατὰ ἡμέραν ἑκάστην καὶ θυσίας καὶ θυμάμασι μεγάλως τὴν θεοῦ ἰλασκονται καὶ ἀναθήματα δίδοται πλεῖστα ἡ Εἰλεθνία: τὸ δὲ ἄγαλμα οὐδεὶς ρημή εἰ μὴ ἁρα ταῖς ἱερείαις ἐστὶν ἰδεῖν.

XXXVI. Κατὰ δὲ τὴν ἐπὶ Μάσητα εὐθείαν προελθοῦσιν ἐπτά ποὺ σταδίους καὶ ἐς ἀριστερὰν ἐκτραπεῖσιν, ἐς Ἀλίκην ἐστὶν ὀδός. ὡ δὲ Ἀλίκη τὰ μὲν ἐφ’ ἡμῶν ἐστὶν ἔρημος, ὥστε δὲ καὶ αὐτὴ ποτὲ, καὶ Ἀλίκων λόγος ἐν στῆλαις ἐστὶ ταῖς Ἐπιδαυρίων αὐτοῦ Ἀσκληπιοῦ τὰ ιάματα ἐγγεγραμμένα ἔχουσιν. ἀλλο δὲ σύγγραμμα οὐδὲν οἶδα ἄξιοχρεων, ἐνθα ἡ πόλεως Ἀλίκης ἡ ἀνδρῶν ἐστὶν Ἀλίκων μνήμῃ. ἐστὶ δ’ οὖν ὀδὸς καὶ ἐς ταύτην, τοῦ τε Πρωνὸς μέση καὶ ὅρος 444.
sacrifice to Clymenus here. I do not believe that Clymenus was an Argive who came to Hermion; "Clymenus" is the surname of the god, whoever legend says is king in the underworld. Beside this temple is another; it is of Ares, and has an image of the god; while to the right of the sanctuary of Chthonia is a portico, called by the natives the Portico of Echo. It is such that if a man speaks it reverberates at least three times. Behind the temple of Chthonia are three places which the Hermionians call that of Clymenus, that of Pluto, and the Acherusian Lake. All are surrounded by fences of stones, while in the place of Clymenus there is also a chasm in the earth. Through this, according to the legend of the Hermionians, Heracles brought up the Hound of Hell. At the gate through which there is a straight road leading to Mases, there is a sanctuary of Eileithyia within the wall. Every day, both with sacrifices and with incense, they magnificently propitiate the goddess, and, moreover, there is a vast number of votive gifts offered to Eileithyia. But the image no one may see, except, perhaps, the priestesses.

XXXVI. Proceeding about seven stades along the straight road to Mases, you reach, on turning to the left, a road to Halice. At the present day Halice is deserted, but once it, too, had inhabitants, and there is mention made of citizens of Halice on the Epidaurian slabs on which are inscribed the cures of Asclepius. I know, however, no other authentic document in which mention is made either of the city Halice or of its citizens. Well, to this city also there is a road, which lies midway between Pron
ΠΑΥΣΑΝΙΑΣ: DESCRIPTION OF GREECE

