

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

BOOK X.—PHOCIS.

CHAPTER I.

THAT part of Phocis which is in the neighbourhood of Tithorea and Delphi took its name in very ancient times from the Corinthian Phocus, the son of Ornytion. But not many years afterwards all the country now called Phocis got that name, after the Æginetans and Phocus the son of Æacus crossed over there in their ships. Phocis is opposite the Peloponnese and near Bœotia and on the sea, and has ports at Cirrha (near Delphi) and Anticyra: the Epicnemidian Locrians prevent their being on the sea at the Lamiac Gulf, for they dwell in that part of Phocis, as the Scarpheans north of Elatea, and north of Hyampolis and Abæ the people of Opus, whose harbour is Cynus.

The most eminent public transactions of the Phocians were as follows. They took part in the war against Ilium, and fought against the Thessalians, (before the Persians invaded Greece), when they displayed the following prowess. At Hyampolis, at the place where they expected the Thessalians to make their attack, they buried in the earth some earthenware pots, just covering them over with soil, and awaited the attack of the Thessalian cavalry: and they not knowing of the artifice of the Phocians spurred their horses on to these pots. And some of the horses were lamed by these pots, and some of the riders were killed others unhorsed. And when the Thessalians more angry than before with the Phocians gathered together a force from all their cities and invaded Phocis, then the Phocians (in no small alarm at the various preparations made by the Thessalians for war, and not least at the quantity and quality of their cavalry), sent to Delphi to inquire how they were to escape from the coming danger: and the answer of the oracle was, "I put together in

combat a mortal and immortal, and I shall give victory to both, but the greater victory to the mortal." When the Phocians heard this they sent 300 picked men under Gelon against the enemy at nightfall, bidding them watch as stealthily as they could the movements of the Thessalians, and return to the camp by the most out-of-the-way road, and not to fight if they could help it. These picked men were all cut to pieces by the Thessalians together with their leader Gelon, being ridden down by the horses, and butchered by their riders. And their fate brought such consternation into the camp of the Phocians, that they gathered together their women and children and all their goods, their apparel and gold and silver and the statues of the gods, and made a very large funeral pile, and left thirty men in charge with strict orders if the Phocians should be defeated in the battle, to cut the throats of the women and children, and offer them as victims with all the property on the funeral pile, and set light to it, and either kill one another there, or rush on the Thessalian cavalry. Desperate resolves such as this have ever since been called by the Greeks *Phocian Resolution*. And forthwith the Phocians marched forth against the Thessalians, under the command of Rhœus of Ambrosus and Daiphantes of Hyampolis, the latter in command of the cavalry, and the former in command of the infantry. But the commander in chief was Tellias, the seer of Elis, on whom all the hopes of the Phocians for safety were placed. And when the engagement came on, then the Phocians bethought them of their resolves as to their women and children, and saw that their own safety was by no means certain, they were consequently full of desperation, and the omens of the god being auspicious, won one of the most famous victories of their time. Then the oracle which was given to the Phocians by Apollo became clear to all the Greeks, for the word given by the Thessalian commanders was *Itonian Athene*, and the word given by the Phocian commanders *Phocus*. In consequence of this victory the Phocians sent to Apollo at Delphi statues of the seer Tellias and of the other commanders in the battle, and also of the local heroes. These statues were by Aristomedon the Argive.

The Phocians also found out another contrivance as suc-

cessful as their former one.¹ For when the enemy's camp was pitched at the entrance to Phocis, five hundred picked Phocians waited till the moon was at its full, and made a night attack on the Thessalians, having smeared themselves and likewise their armour with plaster so as to look white. A tremendous slaughter of the Thessalians is said to have ensued, who looked upon what they saw as a divine appearance, and not as a ruse of the enemy.

It was Tellias of Elis who contrived this trick on the Thessalians.

CHAPTER II.

