

Pausanias and the Macedonian Kings: Samples of a Tortured Relationship
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The rich information provided by the work of Pausanias, the *Periegesis Hellados*, has been analyzed and categorized in different studies, which have explored the complex mixture of geographical, historical, religious, and folkloristic details from literary, anthropological, and historical points of view. Nevertheless, one of the most crucial issues posed by the *Periegesis* still remains its ascription to a specific literary genre. Pausanias' ten books appear initially to be the work of a geographer, aiming to describe a selected number of Greek locations with data concerning their religious and artistic attractions. At the same time, a considerable number of historical digressions are embedded in those descriptions of routes and noteworthy places, suggesting more specific historical interests. These digressions are largely concerned with the relatively recent history of Greece, from the Macedonian conquest until the Roman occupation. Because other historical sources for the Macedonian period are scarce, Pausanias' detailed digressions have been widely utilized to reconstruct that troubled phase of the Greek history.

The historical accuracy of Pausanias' digressions may, however, be questioned. Does Pausanias' information present the 'facts' in the manner considered proper among ancient historians? How does the account of Pausanias compare to those provided by the other sources for the same historical phase? Moreover, were his historical digressions on the Macedonian kings *intended* to be faithful representations, or did they rather bear some other significance? What was, indeed, Pausanias' objective in his digressions?

This paper examines the historical information provided by Pausanias about three Macedonian kings who succeeded Alexander the Great (Pyrrhus, Cassander, and Demetrius I Poliorcetes), and compares it with the accounts on the same kings provided by Plutarch and Diodorus Siculus, the two other key sources for that period. As might be expected, Plutarch's, Pausanias', and Diodorus Siculus' works have very different goals. Quite unexpectedly, however, this comparative line of enquiry has revealed that Pausanias' digressions show both a reasoned construction and a specific objective. By choosing selected episodes from the lives of the Macedonian kings and by scattering them as little anecdotes throughout the ten books of his work, Pausanias aims to demean the kings' personalities and to belittle their achievements. The historical digressions thus prove to be essential complements of Pausanias' anti-Macedonian political bias, and therefore cannot incautiously be considered reliable historical sources.

Far from resolving the question of the genre of the *Periegesis*, the data examined in this paper sheds new light on the significance of the historical digressions, and may open new perspectives in the general understanding of Pausanias' work.