

BOOK VI.—ELIS. PART II.

CHAPTER I.

NEXT to my account of the votive offerings comes naturally mention of the horses that contended, and of the athletes, and of amateurs also. There are not statues of all the conquerors at Olympia, for even some who displayed great prowess in the contests, or elsewhere, have yet not obtained statues. These my subject bids me to pass over, for it is not a catalogue of all the athletes that were victors at Olympia, but an account of the statues and other votive offerings. Neither shall I mention all the statues, as I well know some who won the crown of wild olive from unexpected good fortune rather than their own exertions. I shall therefore merely mention those who had more renown or finer statues than others.

On the right of the temple of Hera is a statue of the wrestler Symmachus, the son of Æschylus, a native of Elis. And near him, from Pheneos in Arcadia, is Neolaidas the son of Proxenus, who carried off the prize for boxing among the boys, and next Archedamus the son of Xenius, also a native of Elis, who beat all the boys in wrestling. These statues were made by Alypus the Sicyonian, the pupil of Naucydes the Argive. And the inscription on the statue of Cleogenes, the son of Silenus, says that he was of the district, he won the prize with a fast horse from his own stud. And next Cleogenes are Dinolochus, the son of Pyrrhus, and Troilus, the son of Alcinous. They too were natives of Elis, but their victories were not won in the same manner, for Troilus owed his victory to his perfect pair of horses and team of colts: partly also to his being umpire: and he was victor in the 102nd Olympiad. And from thenceforth there was a law among the people of Elis that the umpires' horses should not be admitted to the races.

His statue was by Lysippus. But the mother of Dinolochus dreamed that she embraced her son after being crowned, and moved by this dream he trained, and outran the other lads: and his statue is by Cleon of Sicyon. As to Cynisca the wife of Archidamus, I have spoken previously of her family and victories at Olympia, in my account of the kings of the Lacedæmonians. And near the statue of Troilus is a basement of stone, and a chariot and charioteer, and the effigy of Cynisca herself, by Apelles. There are inscriptions also in reference to her. And next her are some Lacedæmonians, who were victors in the horse-races. Anaxander was the first victor proclaimed in the chariot-race. And the inscription over him states that his grandfather was crowned earlier in the pentathlum. He is represented as praying to the god. And Polycles, surnamed Polychalcus, was victor in the chariot-race with 4 horses abreast, and his effigy has in its right hand a riband. And by him are two boys, one holding the wheel, the other asking for the riband. And Polycles was victor with his horses, as the inscription over him states, in the Pythian Isthmian and Nemean games.

CHAPTER II.

AND the statue of the pancratiast next is by Lysippus. He carried off the victory as pancratiast from the rest of the Acarnanians, and was the first of his own countrymen. Xenarches was his name and he was the son of Philandridas. And the Lacedæmonians, after the invasion of the Medes, turned their attention more than any other Greeks to breeding horses. For besides those that I have already mentioned, there are statues of several other Spartan horse-breeders, next to the effigy of the Acarnanian athlete, as Xenarches, and Lycinus, and Arcesilaus, and Lichas his son. Xenarches also had further victories at Delphi and Argos and Corinth. And Lycinus brought colts to Olympia, and as one of them was rejected, he used his

colts in the race of full-grown horses and won the prize. And he set up two statues at Olympia, by the Athenian Myro. And Arcesilaus and his son Lichas had two victories at Olympia, and Lichas, as the Lacedæmonians were at that time excluded from the games, entered himself for the chariot-race as a Theban, and bound the victorious charioteer with a riband. For this the Umpires scourged him. And it was on account of this Lichas that the Lacedæmonians under Agis invaded Elis, when the fight took place at Altis. And at the end of the war Lichas erected his statue here, but the records of the people of Elis about the victors at Olympia say that the Theban people, not Lichas, won the victory.

And near Lichas is the seer of Elis, Thrasybulus, the son of Æneas of the family of the Iamidæ, who practised divination for the Mantineans against the Lacedæmonians under Agis the son of King Eudamidas, I shall enter into the circumstances more fully in my account about the Arcadians. And on the effigy of Thrasybulus there is a spotted lizard creeping on his right shoulder, and a dog lies near him cut in half as a victim and shewing its liver. Divination by kids and lambs and calves is clearly an old practice among mankind, the Cyprians seem also to have added divination by swine. But no nations are accustomed to practise divination by dogs. Therefore it was apparently a peculiarity of Thrasybulus to introduce this kind of divination. And the seers called the Iamidæ were descendants of Iamus, who, as Pindar tells us in one of his Odes, was the son of Apollo, and learnt his divination from him.