WHEN the army of the Persians passed into Europe, it is said that the Phocians were obliged to join Xerxes, but they deserted the Medes and fought on the Greek side at Plataea. Some time afterwards a fine was imposed upon them by the Amphictyonic Council. I cannot ascertain why, whether it was imposed upon them because they had acted unjustly in some way, or whether it was their old enemies the Thessalians who got this fine imposed. And as they were in a state of great despondency about the largeness of the fine, Philomelus the son of Philotimus, second in merit to none of the Phocians, whose native place was Ledon one of the Phocian cities, addressed them and showed them how impossible it was to pay the money, and urged upon them to seize the temple at Delphi, alleging among other persuasive arguments that the condition of Athens and Lacedæmon was favourable to this plan, and that if the Thebans or any other nation warred against them, they would come off victorious through their courage and expenditure of money. The majority of the Phocians were pleased with the arguments of Philomelus, whether the deity perverted their judgment,² or that they put gain before piety. So the Phocians seized the temple at Delphi, when Heraclides was President at Delphi, and Agathocles Archon at Athens, in the fourth year of the 105th Olympiad, when Prorus of Cyrene was victorious in the course. And

¹ Reading τῶν πρότερον as *Siebelis* suggests.

² Compare the Proverb, *Quem Jupiter vult perdere dementat prius.*

after seizing the temple they got together the strongest army of mercenaries in Greece, and the Thebans, who had previously been at variance with them, openly declared war against them. The war lasted 10 continuous years, and during that long time frequently the Phocians and their mercenaries prevailed, frequently the Thebans had the best of it. But in an engagement near the town Neon the Phocians were routed, and Philomelus in his flight threw himself down a steep and precipitous crag, and so perished: and the Amphictyonic Council imposed the same end on all those who had plundered the temple at Delphi. And after the death of Philomelus the Phocians gave the command to Onomarchus, and Philip the son of Amyntas joined the Thebans: and Philip was victorious in the battle, and Onomarchus fled in the direction of the sea, and was there shot by the arrows of his own soldiers, for they thought their defeat had come about through his cowardice and inexperience in military matters. Thus Onomarchus ended his life by the will of the deity, and the Phocians chose his brother Phayllus as commander in chief with unlimited power. And he had hardly been invested with this power when he saw the following apparition in a dream. Among the votive offerings of Apollo was an imitation in brass of an old man, with his flesh already wasted away and his bones only left. It was said by the Delphians to have been a votive offering given by Hippocrates the doctor. Phayllus dreamt that he was like this old man, and forthwith a wasting disease came upon him, and fulfilled the dream. And after the death of Phayllus the chief power at Phocis devolved upon his son Phalæcus, but he was deposed because he helped himself privately to the sacred money. And he sailed over to Crete with those Phocians who joined his party, and with a portion of the mercenaries, and besieged Cydonia, because the inhabitants would not give him the money he demanded, and in the siege lost most of his army and his own life.

CHAPTER III.

AND Philip put an end to the war, called the Phocian or the Sacred War, in the tenth year after the plunder of the temple, when Theophilus was Archon at Athens, in the first year of the 108th Olympiad, in which Polyycles of Cyrene won the prize in the course. And the following Phocian towns were taken and rased to the ground, Lilæa, Hyampolis, Anticyra, Parapotamii, Panopeus, and Daulis. These towns were renowned in ancient times and not least in consequence of the lines of Homer.¹ But those which the army of Xerxes burnt were rendered thereby more famous in Greece, as Erochus, Charadra, Amphiclea, Neon, Tithronium, and Drymæa. All the others except Elatea were obscure prior to this war, as Trachis, Medeon, Echedamia, Ambrosus, Ledon, Phlygonium, and Stiris. And now all those towns which I have mentioned were rased to the ground, and except Abæ turned into villages. Abæ had had no hand in the impiety of the other towns, and had had no share either in the seizing of the temple or in the Sacred War. The Phocians were also deprived of participation in the temple at Delphi and in the general Greek Council, and the Amphictyonic Council gave their votes to the Macedonians. As time went on however the Phocian towns were rebuilt, and they returned to them from the villages, except to such as had always been weak, and suffered at this time from want of money. And the Athenians and Thebans forwarded this restoration, before the fatal defeat of the Greeks at Chæronea, in which the Phocians took part, as afterwards they fought against Antipater and the Macedonians at Lamia and Crannon. They fought also against the Galati and the Celtic army with greater bravery than any of the Greeks, to avenge the god at Delphi, and to atone I think for their former guilt. Such are the most memorable public transactions of the Phocians.

