

Cambridge University Press
 978-1-108-02010-7 - Peloponnesiaca
 William Martin Leake
 Excerpt
[More information](#)

SUPPLEMENT

TO

VOL. i. p. 8.

THE brazen tablet here alluded to was brought from Olympia by Sir William Gell, and is now in the Payne Knight Collection in the British Museum. It is $7\frac{3}{4}$ inches in length and 4 inches in breadth, and terminates at the upper angles in two rings, showing that it was suspended on a wall, probably that of the temple of Jupiter. The following is its text in common Hellenic capitals:—

ΑΦΡΑΤΡΑΤΟΙΡΦΑΛΕΙΟΙΣ:ΚΑΙΤΟΙΣΕ*
 ΦΑΟΙΟΙΣ:ΣΥΝΜΑΧΙΑΚΕΑΕΚΑΤΟΝΦΕΤΕΑ:
 ΑΡΧΟΙΔΕΚΑΤΟΙ:ΑΙΔΕΤΙΔΕΟΙ:ΑΙΤΕΦΕΠΟΣΑΙΤΕΦ
 ΑΡΓΟΝ:ΣΥΝΕΑΝΚΑΛΛΟΙΣ:ΤΑΤΑΛΚΑΙΠΑ
 ΡΠΟΛΕΜΟ:ΑΙΔΕΜΑΣΥΝΕΑΝ:ΤΑΛΑΝΤΟΝΚ
 ΑΡΓΥΡΟ:ΑΠΟΤΙΝΟΙΑΝ:ΤΟΙΔΙΟΥΛΥΝΠΙΟΙ:ΤΟΙΚΑ
 ΔΑΛΕΜΕΝΟΙ:ΛΑΤΡΕΙΟΜΕΝΟΝ:ΑΙΔΕΤΙΡΤΑΓ
 ΡΑΦΕΑ:ΤΑΙΚΑΔΕΛΕΟΙΤΟ:ΑΙΤΕΦΕΤΑΣΑΙΤΕΤ
 ΕΛΕΣΤΑ:ΑΙΤΕΔΑΜΟΣ:ΕΝΤΕΠΙΑΡΟΙΚΕΝΕΧ
 ΟΙΤΟ·ΤΟΙΝΤΑΥΤΕΓΡΑΜΕΝΟΙ

B

And the following are the versions in Æolic, Hellenic, and Latin, by Professor Boeckh (C. I. G., No. 11), whose ingenious dissertation on the inscription leaves little doubt of the correctness of these conclusions¹.

Ἄ Φράτρα τοῖς Φαλείοις καὶ τοῖς Ἡρφαοίοις. συνμαχία κ' ἑα ἑκατον Φέτα· ἄρχοι δέ κα τοί· αἱ δέ τι δέοι, αἶτε Φέπος αἶτε Φάργον, συνέαν κ' ἀλλάλοις τά τ' ἄλλ καὶ παρ' πολέμω· αἱ δέ μὰ συνέαν, τάλαντον κ' ἀργύρω ἀποτίνοιαν τῷ Δι' Ὀλυμπίῳ τῷ καταδημένῳ λατρεῖόμενον. αἱ δέ τιρ τὰ γράφεια ταῖ καταλέοιτο, αἶτε Φέτας αἶτε τελέστα αἶτε δᾶμός ἐντ', ἐπιάρῳ κ' ἐνέχοιτο τῷ ἄνταυτ' ἐγραμμένῳ.

Ἡ ρήτρα τοῖς Ἡλείοις καὶ τοῖς Ἡραιεῦσι. συμμαχία ἂν εἴη ἑκατὸν ἔτη· ἄρχοι δ' ἂν τόδε· εἰ δέ τι δέοι, εἶτε ἔπος εἶτε ἔργον, συνείεν ἂν ἀλλήλοις, τά τε ἄλλα καὶ περὶ πολέμου· εἰ δέ μὴ συνείεν, τάλαντον ἂν ἀργυρίου ἀποτίνοιεν τῷ Δι' Ὀλυμπίῳ τῷ καταδηλουμένῳ λατρευόμενον. εἰ δέ τις τὰ γράμματα τάδε καταδηλοῖτο, εἶτε ἔτης εἶτε τελεστής εἶτε δῆμός ἐστι, τῷ ἐφίερῳ ἂν ἐνέχοιτο τῷ ἐνταῦθα γεγραμμένῳ.

