

## CLAS109.10 DEFINING GREEK HEROES

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### **M** Maurizio ch.10.1 HISTORY— Homer *Iliad*

*synchronous*

before class: skim HISTORY & intro (p430-33); refer to leading questions; focus ancient texts

Active Reading **FOCUS** • Hom.*Il.*I, XXI, XXIV p453-466

Active Reading **FOCUS** • CR10 Paus.VI.9.6-8, Diod.IV.23, Hdt.V.42-48, VII.158

NB read for one hour, taking notes (fill in active reading worksheet)

Q09 • TERMS – *in class*

RAW notes & post discussion question • B4@11h00

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### **W** Maurizio ch.10.3 COMPARE— *Gilgamesh, Vergil Aeneid*

*asynchronous*

before/in class: skim COMPARE for context; refer to leading questions; focus on ancient texts

Active Reading **FOCUS** • *Gilg.*Tab.I, VIII p480-85

Active Reading **FOCUS** • *Ver.Aen.*XI, XII p486-90

NB read for one hour, taking notes (fill in worksheet); finish previous as necessary

WATCH Lecture 10 • B4@11h00

RAW notes & post discussion question • B4@12h00

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### **F** Maurizio ch.10.2 THEORY— Plot of the Hero's Story

*synchronous*

before class: skim THEORY for context; refer to leading questions; summarize modern text

**tl; dr** • Propp 1968, p470-474

tl; dr summary & discussion responses (*Hom.II.* | *Gilg.* & *Ver.Aen.*) • B4@11h00

Q10 • QUOTES – *in class*

FINAL notes • B4@23h59

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## ACHILLES

How does heroic epic differ from myth?

How do heroic tales represent mortality and immortality?

Pausanias Periegetes (1<sup>st</sup>/2<sup>nd</sup> CE) *Description of Greece* 6.9.5-8

<https://chs.harvard.edu/CHS/article/display/5896.description-of-greece-a-pausanias-reader>

5. But the Gelon who was tyrant of Sicily took possession of Syracuse when Hybrilides was archon (*arkhōn*) in Athens, in the second year of the seventy-second Olympiad (491 BCE), when Tisicrates of Croton won the foot-race. Plainly, therefore, he would have announced himself as of Syracuse, not Gela. The fact is that this Gelon must be a private person, of the same name as the tyrant, whose father had the same name as the tyrant's father. It was Glaucias of Aegina who made both the chariot and the portrait-statue of Gelon.

6. At the Festival previous to this, it is said that Cleomedes of Astypalaea killed Iccos of Epidaurus during a boxing match. On being convicted by the umpires of foul play and being deprived of the prize, he became mad through grief and returned to Astypalaea. Attacking a school there of about sixty children, he pulled down the pillar which held up the roof.

7. This fell upon the children, and Cleomedes, pelted with stones by the citizens, took refuge in the sanctuary of Athena. He entered a chest standing in the sanctuary and drew down the lid. The Astypalaeans toiled in vain in their attempts to open the chest. At last, however, they broke open the boards of the chest, but found no Cleomedes, either alive or dead. So they sent envoys to Delphi to ask what had happened to Cleomedes.

8. The response given by the Pythian priestess was, they say, as follows:

Last of heroes is Cleomedes of Astypalaea;

Honor him with sacrifices as being no longer a mortal.

So from this time have the Astypalaeans paid honors to Cleomedes as to a hero.

Diodorus of Sicily (1<sup>st</sup> CE) *Library of History* 4.23

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23. Upon his arrival in Sicily Heracles desired to make the circuit of the entire island and so set out from Pelorias in the direction of Eryx. While passing along the coast of the island, the myths relate, the Nymphs caused warm baths to gush forth so that he might refresh himself after the toil sustained in his journeying. There are two of these, called respectively Himeraea and Egestaea each of them having its name from the place where the baths are. As Heracles approached the region of Eryx, he was challenged to a wrestling match by Eryx, the son of Aphrodite and Butas and at that time king of the country. The contest of the rivals carried with it a penalty, whereby Eryx was to surrender his land and Heracles the cattle. Now at first Eryx was displeased at such terms, maintaining that the cattle were of far less value as compared with the land; but when Heracles in answer to his arguments showed that if he lost the cattle he would likewise lose his immortality, Eryx agreed to the terms, and wrestling with him was defeated and lost his land. Heracles turned the land over to the natives of the region, agreeing with them that they should gather the fruits of it until one of his descendants should appear among them and demand it back; and this actually came to pass. For in fact many generations later Dorieus the Lacedaemonian came to Sicily and, taking back the land, founded the city of Heracleia. Since the city grew rapidly, the Carthaginians, being jealous of it and also afraid that it would grow stronger than Carthage and take from the Phoenicians their sovereignty, came up against it with a great army, took it by storm, and razed it to the ground. But this affair we shall discuss in detail in connection with the period in which it falls.

Herodotus of Halicarnassus (5<sup>th</sup> CE) *History* 5.42-48; 7.158

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5.42. <sup>1</sup>Now Cleomenes, as the story goes, was not in his right mind and really quite mad, while Dorieus was first among all of his peers and fully believed that he would be made king for his manly worth. <sup>2</sup>Since he was of this opinion, Dorieus was very angry when at Anaxandrides' death the Lacedaemonians followed their custom and made Cleomenes king by right of age. Since he would not tolerate being made subject to Cleomenes, he asked the Spartans for a group of people whom he took away as colonists. He neither inquired of the oracle at Delphi in what land he should establish his settlement, nor did anything else that was customary but set sail in great anger for Libya, with men of Thera to guide him. <sup>3</sup>When he arrived there, he settled by the Cinyps river in the fairest part of Libya, but in the third year he was driven out by the Macae, the Libyans and the Carchedonians and returned to the Peloponnesus.

