

Describing (the Exterior of) Greece: Space in Pausanias

Pausanias' geographical treatise, *Periegesis Hellados*, presents a literary journey through the Greek mainland. His "travels" take him to Attica (Book 1), the Peloponnese (Books 2-8), Boeotia (Book 9), and Phocis (Book 10). As Pausanias describes the landscapes and material culture of these places, he offers frequent digressions, which interrupt the goal-oriented trajectory of his linear travel narrative. In particular, Pausanias' ethnographic digressions, which at first seem almost irrelevant to the task at hand, destabilize the literary journey that he primarily focalizes, giving the reader opportunities for pause and reflection on the literary project as a whole.

This paper is particularly concerned with Pausanias' conception of (real and imagined) non-Greek space conveyed by the ethnographic digressions. Conscious of Pausanias' broad intellectual horizons, Akujärvi (2005), Hutton (2005), Pretzler (2007), and others have recently reclaimed him as a dynamic author, with multiple areas of expertise. For example, Cherry characterizes Pausanias as 'in part a pilgrim, mythographer, ethnographer, cartographer, geographer, historian, art historian, [and] antiquarian' (2001:249). Elsner calls Pausanias' digressions 'historical, religious, mythical, art historical, [and] ethnographic' (2001:6). Yet amid this movement to assert the 'big Pausanias', no one has written anything substantial on his depictions of *non-Greeks* and their living spaces.

In fact, scholars commonly hold that Pausanias focuses on the monuments and landscapes of mainland Greece and not the lands outside. However, this generalization is too simplistic and inaccurate, for Pausanias' ethnographic digressions cover the geographies of such foreign places as Gaul, Ethiopia, India, Libya, and Persia. In my

paper, I will argue that Pausanias consciously compares non-Greek space to Greece, and vice versa, so the literary and cultural program of his *Periegesis* is much richer and more complex than has been claimed previously. Ultimately, I hope to show that Pausanias questions, or even threatens to collapse altogether, the qualitative distinction between Greek and non-Greek spaces. In doing so, he rebrands second-century-CE Greece as exotic and alluring, and the foreign lands as civilized and familiar.

Bibliography

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