ἐτέρου Θόρυμακος καλουμένου τὸ ἀρχαῖον ἀπὸ δὲ τῆς Διὸς ἐς κόκκυγα τὸν ὀρνιθὰ ἀλλαγῆς λεγομένης ἐνταῦθα γενέσθαι μετονομασθήναι τὸ ὄρος 2 φασίν. ἑρά δὲ καὶ ἐς τόδε ἐπὶ ἄκρων τῶν ὀρῶν, ἐπὶ μὲν τῷ Κοκκυγίῳ Διός, ἐν δὲ τῷ Πρωνύ ἦστιν Ἡρας καὶ τού γε Κοκκυγίου πρὸς τοὺς πέρασι ναὸς ἕστι, θύραι δὲ οὐκ ἐφεστήκασιν οὐδὲ ὄροφον ἐίχεν οὐδὲ οἵ τι ἐνήν ἄγαλμα· εἶναι δὲ ἐξέγετο ὁ ναὸς Ἀπόλλωνος. παρὰ δὲ αὐτῶν ὃδος ἦστιν ἐπὶ Μάσητα τοῖς ἐκτραπείσιν ἐκ τῆς εὐθείας. Μάσητι δὲ οὐσὶ πόλει τὸ ἀρχαῖον, καθαὶ "Ομήρος ἐν Ἀργείων καταλόγῳ πεποίηκεν, ἐπινεῖω 3 καθ ἡμᾶς ἔχρωντο Ἐρμομοῖς. ἀπὸ Μάσητος δὲ ὃδος ἐν δεξιᾷ ἦστιν ἐπὶ ἄκραν καλουμένην Στρουθοῦντα. στάδιοι δὲ ἀπὸ τῆς ἄκρας ταύτης κατὰ τῶν ὀρῶν τὰς κορυφὰς πεντηκοντά εἰσὶ καὶ διακόσιοι ἐς Φιλανδρόν τε καλούμενον καὶ ἐπὶ Βολεοῦς· οἱ δὲ Βολεοὶ οὗτοι λίθων εἰσὶ σωρὸι λογάδων. χωρίον δὲ ἑτερον, δ Ἰδίμοι σὸναμάξους, στάδια εἰκοσια ἀνύσθεν ἀφεστήκεν ἐν ταῦθα ἦστι μὲν ἑρῶν Ἀπόλλωνος, ἦστι δὲ Ποσειδῶνος, ἐπὶ δὲ αὐτοῖς Δήμητρος, ἀγάλματα δὲ ὀρθὰ λίθου λευκοῦ.

4 Τὸ δὲ ἐντεύθεν ἦστιν Ἀργείων ἡ ποτὲ Ἀσιναῖα καλουμένη, καὶ Ἀσίνης ἦστιν ἐρείπια ἐπὶ θαλάσσῃ. Δακεδαιμονίων δὲ καὶ τοῦ βασιλέως Νικάνδρου τοῦ Χαρίλλου τοῦ Πολυδέκτου τοῦ Εὐνόμου τοῦ Πρυτάνεδος τοῦ Εὐρυπώντος ἐς τὴν Ἀργολίδα ἐσβαλόντων στρατιῶ συνεσέβαλον σφίσιν οἱ Ἀσιναῖοι, καὶ ἐδήσωσαν σὺν ἐκείνοις τῶν Ἀργείων τὴν γῆν. ὡς δὲ ὁ στόλος τῶν Δακεδαιμονίων ὑπῆλθεν οἴκαδε, στρατεύοντες 446
and another mountain, called in old days Thornax; but they say that the name was changed because, according to legend, it was here that the transformation of Zeus into a cuckoo took place. Even to the present day there are sanctuaries on the tops of the mountains: on Mount Cuckoo one of Zeus, on Pron one of Hera. At the foot of Mount Cuckoo is a temple, but there are no doors standing, and I found it without a roof or an image inside. The temple was said to be Apollo's. By the side of it runs a road to Mases for those who have turned aside from the straight road. Mases was in old days a city, even as Homer\(^1\) represents it in the catalogue of the Argives, but in my time the Hermioneans were using it as a seaport. From Mases there is a road on the right to a headland called Struthus (*Sparrow Peak*). From this headland by way of the summits of the mountains the distance to the place called Philanorium and to the *Boleoi* is two hundred and fifty stades. These *Boleoi* are heaps of unhewn stones. Another place, called Twins, is twenty stades distant from here. There is here a sanctuary of Apollo, a sanctuary of Poseidon, and in addition one of Demeter. The images are of white marble, and are upright.