43. <sup>1</sup>There Antichares, a man of Eleon,<sup>1</sup> advised him, on the basis of the oracles of Laius, to plant a colony at Heraclea in Sicily, for Heracles<sup>2</sup> himself, said Antichares, had won all the region of Eryx, which accordingly belonged to his descendants. When Dorieus heard that, he went away to Delphi to enquire of the oracle if he should seize the place to which he was preparing to go. The priestess responded that it should be so, and he took with him the company that he had led to Libya and went to Italy.

44. <sup>1</sup>Now at this time,<sup>3</sup> as the Sybarites say, they and their king Telys were making ready to march against Croton, and the men of Croton, who were very much afraid, entreated Dorieus to come to their aid. Their request was granted, and Dorieus marched with them to Sybaris helping them to take it. <sup>2</sup>This is the story which the Sybarites tell of Dorieus and his companions, but the Crotonians say that they were aided by no stranger in their war with Sybaris with the exception of Callias, an Elean diviner of the lamid clan. About him there was a story that he had fled to Croton from Telys, the tyrant of Sybaris, because as he was sacrificing for victory over Croton, he could obtain no favorable omens.

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<sup>1</sup> in Boeotia, near Tanagra.

<sup>2</sup> Reference to Phoenician Melkart (identified with Heracles) on Mt. Eryx.

<sup>3</sup> ca.510.

45. <sup>1</sup>This is their tale, and both cities have proof of the truth of what they say. The Sybarites point to a precinct and a temple beside the dry bed of the Crathis, which, they say, Dorieus founded in honor of Athena of Crathis after he had helped to take their city. and find their strongest proof in his death. He perished through doing more than the oracle bade him, for if he had accomplished no more than that which he set out to do, he would have taken and held the Erycine region without bringing about the death of himself and his army. <sup>2</sup>The Crotoniats, on the other hand, show many plots of land which had been set apart for and given to Callias of Elis and on which Callias' posterity dwelt even to my time but show no gift to Dorieus and his descendants. They claim, however, that if Dorieus had aided them in their war with Sybaris, he would have received a reward many times greater than what was given to Callias. This, then is the evidence brought forward by each party, and each may side with that which seems to him to deserve more credence.

46. <sup>1</sup>Other Spartans too sailed with Dorieus to found his colony, namely, Thessalus, Paraeabates, Celees, and Euryleon. When these men had come to Sicily with all their company, they were all overcome and slain in battle by the Phoenicians and Egestans, all, that is, except Euryleon, who was the only settler that survived this disaster. <sup>3</sup>He mustered the remnant of his army and took Minoa, the colony from Selinus, and aided in freeing the people of Selinus from their monarch Pithagoras. After deposing this man, he himself attempted to become tyrant of Selinus but was monarch there for only a little while since the people of the place rose against him and slew him at the altar of Zeus of the marketplace, to which he had fled for refuge.

47. <sup>1</sup>Philippus of Croton, son of Butacides, was among those who followed Dorieus and were slain with him. He had been betrothed to the daughter of Telys of Sybaris but was banished from Croton. Cheated out of his marriage, he sailed away to Cyrene, from where he set forth and followed Dorieus, bringing his own trireme and covering all expenses for his men. This Philippus was a victor at Olympia and the fairest Greek of his day. <sup>2</sup>For his physical beauty he received from the Egestans honors accorded to no one else. They built a hero's shrine by his grave and offer him sacrifices of propitiation.

48. <sup>1</sup>Such, then, was the manner of Dorieus' death. Had he endured Cleomenes' rule and stayed at Sparta he would have been king of Lacedaemon, for Cleomenes reigned no long time, and died leaving no son but one only daughter, whose name was Gorgo.

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7.158. <sup>1</sup>This is what they said, and Gelon, speaking very vehemently, said in response to this: "Men of Hellas, it is with a self-seeking plea that you have dared to come here and invite me to be your ally against the foreigners; yet what of yourselves? <sup>2</sup>When I was at odds with the Carthaginians,<sup>4</sup> and asked you to be my comrades against a foreign army, and when I desired that you should avenge the slaying of Dorieus son of Anaxandrides on the men of Egesta, and when I promised to free those trading ports from which great advantage and profit have accrued to you,—then neither for my sake would you come to aid nor to avenge the slaying of Dorieus. Because of your position in these matters, all these lands lie beneath the foreigners' feet. <sup>3</sup>Let that be; for all ended well, and our state was improved. But now that the war has come round to you in your turn, it is time for remembering Gelon! <sup>4</sup>Despite the fact that you slighted me, I will not make an example of you; I am ready to send to your aid two hundred triremes, twenty thousand men-at-arms, two thousand horsemen, two thousand archers, two thousand slingers, and two thousand light-armed men to run with horsemen.<sup>5</sup> I also pledge to furnish provisions for the whole Greek army until we have made an end of the war. <sup>5</sup>All this, however, I promise on one condition, that I shall be general and leader of the Greeks against the foreigner. On no other condition will I come myself or send others.

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<sup>4</sup> Carthaginians were as influential in the west of the island as Gelon in the east; Greeks and Phoenicians continually competed for supremacy.

<sup>5</sup> Probably active infantry troops, able to keep up with the cavalry.