

## Routes in Ancient Greece: Towards a New Approach

### 1a) The herms of Hipparchus ([Plato] *Hipp.* 228d-229b; Loeb translation by W. R. M. Lamb, 1928)

“And when his people in the city had been educated and were admiring him for his wisdom, *he proceeded next, with the design of educating those of the countryside, to set up figures of Hermes for them along the roads in the midst of the city and every district town* (ἐπιβουλεύων αὖ τοὺς ἐν τοῖς ἀγροῖς παιδεῦσαι ἔστησεν αὐτοῖς Ἑρμᾶς κατὰ τὰς ὁδοὺς ἐν μέσῳ τοῦ ἄστεος καὶ τῶν δήμων ἐκάστων) ; and then, after selecting from his own wise lore, both learnt from others and discovered for himself, the things that he considered the wisest, he threw these into elegiac form and inscribed them on the figures as verses of his own and testimonies of his wisdom, so that in the first place his people should not admire those wise Delphic legends of *Know thyself* and *Nothing overmuch*, and the other saying of the sort, but should rather regard as wise the utterances of Hipparchus; and that in the second place, through passing up and down and reading his words and acquiring a taste for his wisdom, they might resort hither from the country for the completion of their education. There are two such inscriptions of his: *on the left side of each Hermes there is one in which the god says that he stands in the midst of the city or the township* (ἐν μὲν τοῖς ἐπ' ἀριστερὰ τοῦ Ἑρμοῦ ἐκάστου ἐπιγράφεται λέγων ὁ Ἑρμῆς ὅτι ἐν μέσῳ τοῦ ἄστεος καὶ τοῦ δήμου ἔστηκεν), while on the right side he says:

*The memorial of Hipparchus* (μνημα τόδ' Ἰππάρχου): walk with just intent.

There are many other fine inscriptions from his poems on other figures of Hermes, and this one on the Steiria road, in which he says:

The memorial of Hipparchus: deceive not a friend.”

### 1b) IG I<sup>3</sup> 1023 (Sphettus, 525-514 BC)

[ἐ]ν μῆεσσι κεφαλῆς τε καὶ ἄστεος ἀγλαὸς ἑρμῆς

“A stunning herm between Kephales and the city”

### 2a) The metrological use of the altar of the Twelve Gods (Hdt. II 7, 1-2; Loeb translation by A. D. Godley, 1975)

“Inland from the sea as far as Heliopolis Egypt is a wide land, all flat and watery and marshy. *From the sea up to Heliopolis it is a journey about as long as the way from the altar of the twelve gods at Athens to the temple of Olympian Zeus at Pisa* (Ἔστι δὲ ὁδὸς ἐς Ἡλίου πόλιν

ἀπὸ θαλάσσης ἄνω ἰόντι παραπλησίη τὸ μῆκος τῇ ἐξ Ἀθηνέων ὁδῷ τῇ ἀπὸ τῶν Δωώδεκα Θεῶν τοῦ βωμοῦ φερούση ἕξ τε Πῖσαν καὶ ἐπὶ τὸν νηὸν τοῦ Διὸς τοῦ Ὀλυμπίου).”

## 2b) IG I<sup>3</sup> 1092bis (Acropolis, 440-430 BC)

“The city set up among the mortals a truthful memorial / [...] it tells the extent of the journey (μ)<ε>τρ[ον] ὁδοιπορίας); / *There are forty-six stadia between the Altar of the Twelve Gods and the harbor.*”

## 3) Cleisthenes’ reform (Aristotle *Athenian Constitution* 21, 1-4; Penguin Classics translation by P. J. Rhodes, 1984)

“*He [i. e. Cleisthenes] first distributed all the citizens through ten tribes instead of the old four, wanting to mix them up so that more men should have a share in the running of the state* (πρῶτον μὲν συνένειμε πάντας εἰς δέκα φυλὰς ἀντὶ τῶν τεττάρων, ἀναμειῖξαι βουλόμενος, ὅπως μετάσχωσι πλείους τῆς πολιτείας) [...] Next, he made the council a body of five hundred instead of four hundred, fifty from each tribe (previously there had been a hundred from each old tribe) [...] *He divided the land of Attica by demes into thirty parts – ten parts in the city region, ten in the coast and ten in the inland – and he called these parts thirds and allotted three to each tribe in such a way that each tribe should have a share in all the regions* (διένειμε δὲ καὶ τὴν χώραν κατὰ δήμους τριάκοντα μέρη, δέκα μὲν τῶν περὶ τὸ ἄστυ, δέκα δὲ τῆς παραλίας, δέκα δὲ τῆς μεσογείου, καὶ ταύτας ἐπονομάσας τριτῶς, ἐκλήρωσεν τρεῖς εἰς τὴν φυλὴν ἐκάστην, ὅπως ἐκάστη μετέχῃ πάντων τῶν τόπων).”

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