

BOOK V.—ELIS.

CHAPTER I.

THOSE Greeks, who say that the Peloponnese is divided into five parts and no more, are obliged to admit that the people of Elis as well as the Arcadians dwell in the division of the Arcadians, and that the second division is Achaia, and that the Dorians have the remaining three. The indigenous races that inhabit the Peloponnese are Arcadians and Achæans. And the Achæans were driven out of their own land by the Dorians, but did not however evacuate the Peloponnese, but dispossessed the Ionians that lived in what was then called Ægialus, but is now called after them Achaia. The Arcadians on the other hand have always up to this day remained in Arcadia. But the other parts of the Peloponnese are peopled by strangers. The latest importation were the present Corinthians, who were introduced into the Peloponnese some 217 years ago by the Roman Emperor. And the Dryopes came into the Peloponnese from Mount Parnassus, the Dorians from Mount Ceta.

We know that the people of Elis originally came from Calydon and other parts of Ætolia. And the oldest information I have found about them is as follows. The first king in this land was they say Aethlius, the son of Zeus by Protogenea the daughter of Deucalion, and the father of Endymion. The Moon was they say enamoured of this Endymion, and had by him 50 daughters. But a more probable account is that Endymion married Asterodia, others say Chromia the daughter of Itonus the son of Amphictyon, others say Hyperippe the daughter of Arcas, and had three sons, Pæon and Epeus and Ætolus, and one daughter Eurycyde. Endymion also made his sons contend in running at Olympia for the kingdom, and Epeus won,

so the people over whom he ruled were first called Epeans. And of his brothers Ætolus they say remained at home, but Pæon vexed at his loss went as far away as possible, and the region beyond the river Axius was called Pæonia after him. As to the death of Endymion different accounts are given by the Heracleotæ at Miletus and by the people of Elis, but the latter show the sepulchre of Endymion, while the former say that he retired to Mount Latmus, where is his shrine. And Epeus married Anaxiroe, the daughter of Coronus, by whom he had a daughter Hyrmina, but no male offspring. And these were the events of his reign. CEnomaus the son of Alxion (or the son of Ares, as poets have sung, which is the prevalent tradition), being ruler of the country called Pisæa, was deposed from his rule by Pelops the Lydian, who had crossed over from Asia Minor. And after his death Pelops occupied Pisæa and Olympia, slicing off from the territory of Epeus what bordered upon Pisæa. And Pelops (so the people of Elis say) was the first in the Peloponnese to build a temple to Hermes and sacrifice to him, thus turning away the wrath of the god for the murder of Myrtilus.

And Ætolus, the king after Epeus, had to flee from the Peloponnese, because the sons of Apis indicted him for the involuntary murder of their father. For Apis the son of Jason, a native of Pallantium in Arcadia, was killed by Ætolus' driving over him in his chariot at the funeral games in memory of Azan. So Ætolus the son of Endymion fled to the mainland, to the neighbourhood of the river Achelous, which was called Ætolia after him. And the kingdom of the Epeans was reigned over by Eleus, the son of Eurycyde, the daughter of Endymion and (if we may believe the tradition) Poseidon. And the people in his dominions now changed their names from Epeans to Eleans.

And Eleus had a son called Augeas. And those who want to exalt him change his father's name, and say that he was the son of Helius (*the Sun-god*). The oxen and goats of this Augeas were so numerous that most of the country could not be cultivated for their dung. Hercules therefore, whether for a part of Elis or some other reward, was persuaded by him to clear the country of this

dung. And he effected this by turning the river Menius on to it. But Augeas, because the work had been effected by ingenuity rather than toil, refused to give Hercules his reward, and turned out of doors the eldest of his sons Phyleus, because he told him he was not acting with justice to a benefactor. He also made several preparations to defend himself against Hercules, should he come into Elis with an army, and entered into an alliance with Amarynceus and the sons of Actor. Now Amarynceus had an especial acquaintance with military matters, and his father Pyttius was a Thessalian by extraction, and had come from thence to Elis. And to Amarynceus Augeas gave a share of his power at Elis; and Actor and his sons also, who were natives of Elis, shared in the administration of the kingdom. The father of Actor was Phorbos the son of Lapithus, and his mother was Hyrmina, the daughter of Epeus, and Actor built and called after her the town of Hyrmina in Elis.