And close to the effigy of Thrasybulus is one of Timosthenes, a native of Elis, who won the prize for boys in the course, and one of the Milesian Antipater, the son of Clinopater, who beat all the boys in boxing. And some Syracusans, who offered sacrifices at Olympia on behalf of Dionysius, bribed the father of Antipater to let his son be declared a Syracusan. But Antipater, despising the tyrant's bribe, declared himself a Milesian, and inscribed on his effigy that he was a Milesian, and the first Ionian that had had his effigy at Olympia. It was by Polycleetus, and Timosthenes' was by Eutyichides of Sicyon, a pupil of

Lysippus. This Eutychedes made a statue of Fortune for the Syrians by the Orontes, which is greatly honoured by the people of that district.

And in Altis near the effigy of Timosthenes are statues of Timon and his son Æsypus, the lad on horseback. For he won the prize on his racer, while Timon was proclaimed victor in the chariot race. These statues were made by Dædalus of Sicyon, who also erected a trophy for the people of Elis, after their victory over the Laconians at Altis. And the inscription over the Samian boxer states that Myco was his trainer, and that the Samians are the best of the Ionians both as athletes and naval heroes, but gives no information about the particular boxer.

And next is the statue of the Messenian Damiscus, who was victor at Olympia when he was only 12. It is a very remarkable coincidence, that, when the Messenians were exiles from the Peloponnese, their luck at Olympia also failed. For except Leontiscus and Symmachus, who were Sicilian Messenians from the Strait, no Messenian either from Sicily or Naupactus was victor at Olympia, and the Sicilians say they were not Messenians but old inhabitants of Zancle. However when the Messenians returned to the Peloponnese, their luck also at Olympia returned. For in the year after the restoration to Messene, when the people of Elis celebrated the Olympian games, this Damiscus won the prize from all the boys in the course, and afterwards won victories both at Nemea and at the Isthmus in the pentathlon.

CHAPTER III.

NEXT to Damiscus is the statue of a man whose name is not recorded, the votive offering of Ptolemy the son of Lagus. Ptolemy calls himself a Macedonian in the inscription, though he was king of Egypt. There is an inscription also over Chæreas of Sicyon a boy-boxer, stating that his father was Chæremon, and that though young he was victor. The inscription also states that the statue

was by Asterion, the son of Æschylus. And next to Chæreas there are statues of the Messenian boy Sophius, and of Stomius a man of Elis, Sophius outran all the boys, and Stomius won one victory in the pentathlon at Olympia, and three at Nemea. And the inscription on Stomius records further that as leader of the cavalry of the people of Elis he won a victory, and killed the commander of the enemy, who had challenged him to single combat. And the people of Elis say that he came from Sicyon and was ruler of the Sicyonians, and that they themselves went on an expedition against Sicyon in friendship to the Thebans together with a force from Bœotia. It would appear therefore that an expedition against Sicyon must have set out from Elis and Thebes after the reverse of the Lacedæmonians at Leuctra.

Next is the statue of the boxer Labax, the son of Euphron, who was a native of Lepreus in Elis, and also one of the wrestlers from Elis, Aristodemus the son of Thraasis, who had two victories in the Pythian games. And the effigy of Aristodemus is by Dædalus the Sicyonian, who was the pupil and son of Patrocles. And the statue of Hippos of Elis, who beat all the boys in boxing, was by Democritus of Sicyon, who learnt his art from the Athenian Critias through 4 intermediate teachers. For Critias was the tutor of the Corcyræan Ptolichus, and Amphion was the pupil of Ptolichus, and Piso of Calauria was the pupil of Amphion, and Democritus was the pupil of Piso. And Cratinus from Ægira in Achaia was the most handsome of all his contemporaries, and the greatest wrestler. And as none of the boys could stand before him in wrestling he was appointed by the people of Elis as teacher of the boys. And his statue was by the Sicyonian Cantharus, whose father was Alexis, and teacher Eutychides.

And the effigy of Eupolemus of Elis was by the Sicyonian Dædalus, and the inscription informs us about him that he was victor at Olympia over men in the course, he also won two crowns at the Pythian games in the pentathlon, and one crown at the Nemean games. It is further recorded about Eupolemus that of the three umpires in the race two adjudged the prize to him, and the third to the Ambraciote Leo, and that Leo at the Council of Olympia

subsequently got indemnity from both the umpires who had adjudged the prize to Eupolemus.

And the statue of *Cebotas* was set up by the Achæans in the 80th Olympiad in accordance with the oracle at Delphi. He had been victor in the course in the sixth Olympiad. How then could he have fought with the Greeks at Plataea? For it was not till the 75th Olympiad that Mardonius and the Medes met with the reverse at Plataea. I am bound to record the traditions of the Greeks, but I need not believe all of them. All else that happened to *Cebotas* shall be told in my account of Achaia.