Pactum Eleis et Heræensibus. Societas sit centum annos: eam autem incipiat hic ipse: si quid vero opus sit vel dicto vel facto, conjuncti sint inter se et cætera et de bello: sin non conjuncti sint, talentum argenti pendant Jovi Olympio violato donandum. At si quis litteras hasce lædat, sive civis socialis sive magistratus sive pagus est, multâ sacrâ tenetor hic scriptâ.

¹ This I feel bound to confess, although at variance with some of my former remarks, in *Travels in the Morea*, vol. i. p. 8, note a.

There is one doubtful letter only in the tablet, the last of the first line, which is so much corroded, that it is difficult to say whether it was **V** or **A**: whether the word to which it belonged was **ΕυΦαιοις** or **ΕρΦαιοις**; whether the place intended was **Heræa** or **Eva** (possibly **Evæa**), an Arcadian city mentioned by Stephanus. In favour of **Heræa**, the importance of that city and its proximity to the Eleian frontier nearest to Olympia are strong arguments. The difference, undoubtedly, is very great between the Hellenic **ΗΕΡΑΙΕΙΣ** or **ΗΕΡΑΙΣ** (both which Stephanus has given as the gentiles of **Heræa**) and the Eleian **ΕΡΦΑΙΟΙ**. Boeckh thus explains it:—*ut 'Ηραεΐς, ita et 'Ηραεῖοι commode dicebantur, pro quo Æolicum est 'Ηραεῖοι ut ἐπιόγω, μάγοιρος, ὄνοιρος* (Gregor. p. 605). *Accedit spiritus mutatio et digamma: ΗρΦαοῖοι.* Nothing can be alleged against this conversion, because the Olympian tablet is the only example occurring of the Eleian dialect, which, according to Strabo, was the same as the Arcadian. But it is liable to the observation, that **EYFAOIOI** might be formed from **EYAEIS** in exactly the same manner; and that on the coins of **Heræa**, the legend of which is **ΑΑΞ**, in characters precisely resembling those of the tablet, except in their direction from right to left, no digamma occurs between the **A** and the **A**.

In regard to the *stops* in this inscription, the same remark may be made as on those in many other documents of very ancient date, namely, that we find them sometimes separating single words, sometimes clauses, and sometimes as breaking a clause abruptly, as in the instance of **ΤΟΝ ΑΘΕΝΕΘΕΝ**

ΑΘΛΟΝ : **ΕΜΙ** on a Panathenaic vase. It seems difficult to explain these irregularities but by the unskilfulness of the engraver, of which an example of another kind occurs in the second line, where instead of the final **Σ** of the first word and the stop which followed, he had engraved **ΟΙ** a third time, which two letters are distinctly seen under the **Σ** : and the penultimate letter of the eighth line was a **Τ**, afterwards changed into an **Ε**.

In like manner, on a small votive helmet in my possession (see *Tr. in Morea*, i. p. 47), it is clear that the artist by mistake began to engrave the letters from left to right, and then changing his intention, wrote in the opposite direction, so that we may trace the two first letters repeated at the end of the inscription, where the two last have been engraved over them.

VOL. i. p. 34.

Olympia, or the temple and sacred grove of Jupiter Olympius, was a dependency of Pisa, on the outskirts of that city. Pisa flourished only in the early ages of Grecian history. It was the principal city of this part of Greece, when Pelops, migrating hither from Asia, caused his name in process of time to be attached to the entire peninsula; and it was among the cities which led the way in planting colonies in Italy, where its name is still that of an Etrurian city. Even the decline of the Peloponnesian Pisa belongs to a time anterior to the foundation of Rome. On the return of the Heracleidæ

into Peloponnesus, Oxylus brought a new colony from Ætolia into the city of Elis, and thereby increased its strength so much that the Eleians wrested the management of the Olympic Festival from the Pisatæ, in whose hands it had been from its first establishment; and retained this privilege with little interruption until the 30th Olympiad. At that time the Pisatæ had in some degree recovered their power; and during the ensuing century, under their kings Pantaleon and his son Damophon, they presided at the Olympic Games, or at least participated in the direction of them¹. At length the Lacedæmonians, having conquered Messenia, turned their arms against the Pisatæ who had assisted their late enemies, and formed with Elis an alliance which was cemented by the intention of sharing between them the maritime country which had belonged to the Pisatæ and their allies.