CHAPTER II.

NOW in the campaign against Augeas Hercules had no opportunity to win laurels, for as the sons of Actor were in their prime for daring and vigour of youth, the allied forces of Hercules were constantly routed by them, until the Corinthians announced a truce during the Isthmian games, and the sons of Actor went to see the games, and Hercules lay in ambush for them and slew them at Cleonæ. And the perpetrator of the deed being unknown, Moline the mother of the lads took the greatest pains to discover their murderer. And when she discovered who it was, then the people of Elis claimed compensation for the murder from the Argives, for Hercules dwelt in Argolis at Tiryns. And as the Argives refused to give up Hercules, they next begged hard of the Corinthians, that all Argolis should be scratched from the Isthmian games. But being unsuccessful in this also, they say Moline put a curse upon the citizens if they went to the Isthmian games. And these curses of Moline are observed up to this day, and all the athletes at Elis make a practice of never going to the

Isthmian contest. And there are two different traditions about this. One of them states that Cypselus the tyrant at Corinth offered a golden statue to Zeus at Olympia, but, Cypselus dying before his name was inscribed on the votive offering, the Corinthians asked the people of Elis to allow them to inscribe publicly the name of Corinth on the votive offering, and the people of Elis refusing they were angry with them, and forbade them to contend at the Isthmian games. But how would the Corinthians have been admitted at the contests at Olympia, if they had excluded the people of Elis from the Isthmian games? But the other tradition states that Prolaus, a man of much repute among the people of Elis, and Lysippe his wife had two sons Philanthus and Lampus, and they went to the Isthmian games, the one intending to compete in the pancratium among the boys, the other in wrestling, and before the games came on they were strangled or killed in some way by their rivals: and that was why Lysippe imposed her curses on the people of Elis, if they would not of their own accord cease to attend the Isthmian games. This tradition too is easily shewn to be a silly one. For Timon a native of Elis had victories in the pentathlum in all the other Greek contests, and there is an effigy of him at Olympia, and some elegiac verses which enumerate the various crowns that he carried off as victor, and the reason why he did not participate in the Isthmian contest. This is one couplet. "Our hero was prevented coming to the land of Sisyphus by the strife that arose in consequence of the sad fate of the sons of Molione."

CHAPTER III.

LET this suffice on the matter. To resume, Hercules afterwards captured and sacked Elis, having got together an army of Argives Thebans and Arcadians: and the people of Elis were assisted by the men of Pylos in Elis and by the men of Pisa. And the men of Pylos were punished by Hercules, and he intended marching against Pisa, but was stopped by the following oracle from Delphi,

"Dear to the Father is Pisa, Pytho has entrusted it to me."

This oracle was the salvation of Pisa. And to Phyleus Hercules gave up Elis and other places, not so much willingly as standing in awe of Phyleus, to whom he also granted the captives and forgave Augeas. And the women of Elis, as their land was stripped of young men through the war, are said to have prayed to Athene that they might conceive directly they married, and their prayer was granted, and they erected a temple to Athene under the title of Mother. And both the women and men being excessively delighted with their union called the place where they first met Bady (*sweet*), and also gave the same name in their national dialect to the river flowing there.

And when Phyleus, after setting things in order in Elis, returned to Dulichium, Augeas died being already advanced in age, and was succeeded in the kingdom of Elis by his son Agasthenes, and by Amphimachus, and Thalpius. For the sons of Actor married two sisters, the daughters of Dexamenus who was king at Olenus, and the one had by Theronice Amphimachus, and the other Eurytus had by Theraphone Thalpius. Not that Amarynceus or Dioreas his son remained all their lives in a private capacity. As we know from Homer in his catalogue of the men of Elis, all their fleet was 40 sail, and half of them were under Amphimachus and Thalpius, and of the remaining half ten were under Dioreas the son of Amarynceus, and ten under Polyxenus the son of Agasthenes. And Polyxenus coming back safe from Troy had a son Amphimachus (he gave his son this name I fancy from his friendship to Amphimachus the son of Cteatus who perished at Ilium), and he had a son Eleus, and it was when Eleus was king at Elis that the Dorian host mustered under the sons of Aristomachus with a view to return to the Peloponnese. This oracle came to the kings, that they must make a man with three eyes leader of the return. And as they were in great doubt what the oracle could mean, a muleteer chanced to pass by, whose mule was blind of one eye. And Cresphontes conjecturing that the oracle referred to this man, the Dorians invited him to be their leader. And he urged them to return to the Peloponnese in ships, and not force their way through the isthmus with a land force. This was his advice, and at the same time he piloted

