

“Geographic Identity and the Topography of the Citizen in Athenian Tragedy”

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1. ERECHTHEION

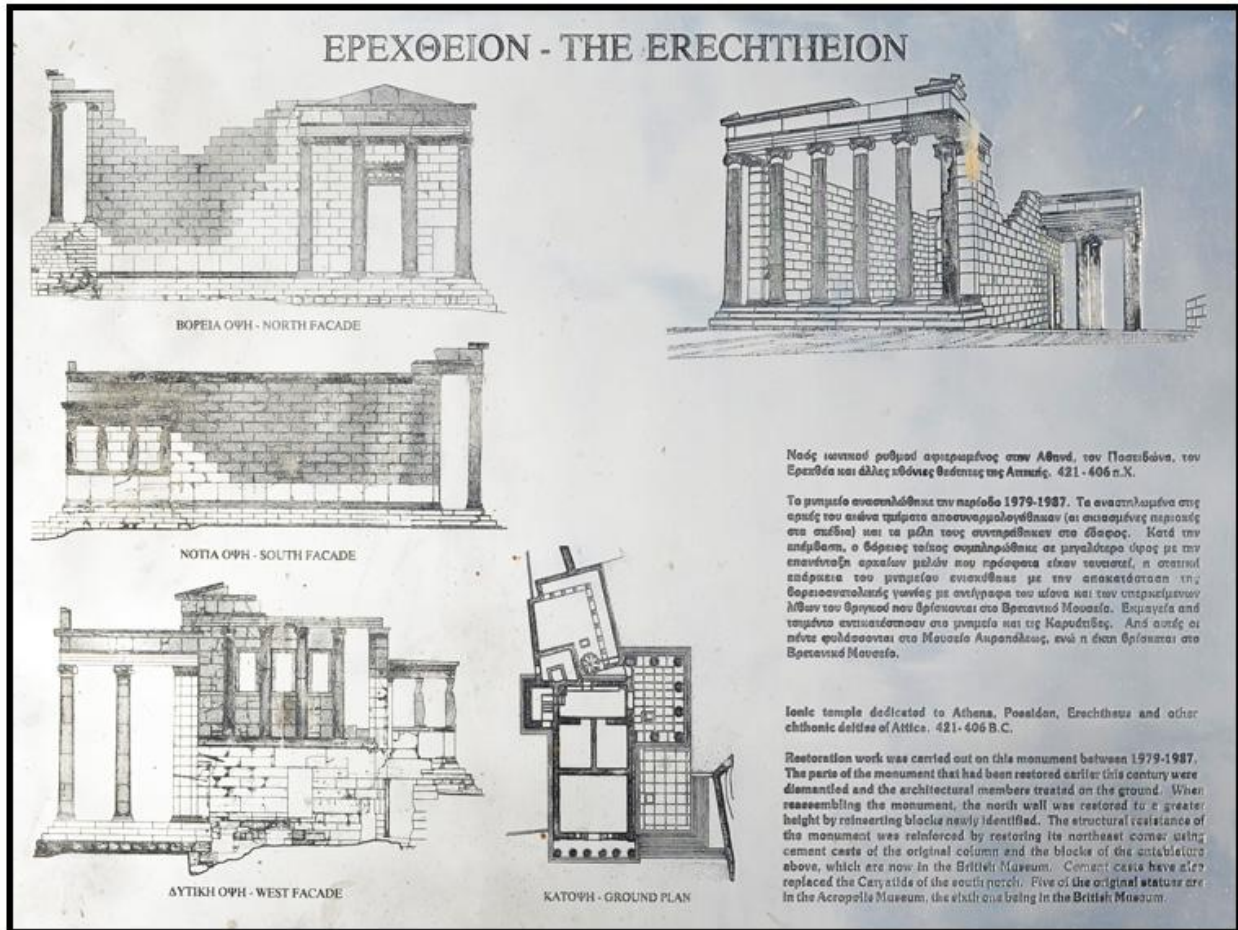


Image courtesy of strangers on the internet.

2. ATTICA

River Cephissus



Birth of Erechtheus/Erichthonius; Munich 2413



3. ERECHTHEUS (possibly performed 422-411 BCE)

A Fr. 360.5ff (trans. Loeb).

λογίζομαι δὲ πολλά· πρῶτα μὲν πόλιν οὐκ ἄν
τιν' ἄλλην τῆσδε βελτίω λαβεῖν· ἢ πρῶτα μὲν
λεῶς οὐκ ἐπακτός ἄλλοθεν, αὐτόχθονες δ'
ἔφουμεν· αἱ δ' ἄλλαι πόλεις πεσσῶν ὁμοίως
διαφοραῖς ἐκτισμέναι ἄλλαι παρ' ἄλλων εἰσὶν
εἰσαγώγιμοι. ὅστις δ' ἀπ' ἄλλης πόλεως
οἰκήσῃ πόλιν, ἀρμὸς πονηρὸς ὥσπερ ἐν ξύλῳ
παγεῖς, λόγῳ πολίτης ἐστί, τοῖς δ' ἔργοισιν οὔ.

My reasons are many, and the first of them is
that I could get no other city better than this.
In the first place, we are not an immigrant
people from elsewhere but born in our own
land, while other cities are founded as it were
through board-game moves, different ones
imported from different places. But someone
who settles in one city from another is like a
bad peg fixed in a piece of wood: he's a
citizen in name, but not in reality.

B Fr. 360.14-21 (trans. Loeb).