Two unsuccessful wars, in the 48th and 52nd Olympiads, brought ruin upon Pisa, Scillus, Macistus, and Dyspontium, and annexed all Triphylia to Elis, as Messenia had already been annexed to Laconia. In the 104th Olympiad the Arcadians endeavoured to make use of the name of the Pisatæ in celebrating the Games, but Pisa did not then exist as a city; for when in the 95th Olympiad (B. C. 400) the Lacedæmonians under Agis had invaded the Eleia and occupied Olympia, they declined taking away the charge of the exhibitions from the

¹ Strabo, p. 354 seq.; Ephor. ap. Strab. p. 358; J. African. ap. Euseb. Ol. 30; Clinton, Fasti Hellen. iii. p. 192; Pausanias, El. post. 22, 2, who asserts that the 8th and 34th were the only Olympiads managed by the Pisatæ.

Eleians, because the Pisatæ were “mere peasants unfit for such a trust¹.”

Such being the antiquity of the ruin of Pisa, we are not surprised to find that it no longer existed in the time of Strabo, or that Pausanias found the site converted into a vineyard, or that we should now be unable to find any remains of it, to assist the evidence of history in determining its site. But although little may have remained of it even in the time of Herodotus and Pindar, they were perfectly acquainted with its situation. Pindar continually identifies it with Olympia; and the historian is not less clear on this question, when in an accurate computation of distance he refers to Pisa and Olympia as the same point². As Pausanias shows in his description of the road from the mouth of the Erymanthus towards Olympia that the latter was to the westward of Pisa, the only situation in which we can place it, consistently with the preceding testimony of Herodotus and Pindar, is on the western side of the rivulet of Miráka, where it unites with the *Alpheius*, the acropolis having probably occupied that separate height in advance of the range of *Cronius* which closes the vale of *Olympia* to the east, and on the northern side of which is the pass

¹ Τοῦ μέντοι προεστάναι τοῦ Διὸς τοῦ Ὀλυμπίου ἱεροῦ, καίπερ οὐκ ἀρχαίον Ἡλείους ὄντος, οὐκ ἀπήλασαν αὐτοῦς, νομίζοντες τοὺς ἀντιποικουμένους χωρίτας εἶναι καὶ οὐχ ἱκανοὺς προεστάναι. Xenoph. Hellen. 3, 2, § 22.

² He says (2, 7) that there were 1485 stades by the road from the altar of the Twelve Gods at Athens to Pisa and the temple of Jupiter Olympius (ἐς τε Πίσαν καὶ ἐπὶ τὸν νηὸν τοῦ Διὸς τοῦ Ὀλυμπίου).

leading from that vale to Miráka, as well as eastward along the right bank of the *Alpheius*.

Olympia, like some other hiera in Greece at which athletic contests were celebrated, consisted chiefly of a sacred inclosure containing several temples, and other buildings which appertained to the sacred offices or to the performance of the periodical exhibitions. We may readily believe also, that after the ruin and abandonment of Pisa, many private habitations arose round the sacred inclosure. Vestiges of this town are to be seen near the left bank of the *Cladeus* on either side of the site of the sacred grove, which, from the most ancient times of its existence, had borne the name of *Altis*¹. Although trees were not essential to a sacred grove², the beauty of the buildings of Olympia was much enhanced by this finest of embellishments, to the growth of which the soil and position of Olympia is highly favourable³. In the time of Strabo there was a wood of wild olives around the Stadium⁴, and we learn from Pausanias that there was a grove of planes in the middle of the sacred inclosure⁵.

At present the vale of Olympia in the part adjacent to the hills is level, and carpeted with a fine turf supplying winter pasture to sheep. Near the *Alpheius* the land, annually fertilized by the in-

¹ Ἡ Ἄλτις was the local or Peloponnesian Æolic form of τὸ ἄλσος.—Τὸ δὲ ἄλσος τὸ ἱερόν τοῦ Διὸς παραποιήσαντες τὸ ὄνομα, Ἄλτιν ἐκ παλαιῶν καλοῦσι. Pausan. El. pr. 10, 1.

² Ἄλση τὰ ἱερά πάντα κἂν ψιλὰ. Strabo, p. 412.

³ Πίσας εὐδενδρον ἐπ' Ἀλφεῶν ἄλσος. Pindar, Ol. 8, 12.

⁴ Strabo, p. 353.

⁵ Pausan. El. pr. 27, 7. (11.)

undations of winter, affords a good soil for the growth of maize or other productions sown in the spring. The *Cladeus*, which bounds the site of *Olympia* on the west, has its origin at Lala in Mount *Pholoë*, from whence it turns west and then south, arriving at Olympia through a narrow valley, which, at the foot of Mount Cronius, is blended with that of Olympia. The Alpheius pursues its winding course in a westerly direction for two miles beyond the junction of the Cladeus, and at the end of that distance, being met by heights on its left bank, turns suddenly to the north. Immediately below Olympia the ridges, which are a continuation of Cronius, interrupted only by the vale of the Cladeus, leave a valley between them and the Alpheius, which in some places is wider than that of Olympia, rather more uneven, and more overgrown with shrubs. The heights also resemble those which rise from the site of Olympia, and are in like manner enlivened with the pine, ilex, and other evergreens, among which I failed to observe the wild olive.