the fleet from Naupactus to Molycrium, and they in return for his services agreed to give him at his request the kingdom of Elis. And the man's name was Oxylus, he was the son of Hæmon, the son of Thoas, who in conjunction with the sons of Atreus had overturned the kingdom of Priam; and between Thoas and Ætolus the son of Endymion there are six generations. And the Heraclidæ were in other respects kinsmen to the kings in Ætolia, besides the fact that the sisters of Thoas were mothers by Hercules of Andræmon and Hyllus. And Oxylus had to flee from Ætolia in consequence of an accident, in throwing a quoit (they say) he missed his aim and unintentionally killed his brother Thermius, or according to some accounts Alcidocus the son of Scopius.

CHAPTER IV.

THERE is also another tradition about Oxylus, that he suspected the sons of Aristomachus of an unwillingness to give him the kingdom of Elis, as it was fertile and well cultivated everywhere, and this was why he led the Dorians through Arcadia and not through Elis. And when Oxylus hastened to take the kingdom of Elis without contention Dius would not permit him, but challenged him not to a contention with all their forces, but to a single combat between two soldiers one from each side. And both agreed to this. And the men selected for this single combat were Degmenus a bowman of Elis, and Pyræchmes on the Ætolian side a famous slinger. And as Pyræchmes was victorious Oxylus got the kingdom, and he allowed the ancient Epeans to remain there, but introduced Ætolians as colonists with them, and gave them also a share in the land. And to Dius he gave various honours, and observed the rights of all the heroes according to old precedents, and introduced sacrificial offerings to Augeas which have continued to our day. It is said that he also persuaded the men in the villages, who were at no great distance from the walls, to come into the city, and thus increased the population of Elis and made *it more powerful in other respects*. And an oracle came to him from Delphi to associate with him as colonist a de-

scendant of Pelops, and he made diligent search, and discovered Agorius the son of Damasius, the son of Penthilus, the son of Orestes, and invited him from Helice in Achaia and with him a few Achæans. And they say Oxylus had a wife called Pieria, but they record nothing further about her. And the sons of Oxylus were they say Ætolus and Laias. And Ætolus dying in his father's lifetime, his parents buried him and erected a sepulchre to him by the gate, which leads to Olympia and the temple of Zeus. And they buried him there in accordance with the oracle, which said that his dead body was to be neither in nor out of the city. And annually still the master of the gymnasium offers victims to Ætolus.

Oxylus was succeeded in the kingdom by his son Laias. I could not find that his sons reigned, so I purposely pass them over, for it has not been my desire in this narrative to descend to private personages. But some time afterwards Iphitus, who was of the same family as Oxylus, and a contemporary of Lycurgus the Lacedæmonian legislator, revived the contest at Olympia, and renewed the public gathering there, and established a truce as long as the games lasted. Why the meetings at Olympia had been discontinued I shall narrate when I come to Olympia. And as Greece at this time was nearly ruined by civil wars and by the pestilence, Iphitus bethought him to ask of the god at Delphi a remission from these ills. And they say he was ordered by the Pythian Priestess to join the people of Elis in restoring the Olympian games. Iphitus also persuaded the people of Elis to sacrifice to Hercules, for before this they had an idea that Hercules was hostile to them. And the inscription at Olympia says that Iphitus was the son of Hæmon, but most of the Greeks say he was the son of Praxonides and not of Hæmon. But the ancient records of the people of Elis trace him up to a father of the same name as himself *viz.* Iphitus.

The people of Elis took part in the Trojan war, and also in the battles against the Persians when they invaded Greece. And to pass over their frequent disputes with the people of Pisa and the Arcadians in respect to the re-establishment of the games at Olympia, they joined the Lacedæmonians not without reluctance in invading Attica, and

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