Next comes a district, belonging to the Argives, that once was called Asinæa, and by the sea are ruins of Asine. When the Lacedaemonians and their king Nicander, son of Charillus, son of Polydectes, son of Eunomus, son of Prytanis, son of Eurypon, invaded Argolis with an army, the Asinæans joined in the invasion, and with them ravaged the land of the Argives. When the Lacedaemonian expedition departed home, the Argives

\(^1\) *Iliad* ii. 562.
虑 于 'Ασίνην οἱ 'Αργεῖοι καὶ ο Βασίλευς αὐτῶν
5 Ἐρατος. καὶ χρόνου μὲν τινα ἀπὸ τοῦ τείχους
ήμυναντο οἱ 'Ασιναῖοι καὶ ἀποκτείνουσιν ἄλλους
tε καὶ Δυσίστρατον ἐν τοῖς δοκιμωτάτοις ὄντα
'Αργεῖων ἀλισκομένου δὲ τοῦ τείχους οὕτω μὲν
γυναίκας ἐσ τὰ πλοῖα ἐνθέμενοι καὶ παῖδας ἐκλεί-
πουσί τὴν αὐτῶν, 'Αργεῖοι δὲ ἐς ἐδαφος κατα-
βαλόντες τὴν 'Ασίνην καὶ τὴν γῆν προσορισάμενοι
tῇ σφετέρᾳ Πυθαεῶς τε 'Ἀπόλλωνος ὑπελύσωντο
tὸ ἱερὸν — καὶ νῦν ἔτι δὴλον ἑστὶ — καὶ τὸν
Δυσίστρατον πρὸς αὐτῷ θάπτουσιν.
6 Ἀπέχει δὲ 'Αργεῖων τῆς πόλεως τεσσαράκοντα
cαι συ πλείω στάδια ἡ κατὰ Δέρναν θάλασσα.
cατιόντων δὲ ἐς Δέρναν πρώτου μὲν καθ’ ὄδον
ἐστιν ὁ 'Ερασίνος, ἐκδίδωσι δὲ ἐς τὸν Φρίξουν, ὁ
Φρίξος δὲ ἐς τὴν θάλασσαν τὴν μεταξὺ Τημενίου
καὶ Δέρνης. ἀπὸ δὲ 'Ερασίνων τραπεῖσιν ἐς
ἀριστερὰ σταδίους ὅσον ὁκτὼ, Διοσκούρων ἱερὸν
ἐστιν 'Ανάκτων πεποίηται δὲ σφισὶ κατὰ ταὐτὰ
7 καὶ ἐν τῇ πόλει τὰ ξόανα. ἀναστρέψας δὲ ἐς
tὴν εὐθείαν τὸν τε 'Ερασίνων διαβήσῃ καὶ ἐπὶ
tὸν Χείμαρρον ποταμὸν ἀφίξῃ. πλησίον δὲ
αὐτοῦ περιβολὸς ἐστὶ λίθων, καὶ τὸν Πλούτωνα
ἀρπάζαντα ὡς λέγεται Κόρην τὴν Δήμητρος
καταβῆναι ταῖτη φασίν ἐς τὴν ὑπόγεων νομίζο-
μένην ἄρχην. ἤδη Δέρνα ἐστιν, ὡς καὶ τὰ
πρότερα ἔχει μοι τοῦ λόγου, πρὸς θαλάσσῃ,
καὶ τελευτὴν Δερναία ἄγουσιν ἐνταῦθα Δήμητρι.
8 Ἐστὶ δὲ ἄλλος ἱερὸν ἀρχόμενον μὲν ἀπὸ ὅροις
δι καλόντοις Ποντίνων, τὸ δὲ ὅρος ὁ Ποντῖνος οὐκ
ἐὰν τὸ ὑδρόν ἀπορρείν τὸ ἐκ τοῦ θεοῦ, ἀλλὰ ἐς
αὐτὸ καταδέχεται. ἤρει δὲ καὶ ποταμὸς ἀπ’ αὐτοῦ
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under their king Eratus attacked Asine. For a time the Asinæans defended themselves from their wall, and killed among others Lysistratus, one of the most notable men of Argos. But when the wall was lost, the citizens put their wives and children on board their vessels and abandoned their own country; the Argives, while levelling Asine to the ground and annexing its territory to their own, left the sanctuary of Apollo Pythæus, which is still visible, and by it they buried Lysistratus.

