

## The necklace of Eriphyle in Pausanias and the practice of Homeric Citation

In *Paus.* 9.41.2-5, Pausanias argues that a necklace in the sanctuary of Adonis at Amathus believed to be the famed necklace of Eriphyle is not authentic. In debunking this claim, he cites three passages from the *Odyssey* in succession, one which describes that necklace, two which describe other ones. By analyzing these references and Pausanias' use of them, we can gain insight into the practice of Homeric citation by Pausanias and other ancient writers who refer to the epics.

Pausanias' use of citations of the *Odyssey* in *Paus.* 9.41.2-5 shows how he interprets the Homeric texts. Pausanias argues that because Homer described the necklace of Eriphyle as being made of gold, it cannot be the necklace at Amathus which has green stones in it, an argument predicated on the belief that objects mentioned in the Homeric epics must match their descriptions. Pausanias' approach also leads him to cite two passages to prove that Homer knew that necklaces could be made of multiple materials, something which most modern readers would probably accept without question.

Pausanias' discussion of the necklace of Eriphyle also informs us not only about how references about the Classical practice of including references to the Homeric poets. Pausanias introduces each of his three passages in different ways. When referencing the passage which describes Eriphyle's necklace, he notes only that it is found "in the *Odyssey*." In the passages used to prove Homer's knowledge of mixed-material necklaces, he provides more information. He cites a description of Eurymachos' necklace from "The Gifts of Penelope," providing an example of the practice of referring to named scenes in the Homeric poems. However, when introducing Eumaeus' account of a similar necklace, Pausanias provides a more involved explanation, saying "in Eumaeus' speech to Odysseus, before Telemachus arrived at their court from Pylos it [Homer's knowledge] is in these words (*Paus.* 9.41.5)." The most probable explanation for this is that the passage in question comes from an unnamed section of the *Odyssey*. If true, this would argue that the Homeric poems were never completely organized into scenes, nor was the practice of citing the Homeric epics. It is also important to note that Pausanias does not try to use this practice when introducing the passage describe Eriphyle's necklace, which is part of a named scene, but does when introducing Eumaeus' depiction of a necklace, which comes from a seemingly unnamed passage. This indicates that Pausanias' decisions are governed at least in part by another convention concerning Homeric citation.

Pausanias' use of Homer in discussing the supposed necklace of Eriphyle provides insight into Pausanias as both an individual scholar and as part of a general tradition of Homeric scholarship. The construction of his argument reveals that he believes both in the infallibility of the Homeric poems and that any statement about Homer's knowledge or beliefs, even the seemingly obvious, must be verified by the passage from the poems, a belief which differs from other ancient scholars. His methods of introducing Homeric citations, on the other hand, indicates that he is working within a tradition whose conventions he follows as closely as possible, even when doing so presents clear difficulties for him.