

Source: Description of Greece by Pausanias (Translated by Arthur Richard Shilleto 1905)

BOOK VIII.—ARCADIA.

CHAPTER I.

THE parts of Arcadia near Argolis are inhabited by the people of Tegea and Mantinea. They and the other Arcadians are the inland division of the Peloponnese. For the Corinthians come first at the Isthmus: and next them by the sea are the Epidaurians: and by Epidaurus and Troezen and Hermion is the Gulf of Argolis, and the maritime parts of Argolis: and next are the states of the Lacedæmonians, and next comes Messenia, which touches the sea at Mothone and Pylos and near Cyparissæ. At Lechæum the Sicyonians border upon the Corinthians, being next to Argolis on that side: and next to Sicyon are the Achæans on the sea-shore, and the other part of the Peloponnese opposite the Echinades is occupied by Elis. And the borders between Elis and Messenia are by Olympia and the mouth of the Alpheus, and between Elis and Achaia the neighbourhood of Dyme. These states that I have mentioned border on the sea, but the Arcadians live in the interior and are shut off from the sea entirely: from which circumstance Homer describes them as having come to Troy not in their own ships but in transports provided by Agamemnon.¹

The Arcadians say that Pelasgus was the first settler in their land. It is probable that others also came with Pelasgus and that he did not come alone. For in that case what subjects would he have had? I think moreover that Pelasgus was eminent for strength and beauty and judgment beyond others, and that was why he was appointed king over them. This is the description of him by Asius.

“Divine Pelasgus on the tree-clad hills
Black Earth brought forth, to be of mortal race.”

¹ *Iliad*, ii. 612.

And Pelasgus when he became king contrived huts that men should be free from cold and rain, and not be exposed to the fierce sun, and also garments made of the hides of pigs, such as the poor now use in Eubœa and Phocis. He was the inventor of these comforts. He too taught people to abstain from green leaves and grass and roots that were not good to eat, some even deadly to those who eat them. He discovered also that the fruit of some trees was good, especially acorns. And several since Pelasgus' time have adopted this diet, so much so that the Pythian Priestess, when she forbade the Lacedæmonians to touch Arcadia, did so in the following words, "Many acorn-eating warriors are there in Arcadia, who will keep you off. I tell you the truth, I bear you no grudge."

And it was they say during the reign of Pelasgus that Arcadia was called Pelasgia.

CHAPTER II.

AND Lycaon the son of Pelasgus devised even wiser things than his father. For he founded the town Lycosura on the Mountain Lycæus, and called Zeus Lycæus, and established a festival to him called the Lycæa. I do not think the Pan-Athenæa was established by the Athenians earlier, for their games were called Athenæa till the time of Theseus, when they were called Pan-Athenæa, because when they were then celebrated all the Athenians were gathered together into one city. As to the Olympian games—which they trace back to a period earlier than man, and in which they represent Cronos and Zeus wrestling, and the Curetes as the first competitors in running—for these reasons they may be passed over in the present account. And I think that Cecrops, king of Athens, and Lycaon were contemporaries, but did not display equal wisdom to the deity. For Cecrops was the first to call Zeus supreme, and did not think it right to sacrifice anything that had life, but offered on the altar the national cakes, which the Athenians still call by a special name, (*pelani*). But Lycaon brought a baby to the altar of Lycæan Zeus, and sacrificed it upon

it, and sprinkled its blood on the altar. And they say directly after this sacrifice he became a wolf instead of a man. This tale I can easily credit, as it is a very old tradition among the Arcadians, and probable enough in itself. For the men who lived in those days were guests at the tables of the gods in consequence of their righteousness and piety, and those who were good clearly met with honour from the gods, and similarly those who were wicked with wrath, for the gods in those days were sometimes mortals who are still worshipped, as Aristæus, and Britomartis of Crete, and Hercules the son of Alcmena, and Amphiaraus the son of Œcles, and besides them Castor and Pollux. So one might well believe that Lycaon became a wolf, and Niobe the daughter of Tantalus a stone. But in our day, now wickedness has grown and spread all over the earth in all towns and countries, no mortal any longer becomes a god except in the language of excessive flattery,¹ and the wicked receive wrath from the gods very late and only after their departure from this life. And in every age many curious things have happened, and some of them have been made to appear incredible to many, though they really happened, by those who have grafted falsehood on to truth. For they say that after Lycaon a person became a wolf from a man at the Festival of Lycaean Zeus, but not for all his life: for whenever he was a wolf if he abstained from meat ten months he became a man again, but if he tasted meat he remained a beast. Similarly they say that Niobe on Mount Sipylus weeps in summer time. And I have heard of other wonderful things, as people marked like vultures and leopards, and of the Tritons speaking with a human voice, who sing some say through a perforated shell. Now all that listen with pleasure to such fables are themselves by nature apt to exaggerate the wonderful, and so mixing fiction with truth they get discredited.