Distant from Argos forty stades and no more is the sea at Lerna. On the way down to Lerna the first thing on the road is the Erasinus, which empties itself into the Phræxus, and the Phræxus into the sea between Temenium and Lerna. About eight stades to the left from the Erasinus is a sanctuary of the Lords Dioscuri (Sons of Zeus). Their wooden images have been made similar to those in the city. On returning to the straight road, you will cross the Erasinus and reach the river Cheimarrus (Winter-torrent). Near it is a circuit of stones, and they say that Pluto, after carrying off, according to the story, Core, the daughter of Demeter, descended here to his fabled kingdom underground. Lerna is, I have already stated, by the sea, and here they celebrate mysteries in honour of Lernaean Demeter.

There is a sacred grove beginning on the mountain they call Pontinus. Now Mount Pontinus does not let the rain-water flow away, but absorbs it into itself. From it flows a river, also called

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Ποντίνος. καὶ ἐπὶ κορυφῇ τοῦ ὄρους ἱερὸν τε Ἀθηνᾶς Σαύτιδος, ἑρείπια ἐτὶ μόνα, καὶ θεμελιὰ οἰκίας ἐστὶν Ἰππομέδουτος, ὡς Πολυνείκει τῷ Οἰδίποδος τιμωρήσων ἦλθεν ἐς Θήβας. ΧΧΧVII. ἀπὸ δὴ τοῦ ὄρους τοῦτο τὸ ἀλόσο ἀρχόμενον πλατάνων τὸ πολὺ ἐπὶ τὴν θάλασσαν καθήκει. ὅροι δὲ αὐτοῦ τῇ μὲν ποταμῷ ὁ Ποντίνως, τῇ δὲ ἔτερος ποταμός Ἀμφώνη ἐς ἄπο τῆς Δαναοῦ θυγατρὸς ὅνομα τῷ ποταμῷ. ἐντὸς δὲ τοῦ ἀλόσου ἀγάλματα ἐστὶ μὲν Δήμητρος Προσύμνης, ἐστὶ δὲ Διονύσου, καὶ Δήμητρος καθήμενον ἢγαλμα οὐ μέγα· ταῦτα μὲν λίθου πεποιημένα, ἔτερῳ δὲ ἐν ναῷ Δίονυσος Σαῦτις καθήμενον ξόανον καὶ Ἀφροδίτης ἡ ἀγαλμα ἐπὶ θαλάσσῃ λίθου· ἀναθείναι δὲ αὐτὸ τὰς θυγατέρας λέγουσι τὰς Δαναοῦ, Δαναὸν δὲ αὐτὸν τὸ ἱερὸν ἐπὶ Ποντίνως ποιήσαι τῆς Ἀθηνᾶς. καταστήσασθαι δὲ τῶν Δερμαίων τὴν τελετὴν Φιλάμμωνα φασί· τὰ μὲν οὖν λεγόμενα ἐπὶ τοῖς δρωμένοις δῆλα ἐστὶν 