πόλεως δ' ἀπάσης τοῦνομ' ἓν, πολλοὶ δὲ νιν
ναίουσι· τούτους πῶς διαφθεῖραι με χρή, ἐξὸν
προπάντων μίαν ὑπερδοῦναι θανεῖν; εἴπερ
γὰρ ἀριθμὸν οἶδα καὶ τοῦλάσσοнос τὸ μεῖζον,
†ένος† οἶκος οὐ πλέον σθένειπταίσας ἀπάσης
πόλεως οὐδ' ἴσον φέρει.

The city as a whole has a single name, but
many inhabit it: why should I destroy them
when I can give one child to die for all? If I
know my numbers and can tell greater from
smaller, †one person's† family falling into
misfortune does not weigh more than an entire
city, nor does it have an equal impact.

C Fr. 360.43-49 (trans. Loeb).

ἐκεῖνο δ' οὐ <τὸ> πλεῖστον ἐν κοινῷ μέρος,
οὐκ ἔσθ' ἐκούσης τῆς ἐμῆς ψυχῆς ἄτερ
προγόνων παλαιὰ θέσμι· ὅστις ἐκβαλεῖ· οὐδ'
ἀντ' ἐλαίας χρυσέας τε Γοργόνος τρίαῖναν
ὀρθὴν σταῖσαν ἐν πόλεως βάθροισι Εὐμόλπος
οὐδὲ Θρηξ ἀναστέψει λεῶς στεφάνοισι,
Παλλάς δ' οὐδαμοῦ τιμήσεται.

As for that duty which we share above all, no
one shall without(?) my heart's consent cast
out the ancient ordinances of our forefathers,
nor shall Eumolpus or his Thracian folk
replace the olive and the golden Gorgon by
planting a trident upright in the city's
foundations and crowning it with garlands,
leaving Pallas dishonoured.

D Fr. 370.55-6 (trans. Loeb). αὐδῶ τρία<ι>ναν τῆσδ' ἀπο<σ>τρέφειν χθονός, πόντιε Πόσειδον,
μηδὲ γῆν ἀναστατοῦνπὸν τ' ἐρείπειν τὴν ἐμὴν ἐπήρατον· (I call on you to avert your trident
from this country, sea god Poseidon; do not uproot my land, nor ruin my fair city).

E Fr. 370.45-51 (trans. Loeb).

φεῦ φε]ῦ, ἰὼ Γᾶ, φεύγετε υπόνων] εἴ τί μοί
ποτ' εἴη τελευτά.]γετε χώρας χθόνιος μνοῖς]
ατας: ὀρχεῖται δὲ π[ό]λεος πέδον
σάλω· ἔνοσι]ν ἐμβάλλει Ποσειδῶν πόλει]ηπερ
δυστανοτατα εμοι]ων πόνοι πάρεισι,
συμπίπτει στέγη·

(Oh, Oh!) O Earth! Flee . . . if there could
ever be any end (of my sufferings) . . . the
land's subterranean . . . The city's ground
dances with the quaking! Poseidon is hurling
(an earthquake) on the city . . . most
miserabl(y?) . . . for me(?) Here are
tribulations . . . the roof is falling in . . . we
are

F Fr. 370.59-60 (trans. Loeb). οὐ· οὐχ εἶς ἄδην σ' ἔπλησεν; οὐ κατὰ χθονὸς κρύψας Ἐρεχθέα
τῆς ἐμῆς ἤψω φρενός; (Has one (victim) not satisfied you? Have you not clutched at my heart by
confining Erechtheus below the earth?).

G Fr.370.89-94 (trans. Loeb).

πόσει δὲ τῷ σῶ σῶ σῆκὸν ἐν μέσῃ πόλει τεῦξαι
κελεύω περιβόλοισι λαῖνοις· κεκλήσεται δὲ
τοῦ κτανόντος οὐνεκα Σεμνὸς Ποσειδῶν
ὄνομ' ἐπ' ονομασμένος ἀστοῖς Ἐρεχθεὺς ἐν
φοναῖσι βουθύτοις.

For your husband I command that a precinct
be built in mid-city, with stone surrounds; and
on account of his killer he shall be called
August Poseidon surnamed Erechtheus, by the
citizens in their sacrifices of oxen.

H Fr. 370.87-89 (trans. Loeb).

ἄβατον δὲ τέμενος παισὶ ταῖσδ' εἶναι χρεῶν,
εἵργειν τε μὴ τις πολεμίων θύσῃ λαθῶν νίκην
μὲν αὐτοῖς, γῆ δὲ τῆδε πημονήν.

These maidens should have a sanctuary that is
untrodden, and no enemy should be allowed
to make covert offerings there, getting victory
for them and affliction for this land.

I Fr. 370.98-108 (trans. Loeb).

ἄ μὲν κατ' αἴαν τήνδε <δεῖ> ἴκονεῖν κλύεις,
ἄ δ' αὖ δικάζει Ζεὺς πατὴρ ἐν οὐρανῷ λέγοιμ'
ἄν· Εὐμόλπος γὰρ Εὐμόλπου γεγῶ[ς. . .

You have heard what (must) be brought to
pass in this land; and now I shall tell you the
judgement that Zeus my father in heaven
passes. Eumolpus, born from Eumolpus who
(has died) . . . Demeter . . . he is (to become) . .
. marrying . . . and one (fem.) . . . and the
(fem.) . . . and to (or for)...

101 τοῦ καθ[ανόντος
102 Δημητρ[
103 ὄν χρῆ γεν[έσθαι
104 γήμαντ[
105 μίαν δε[
106 καὶ τὴν τ
107 Ὑάσιν δεμ[
108 ἄ ()ων λ[

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