¹ *e.g.*, as used to the Roman Emperors, *divus*.

CHAPTER III.

THE third generation after Pelasgus Arcadia advanced in population and cities. Nyctimus was the eldest son of Lycaon and succeeded to all his power, and his brothers built cities where each fancied. Pallas and Orestheus and Phigalus built Pallantium, and Orestheus built Oresthasium, and Phigalus built Phigalia. Stesichorus of Himera has mentioned a Pallantium in Geryoneis, and Phigalia and Oresthasium in process of time changed their names, the latter got called Oresteum from Orestes the son of Agamemnon, and the former Phialia from Phialus the son of Bucolion. And Trapezeus and Daseatas and Macareus and Helisson and Thocnus built Thocnia, and Acacus built Acacesium. From this Acacus, according to the tradition of the Arcadians, Homer invented a surname for Hermes. And from Helisson the city and river Helisson got their names. Similarly also Macaria and Dasea and Trapezus got their names from sons of Lycaon. And Orchomenus was founder of Methydrium and Orchomenus, which is called rich in cattle by Homer in his *Iliad*.¹ And Hypsus built Melæneæ and Hypsus and Thyræum and Hæmonia: and according to the Arcadians Thyrea in Argolis and the Thyreatic Gulf got their name from Thyreates. And Mænalus built Mænalus, in ancient times the most famous town in Arcadia, and Tegeates built Tegea, and Mantineus built Mantinea. And Cromi got its name from Cromus, and Charisia from Charisius its founder, and Tricoloni from Tricolonus, and Peræthes from Peræthus, and Asea from Aseatas, and Lycoa from Lyceus, and Sumatia from Sumateus. And both Alipherus and Heræus gave their names to towns. And Cœnotrus, the youngest of the sons of Lycaon, having got money and men from his brother Nyctimus, sailed to Italy, and became king of the country called after him Cœnotria. This was the first colony that started from Greece, for if one accurately investigates one will find that no foreign voyages for the purpose of colonization were ever made before Cœnotrus.

¹ *Iliad*, ii. 605.

With so many sons Lycaon had only one daughter Callisto. According to the tradition of the Greeks Zeus had an intrigue with her. And when Hera detected it she turned Callisto into a she-bear, whom Artemis shot to please Hera. And Zeus sent Hermes with orders to save the child that Callisto was pregnant with. And her he turned into the Constellation known as the Great Bear, which Homer mentions in the voyage of Odysseus from Calypso,

“Looking on the Pleiades and late-setting Bootes, and the Bear, which they also call Charles’ wain.”¹

But perhaps the Constellation merely got its name out of honour to Callisto, for the Arcadians shew her grave.

CHAPTER IV.

AND after the death of Nyctimus Arcas the son of Callisto succeeded him in the kingdom. And he introduced sowing corn being taught by Triptolemus, and showed his people how to make bread, and to weave garments and other things, having learnt spinning from Adristas. And in his reign the country was called Arcadia instead of Pelasgia, and the inhabitants were called Arcadians instead of Pelasgi. And they say he mated with no mortal woman but with a Dryad Nymph. For the Nymphs used to be called Dryades, and Epimeliades, and sometimes Naiades, Homer in his poems mainly mentions them as Naiades.² The name of this Nymph was Erato, and they say Arcas had by her Azan and Aphidas and Elatus: he had had a bastard son Autolaus still earlier. And when they grew up Arcas divided the country among his 3 legitimate sons, Azania took its name from Azan, and they are said to be colonists from Azania who dwell near the cave in Phrygia called Steunos and by the river Pencala. And Aphidas got Tegea and the neighbouring country, and so the poets call Tegea the lot of Aphidas. And Elatus had Mount Cyllene, which had no name then, and afterwards he migrated into what is now called Phocis, and aided the

¹ *Odyssey*, v. 272, 273.