3 οὐκ ὁντα ἄρχαια· ἃ δὲ ἦκουσα ἐπὶ τῇ καρδίᾳ γεγράφθαι τῇ πεποιημένῃ τοῦ ὑπερχάλκου, οὐδὲ ταῦτα ὁντα Φιλάμμωνος Ἀρριφῶν εὑρε, τὸ μὲν ἀνέκαθεν Τρικωνιεῖς τῶν ἐν Λατώλια, τὰ δὲ ἐφ' ἦμών Δυκίων τοῖς μάλιστα ὠμοῖς δόκιμος, δεινὸς δὲ ἐξευρέθη ἡ μή τις πρότερον εἴδε, καὶ δὴ καὶ ταῦτα φωάσας ἐπὶ τῶδε. τὰ ἐπ' ἀκολούθητο τὰ πάντα Δωριστὶ ἐπεποίητο· πρὶν δὲ Ἡρακλείδας κατελθεῖν ἐς Πελοπόννησον, τὴν αὐτὴν ἡφίεσαν Ἀθηναίοι οἱ Ἀργεῖοι φωνή· ἐπὶ δὲ Φιλάμμωνος οὐδὲ τὸ ὄνομα τῶν Δωριέων ἐμοὶ δοκεῖν ἐς ἄπαντας ἦκούσε το Ἑλληνας.
Pontinus. Upon the top of the mountain is a sanctuary of Athena Saïtis, now merely a ruin; there are also the foundations of a house of Hippomedon, who went to Thebes to redress the wrongs of Polyneices, son of Oedipus. XXXVII. At this mountain begins the grove, which consists chiefly of plane trees, and reaches down to the sea. Its boundaries are, on the one side the river Pontinus, on the other side another river, called Amymone, after the daughter of Danaus. Within the grove are images of Demeter Prosymne and of Dionysus. Of Demeter there is a seated image of no great size. Both are of stone, but in another temple is a seated wooden image of Dionysus Saotes (Saviour), while by the sea is a stone image of Aphrodite. They say that the daughters of Danaus dedicated it, while Danaus himself made the sanctuary of Athena by the Pontinus. The mysteries of the Lernaeans were established, they say, by Philammon. Now the words which accompany the ritual are evidently of no antiquity; and the inscription also, which I have heard is written on the heart made of orichalcum, was shown not to be Philammon's by Arriphon, an Aetolian of Triconium by descent, who now enjoys a reputation second to none among the Lycians; excellent at original research, he found the clue to this problem in the following way. The verses, and the prose interspersed among the verses, are all written in Doric. But before the return of the Heracleidae to the Peloponnesus the Argives spoke the same dialect as the Athenians, and in Philammon's day I do not suppose that even the name Dorians was familiar to all Greek ears.
4 Ταύτα μὲν δὴ ἀπέφαινεν οὖτως ἔχοντα, τῆς δὲ Ἀμμώνης πέφυκεν ἐπὶ τῇ πηγῇ πλάτανος· ὑπὸ ταύτη τὴν ὑδραν τραφήναι τῇ πλατάνῳ φασίν. ἐγὼ δὲ τὸ θηρίον πείθομαι τούτο καὶ μεγέθει διενεχεῖν ὑδρῶν ἄλλων καὶ τὸν ἰὸν οὐτῶ δῆ τι ἔχειν ἀνίατον ός τὸν Ἂρακλέα ἀπὸ τῆς χολῆς αὐτοῦ τὰς ἀκίδας φαρμακεύσαι τὸν ὀἰστῶν κεφαλήν δὲ εἶχεν ἐμοὶ δοκεῖν μίαν καὶ οὐ πλείους, Πείσανδρος δὲ ο Καμρεύς, ἵνα τὸ θηρίον τε δοκοί φοβερωτέρον καὶ αὐτῷ γίνηται ἡ ποιήσις ἀξίοχρεως μᾶλλον, ἀντὶ τούτων τὰς κεφαλὰς ἐποίησε τῇ ὑδρα τὰς πολλὰς. εἶδον δὲ καὶ πηγὴν Ἀμφιαράμου καλομένην καὶ τὴν Ἀλκυονίαν λίμνην, δὴ ἦς φασιν Ἀργείωι Διόνυσον ἐς τὸν Ἀἰδην ἐλθεῖν Σεμέλην ἀνάζωντα, τὴν δὲ ταύτη κάθοδον δεῖξαι οἱ Πόλυμνοι. τῇ δὲ Ἀλκυονία πέρας τοῦ βάθους οὐκ ἔστιν οὐδὲ τινα οἶδα ἄνθρωπον ἐς τὸ τέρμα αὐτῆς οὐδεμιὰ μηχανὴ καθικέσθαι δυνηθέντα, ὅπου καὶ Νέρων σταδίων πολλῶν κάλους πουησάμενος καὶ συνάψας ἄλληλοις, ἀπαρτισάς δὲ καὶ μόλυβδον ἄπ' αὐτῶν καὶ εἰ δὴ τι χρήσιμον ἄλλο ἐς τὴν πειραν, οὐδὲ οὕτος οὔδενα ἔξευρειν ἐδυνηθή ὅρον τοῦ βάθους. καὶ τόδε ἦκουσα ἄλλο: τὸ ύδρο τῆς λίμνης ός ἠδώντα εἰκάσαι γαληνὸν ἐστὶ καὶ ἠρεμαιόν, παρεχόμενον δὲ ὅφιν τοιαύτην διανήχεσθαι τολμήσαντα πάντα τινὰ καθέλκειν πέφυκε καὶ ἐς βυθὸν ὑπολαβὸν ἀπήνεγκε. περίοδος δὲ τῆς λίμνης ἐστὶν οὐ πολλὴ, ἀλλὰ ὅσον τε σταδίου τρίτων ἐπὶ δὲ τοῖς χείλεσιν αὐτῆς πόα καὶ σχοῦοι πεφύκας. τὰ δὲ ἐς αὐτὴν Διονύσῳ δρόμενα ἐν νυκτὶ κατὰ ἐτος ἕκαστον οὐχ ὅσον ἐς ἀπαντάς ἦν μοι γράψαι.
CORINTH, xxxvii. 4–6