And the statue of *Antiochus* was made by *Nicodemus*. *Antiochus* was a native of *Lepreus*, and won the prize at Olympia for the pentathlon for men once, and twice in the Pythian games, twice also at Nemea. For the Isthmians were not frightened by the people of *Lepreus* as they were by the people of *Elis*, for *Hysmon* of *Elis*, whose statue is next to *Antiochus*, being an athlete, and having won the prize for the pentathlon once at Olympia and once at Nemea, was plainly prevented, like all other people of *Elis*, from trying his fortune at the Isthmian games. It is also recorded of *Hysmon* that when he was a boy he had a discharge, and that was why he trained for the pentathlon, that he might become stronger in constitution, and free from disease. And this training was destined to get for him many notable victories. His statue is by *Cleon*, and he has in his hands some old-fashioned dumb bells. And next to *Hysmon* is the statue of a wrestling boy from *Heræa* in *Arcadia*, *Nicostratus* the son of *Xenoclidus*. It is by *Pantias*, who by six intermediate links was a pupil of *Aristocles* the *Sicyonian*.

And *Dicon* the son of *Callibrotus* won five races in the Pythian games, and three in the Isthmian, and four at Nemea, and at Olympia one for boys, two for men. And he has as many statues as he won victories at Olympia. He was a native of *Caulonia*, and so proclaimed as a boy, though afterwards for money he proclaimed himself a *Syracusan*. Now *Caulonia* is a colony of Achæans in Italy, its founder was *Typhon* of *Ægium*. And when *Pyrrhus* the son of *Æacus* and the *Tarentines* were at war with the Romans, and several cities in Italy were destroyed,

some by the Romans, some by the people of Epirus, Caonia was laid waste, after being captured by the Campanians, who were the chief allies of the Romans.

Next to Dicon is a statue of Xenophon, the son of Menechylus, the pancratiast from Ægium in Achaia, also one of Pyrilampes the Ephesian, who obtained the victory in the long course. Xenophon's statue is by Olympus, Pyrilampes' by a sculptor of the same name, not a Sicyonian, but from Messene near Ithome.

The Samians also erected a statue at Olympia to the Spartan Lysander the son of Aristocritus. And the first of the inscriptions is,

“In the conspicuous precincts of almighty Zeus I stand, the votive offering of all the Samians.”

This informs us who erected the statue. And the second inscription is a panegyric on Lysander,

“Immortal fame, Lysander, on your country and Aristocritus did you confer by your splendid merit.”

Manifest is it therefore that the Samians and other Ionians, according to the Ionian proverb, whitewashed two walls.¹ For when Alcibiades had a strong Athenian fleet in the neighbourhood of Ionia, most of the Ionians paid their court to him, and there is a brazen bust of Alcibiades in the temple of Hera among the Samians. But when the Athenian fleet was taken at Ægospotamoi, then the Samians erected this statue of Lysander at Olympia, and the Ephesians placed in the temple of Artemis statues of Lysander himself, and Eteonicus, and Pharax, and other Spartans of no great renown in Greece. And when fortune veered round again, and Conon won the sea-fight off Cnidus and Mount Dorium, then the Ionians changed sides again, and you may see a brazen statue of Conon and Timotheus at Samos in the temple of Hera, and likewise at Ephesus in the temple of Artemis. This has been the case in all ages, for all men, like these Ionians, pay court to the strongest.

¹ This proverb means *to play fast and loose, to be a turn-coat, a Vicar of Bray*. The best illustration is Cicero *ad Fam.* vii. 29. “Noli hanc epistolam Attico ostendere: sine eum errare et putare me virum bonum esse nec solere duo parietes de eadem fidelia dealbare.” See also Erasmus' *Adagia*.

END OF SAMPLE TEXT



The Complete Text can be found on our CD:
Primary Literary Sources For Ancient Literature
which can be purchased on our Website :
www.Brainfly.net

or

by sending **\$64.95** in check or money order to :
Brainfly Inc.
5100 Garfield Ave. #46
Sacramento CA 95841-3839

TEACHER'S DISCOUNT:

If you are a **TEACHER** you can take advantage of our teacher's discount. Click on **Teachers Discount** on our website (www.Brainfly.net) or **Send us \$55.95** and we will send you a full copy of *Primary Literary Sources For Ancient Literature* **AND** our *5000 Classics CD (a collection of over 5000 classic works of literature in electronic format (.txt))* plus our *Wholesale price list*.

If you have any suggestions such as books you would like to see added to the collection or if you would like our wholesale prices list please send us an email to:

webcomments@brainfly.net