¹ Iliad, ii, 519-523. Cyparissus in Hom. is probably Anticyra. See ch. 36.

CHAPTER IV.

FROM Chæronœa it is about 20 stades to Panopeus, a town in Phocis, if town that can be called which has no Town-Hall, no gymnasium, no theatre, no market-place, no public fountain, and where the inhabitants live in narrow dwellings, like mountain cottages, near a ravine. But they have boundaries, and send members to the Phocian Council. They say that their town got its name from the father of Epeus, and that they were not Phocians originally, but Phlegians who fled into Phocis from Orchomenia. The ancient enclosure of Panopeus occupies I conjecture about 7 stades, and I remembered the lines of Homer about Tityus, where he called Panopeus the town delighting in the dance,¹ and in the contest for the dead body of Patroclus he says that Schedius (the son of Iphitus) the king of the Phocians, who was slain by Hector, dwelt at Panopeus.² It appears to me that he dwelt there from fear of the Bœotians, making Panopeus a garrison-town, for this is the point where the Bœotians have the easiest approach to Phocis. I could not however understand why Homer called Panopeus delighting in the dance, till I was instructed by those who among the Athenians are called Thyiades. These Thyiades are Athenian women who annually go to Parnassus in concert with the Delphian women, and celebrate the orgies of Dionysus. These Thyiades hold dances on the road from Athens and elsewhere and also at Panopeus: and I imagine Homer's epithet relates to this.

There is in the street of Panopeus a building of unbaked brick of no great size, and in it a statue in Pentelic marble, which some say is Æsculapius and others Prometheus. The last adduce the following to confirm their opinion. Some stones lie near the ravine each large enough to fill a cart, in colour like the clay found in ravines and sandy torrents, and they smell very like the human body. They say that these are remains of the clay out of

¹ *Odyssey*, xi. 581.

² *Iliad*, xvii. 306, 307.

which the human race was fashioned by Prometheus. Near the ravine is also the sepulchre of Tityus, the circumference of the mound is about the third of a stade. Of Tityus it is said in the *Odyssey*,¹

“On the ground lying, and he lay nine roods.”

But some say that this line does not state the size of Tityus, but that the place where he lay is called Nine Roods. But Cleon, one of the Magnesians that live on the banks of the Hermus, said that people are by nature incredulous of wonderful things, who have not in the course of their lives met with strange occurrences, and that he himself believed that Tityus and others were as large as tradition represented, for when he was at Gades, and he and all his companions sailed from the island according to the bidding of Hercules, on his return he saw a sea monster who had been washed ashore, who had been struck by lightning and was blazing, and he covered five roods. So at least he said.

About seven stades distant from Panopeus is Daulis.² The people here are not numerous, but for size and strength they are still the most famous of the Phocians. The town they say got its name from the nymph Daulis, who was the daughter of Cephisus. Others say that the site of the town was once full of trees, and that the ancients gave the name *daula* to anything dense. Hence Æschylus calls the beard of Glaucus (the son of Anthedonius) *daulus*. It was here at Daulis according to tradition that the women served up his son to Tereus, and this was the first recorded instance of cannibalism among mankind. And the hoopoe, into which tradition says Tereus was changed, is in size little bigger than a quail, and has on its head feathers which resemble a crest. And it is a remarkable circumstance that in this neighbourhood swallows neither breed nor lay eggs, nor build nests in the roofs of houses: and the Phocians say that when Philomela became a bird she was in dread both of Tereus and his country. And at Daulis there is a temple and ancient statue of Athene, and a still older

¹ xi. 577.

² There is probably some mistake in the text here, for instead of *seven* stades Dodwell thought the distance *twenty-seven*, and Gell *thirty-seven* or *forty-seven*.

END OF SAMPLE TEXT



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