All this was proved in the demonstration. At the source of the Amymone grows a plane tree, beneath which, they say, the hydra (water-snake) grew. I am ready to believe that this beast was superior in size to other water-snakes, and that its poison had something in it so deadly that Heracles treated the points of his arrows with its gall. It had, however, in my opinion, one head, and not several. It was Peisander of Camirus who, in order that the beast might appear more frightful and his poetry might be more remarkable, represented the hydra with its many heads. I saw also what is called the Spring of Amphiaraurus and the Aleyonian Lake, through which the Argives say Dionysus went down to Hell to bring up Semele, adding that the descent here was shown him by Polymnus. There is no limit to the depth of the Aleyonian Lake, and I know of nobody who by any contrivance has been able to reach the bottom of it; since not even Nero, who had ropes made several stades long and fastened them together, tying lead to them, and omitting nothing that might help his experiment, was able to discover any limit to its depth. This, too, I heard. The water of the lake is, to all appearance, calm and quiet; but, although it is such to look at, every swimmer who ventures to cross it is dragged down, sucked into the depths, and swept away. The circumference of the lake is not great, being about one-third of a stade. Upon its banks grow grass and rushes. The nocturnal rites performed every year in honour of Dionysus I must not divulge to the world at large.

1 Peisander wrote a poem on the labours of Heracles. His date is uncertain, but perhaps he flourished about 645 B.C.
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XXXVIII. Ἐκ Δέρνης δὲ ιοῦσιν ἐς Τημένιον—
tὸ δὲ Τημένιον ἔστιν Ἀργείων, ἀνωμάσθη δὲ ἀπὸ Τημένου τοῦ Ἀριστομάχου καταλαβὼν γὰρ καὶ ἔχυρωσάμενος τὸ χωρίον ἐπολέμη σὺν τοῖς Δω-
ριεύσιν αὐτὸθεν τὸν πρὸς Τισαμενὸν καὶ Ἀχαιῶν πόλεμον—ἐς τοῦτο οὖν τὸ Τημένιον ιοῦσιν ὃ τε Φρίξος ποταμὸς ἐκδίδοσιν ἐς θάλασσαν καὶ
Ποσειδῶνος ἱερὸν ἐν Τημενίῳ πεποίηται καὶ Ἀφροδίτης ἔτερον καὶ μνημαί ἐστὶ Τημένου τιμᾶς