² *e.g.* *Odyssey*, xiii. 104.

Phocians who were pressed hard in war by the Phlegyæes, and built the city Elatea. And Azan had a son Clitor, and Aphidas had a son called Aleus, and Elatus had five sons, Æpytus and Pereus and Cyllen and Ischys and Stymphelus. And when Azan died funeral games were first established, I don't know whether any other but certainly horseraces. And Clitor the son of Azan lived at Lycosora, and was the most powerful of the kings, and built the city which he called Clitor after his own name. And Aleus inherited his father's share. And Mount Cyllene got its name from Cyllen, and from Stymphelus the well and city by the well were both called Stymphelus. The circumstances attending the death of Ischys, the son of Elatus, I have already given in my account of Argolis. And Pereus had no male offspring but only a daughter Neæra, who married Autolyceus, who dwelt on Mount Parnassus, and was reputed to be the son of Hermes, but was really the son of Dædalion.

And Clitor the son of Azan had no children, so the kingdom of Arcadia devolved upon Æpytus the son of Elatus. And as he was out hunting he was killed not by any wild animal but by a serpent, little expecting such an end. I have myself seen the particular kind of serpent. It is a very small ash-coloured worm, marked with irregular stripes, its head is broad and its neck narrow, it has a large belly and small tail, and, like the serpent they call the horned serpent, walks sideways like the crab. And Æpytus was succeeded in the kingdom by Aleus, for Agamedes and Gortys, the sons of Stymphelus, were great-grandsons of Arcas, but Aleus was his grandson, being the son of Aphidas. And Aleus built the old temple to Athene Alea at Tegea, which he made the seat of his kingdom. And Gortys, the son of Stymphelus, built the town Gortys by the river called Gortynius. And Aleus had three sons, Lycurgus and Amphidas and Cepheus, and one daughter Auge. According to Hecateus Hercules, when he came to Tegea, had an intrigue with this Auge, and at last she was discovered to be with child by him, and Aleus put her and the child in a chest and let it drift to sea. And she got safely to Teuthras, a man of substance in the plain of Caicus, and he fell in love with her and married her. And

her tomb is at Pergamus beyond the Caicus, a mound of earth with a stone wall round it, and on the tomb a device in bronze, a naked woman. And after the death of Aleus Lycurgus his son succeeded to the kingdom by virtue of being the eldest. He did nothing very notable except that he slew by guile and not fairly Areithous a warrior. And of his sons Epochus died of some illness, but Ancæus sailed to Colchi with Jason, and afterwards, hunting with Me-leager the wild boar in Calydon, was killed by it. Lycurgus lived to an advanced old age, having survived both his sons.

CHAPTER V.

AND after the death of Lycurgus Echemus, the son of Aeropus the son of Cepheus the son of Aleus, became king of the Arcadians. In his reign the Dorians, who were returning to the Peloponnese under the leadership of Hyllus the son of Hercules, were beaten in battle by the Achæans near the Isthmus of Corinth, and Echemus slew Hyllus in single combat being challenged by him. For this seems more probable to me now than my former account, in which I wrote that Orestes was at this time king of the Achæans, and that it was during his reign that Hyllus ventured his descent upon the Peloponnese. And according to the later tradition it would seem that Timandra, the daughter of Tyndareus, married Echemus after he had killed Hyllus. And Agapenor, the son of Ancæus and grandson of Lycurgus, succeeded Echemus and led the Arcadians to Troy. And after the capture of Ilium the storm which fell on the Greeks as they were sailing home carried Agapenor and the Arcadian fleet to Cyprus, and he became the founder of Paphos, and erected the temple of Aphrodite in that town, the goddess having been previously honoured by the people of Cyprus in the place called Golgi. And afterwards Laodice, the daughter of Agapenor, sent to Tegea a robe for Athene Alea, and the inscription on it gives the nationality of Laodice.

“This is the robe which Laodice gave to her own

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