The Alpheius in winter is full, rapid, and turbid; in summer scanty, and divided into several torrents flowing between islands or sand-banks over a wide gravelly bed. Opposite to Olympia, on the southern side of the river, rises a range of heights, higher than the Cronian ridge, in some parts separated from the river by a narrow level, in others falling to the river's bank. Among these hills is observed a bare summit, terminating towards Olympia in a lofty precipitous ridge, distant about half a mile from the river. This is the ancient *Typæus*, which was held out as an object of terror to prevent women from

frequenting the exhibitions of Olympia, or even from crossing the river on forbidden days, there having been a law, which however was never executed, condemning women who had so transgressed to be thrown over the precipice. Pausanias describes Typæus as having been near the road from Scillus to Olympia, not far from the ford of the Alpheius¹. With the exception of this summit the mountains to the left of the river are clothed and diversified like those on the opposite side, and complete the sylvan beauties of the vale of Olympia. Above them, in the direction of s.s.e., and distant five geographical miles in a direct line, the peaked summit of Smerna forms a conspicuous object from Olympia, and was the site perhaps of the ancient Æpy.

In one of the valleys, opposite to Olympia, stood Scillus, the residence of Xenophon. There are no remains existing to identify the place, but the position can scarcely be questioned, as twenty stades (2½ miles) is stated by Xenophon himself to be the distance from Scillus to the Altis, and there is but one river in this vicinity that can answer to his Sellenus or Selinus², as abounding in fish and shell-fish (ἰχθύες

¹ Κατὰ δὲ τὴν ἐς Ὀλυμπίαν ὁδὸν πρὶν ἢ διαβῆναι τὸν Ἀλφειὸν, ἐστὶν ὄρος ἐκ Σκιλλοῦντος ἐρχομένης πέτραις ὑψηλαῖς ἀπότομον· ὀνομάζεται δὲ Τυπαῖον τὸ ὄρος. Pausan. El. pr. 6, 5. (7.)

² Selinus was the name of a river which flowed by the temple of Diana at Ephesus. As Xenophon employed a part of his share of prize-money, acquired in the Asiatic expedition of the Ten Thousand, in the erection of a temple of Diana at Scillus in humble imitation of the great Ephesian edifice, it is not unlikely that the name attached to the river of Scillus dates only from that time. Xenophon endowed his temple with a tenth of the annual produce of the estate at Scillus, which the Lacedæmonians had

Cambridge University Press
 978-1-108-02010-7 - Peloponnesiaca
 William Martin Leake
 Excerpt
[More information](#)

καὶ κόγχαί), namely, that of which the mouth is opposite to the extremity of the western prolongation of the vale of Olympia. This stream collects the waters from the surrounding ridges, and has its origin in the mountain of Smerna, whereas all the other affluents of the *Alpheius* on the bank opposite to *Olympia* originate in the nearest heights.

Olympia was visited by Dr. Chandler in the year 1766, by Fauvel and the late Mr. John Hawkins of Bignor between forty and fifty years ago, by myself in 1805, by Gell and Dodwell in the following year, by Mr. Cockerell in the year 1811. All these persons observed remains of the temple of Jupiter, and recognised them as such¹, judging from the agreement between the apparent magnitude of the foundations and the dimensions of the temple given by Pausanias, as well as from the proportions of some fragments of the peristyle. Wilkins, in his 'Antiquities of Magna Græcia,' employs the measure-

bestowed upon him. By means of this tenth, the repairs, the service, and the festivals of the goddess were provided for; and the last of these offices was assisted by the produce of the chase on Mount Pholoë or in the Scilluntia, where Xenophon, his sons, and other citizens of Scillus, hunted the wild boar, the deer, and the roe. When Pausanias visited Scillus, between five and six centuries afterwards, the temple of Diana still remained, and a monument of Xenophon bearing his statue in Pentelic marble.

¹ Pouqueville supposed the ruins to be those of the Heræum; but he adds, that on Fauvel's plan of Olympia, with which he had been furnished by Fauvel himself, they were marked as those of Jupiter. Chandler does not expressly state his opinion on the question; but as he describes the ruins as those of a *very large* temple of the Doric order, he could scarcely have thought otherwise.