2 ἔχων παρὰ Δωριέων τῶν ἐν Ἀργείῳ. Τημενίον δὲ ἀπέχει Ναυπλία πεντήκοντα ἐμοὶ δοκεῖν σταδίους, τὰ μὲν ἐφ᾿ ἡμῶν ἔρημος, οἰκιστής δὲ ἐγένετο αὐτὴς Ναυπλίος Ποσειδῶνος λεγόμενος καὶ Ἀμμακώνης εἶναι. λεϊπτεὶ δὲ καὶ τειχῶν ἑτὲ ἐρείπεια, καὶ Ποσειδῶνος ἱερὸν καὶ λιμένες εἰς ἐν Ναυπλίᾳ καὶ πηγὴ Κάναθος καλουμένη ἐνταῦθα τὴν Ἡραν φαίνετο Ἀργείοις κατὰ ἐτὸς λουμένην παρ-

3 θένῳ γίνεσθαι. οὕτως μὲν δὴ σφισὶν ὧ τελετῆς, ἢν ἄγουσι τῇ Ἡρᾳ, λόγος τῶν ἀπορρήτων ἐστὶν· τὰ δὲ ὑπὸ τῶν ἐν Ναυπλίᾳ λεγόμενα ἐς τὸν ὄνομ, ὡς ἐπιφαγὼν ἀμπέλου κλῆμα ἀφθονώτερον ἐς τὸ μέλλον ἀπέφηνε τὸν καρπὸν—καὶ ὄνος σφισὶν ἐν πέτρᾳ πεποιημένος διὰ τούτῳ ἐστὶν ἀτε ἀμπέλων δίδαξις τομῆν—, παρίημι ὁ ὁμιλοῦν ἡγοῦμενος.

4 Ἔστι δὲ ἐκ Δέρνης καὶ ἑτέρα παρ’ αὐτὴν ὁδὸς τὴν θάλασσαν ἐπὶ χωρίων ὁ Γενέσιον ἀνωμάσθησιν πρὸς θαλάσσης δὲ τοῦ Γενεσίου Ποσειδῶνος ἱερὸν ἐστίν οὐ μέγα. τούτου δὲ ἔχεται χωρίον ἄλλο Ἀπόβαθμοι γῆς δὲ ἐνταῦθα πρῶτον τῆς Ἀρ-
γολίδος Ναναίον σὺν ταῖς παισίν ἀποβήναι λέγου-
σιν. ἐντεῦθεν διελθοῦσιν Ἀνιγραία καλουμένα

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CORINTH, xxxviii. 1–4

XXXVIII. Temenium is in Argive territory, and was named after Temenus, the son of Aristomachus. For, having seized and strengthened the position, he waged therefrom with the Dorians the war against Tisamenus and the Achaeans. On the way to Temenium from Lerna the river Phrixus empties itself into the sea, and in Temenium is built a sanctuary of Poseidon, as well as one of Aphrodite; there is also the tomb of Temenus, which is worshipped by the Dorians in Argos. Fifty stades, I conjecture, from Temenium is Nauplia, which at the present day is uninhabited; its founder was Nauplius, reputed to be a son of Poseidon and Amymone. Of the walls, too, ruins still remain; and in Nauplia are a sanctuary of Poseidon, harbours, and a spring called Canathus. Here, say the Argives, Hera bathes every year and recovers her maidenhood. This is one of the sayings told as a holy secret at the mysteries which they celebrate in honour of Hera. The story told by the people in Nauplia about the ass, how by nibbling down the shoots of a vine he caused a more plenteous crop of grapes in the future, and how for this reason they have carved an ass on a rock, because he taught the pruning of vines—all this I pass over as trivial.

From Lerna there is also another road, which skirts the sea and leads to a place called Genesium. By the sea is a small sanctuary of Poseidon Genesius. Next to this is another place, called Apobathuni (Steps). The story is that this is the first place in Argolis where Danaus landed with his daughters. From here we pass through what is called Anigraea,
όδὸν καὶ στενὴν καὶ ἄλλως δύσβατον, ἐστὶν ἐν ἀμφιστέρᾳ μὲν καθῆκουσα ἐπὶ θάλασσαν καὶ δένδρα — ἐλαῖας μάλιστα — ἀγαθὴ τρέφειν γῇ, ἵνα θεία καὶ θάλασσα ἀπ' αὐτῆς χρῶν ἐστὶν, ἐνθα δὴ ἐμαχέσαντο υπὲρ τῆς γῆς ταύτης λογάδες 'Αργείων τριακόσιοι πρὸς ἄνδρας Δακεδαίμονιν ἀριθμὸν τε ἱσοῦς καὶ ἐπιλέκτους ὁμοίως. ἀποδανόντως δὲ ἀπάντων πλὴν ἐνὸς Σπαρτιάτου καὶ δυοῖν 'Αργείων, τοὺς μὲν ἀποδανοῦσιν ἐχώσθησαν ἐνταῦθα οἱ τάφοι, τὴν χώραν δὲ οἱ Δακεδαίμονιι γενομένου πανδημείας σφαίραν ἀγῶνος πρὸς 'Αργείους κρατήσαντες βεβαίως αὐτοῖς τε παραντικα ἐκαρποῦντο καὶ ύστερον Ἀἰγινήταις ἔδοσαν ἐκπεσοῦσιν ὑπὸ 'Αθηναίων ἐκ τῆς νῆσου. τὰ δὲ ἐπὶ ἐμοῦ τὴν Θυρεάτην ἐνέμοντο 'Αργείοι.

6 [Text continues...]

7 προσοϊκών ἐχει. ἀνατείνει δὲ ὑπὲρ τὰς κώμας ὀροὶ Πάρνων, καὶ Δακεδαίμονιν ἐπ' αὐτοῦ πρὸς 'Αργείους ὀροὶ καὶ Τεγεάτας εἰσίν' ἐστίκασι δὲ ἐπὶ τοῖς ὀροῖς Ἐρμαί λίθου, καὶ τὸν χωρίον τὸ ὀνομά ἐστὶν ἀπ' αὐτῶν. ποταμὸς δὲ καλούμενος Τάνασσος — εἰς γὰρ δὴ οὖτος ἐκ τοῦ Πάρνωνος κάτεισι — βέων διὰ τῆς 'Αργείας ἐκδίδωσιν ἐς τὸν Θυρεάτην κόλπον.
along a narrow and difficult road, until we reach a tract on the left which stretches down to the sea; it is fertile in trees, especially the olive. As you go up inland from this is a place where three hundred picked Argives fought for this land with an equal number of specially chosen Lacedaemonian warriors. All were killed except one Spartan and two Argives, and here were raised the graves for the dead. But the Lacedaemonians, having fought against the Argives with all their forces, won a decisive victory; at first they themselves enjoyed the fruits of the land, but afterwards they assigned it to the Aeginetans, when they were expelled from their island by the Athenians. In my time Thyreatis was inhabited by the Argives, who say that they recovered it by the award of an arbitration. As you go from these common graves you come to Athene, where Aeginetans once made their home, another village Neris, and a third Eua, the largest of the villages, in which there is a sanctuary of Polemocrates. This Polemocrates is one of the sons of Machaon, and the brother of Alexanor; he cures the people of the district, and receives honours from the neighbours. Above the villages extends Mount Parnon, on which the Lacedaemonian border meets the borders of the Argives and Tegeatae. On the borders stand stone figures of Hermes, from which the name of the place is derived. A river called Tanaus, which is the only one descending from Mount Parnon, flows through the Argive territory and empties itself into the Gulf of Thyrea.
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