

Anaxilaos of Rhegion

STEFANIA DE VIDO

Anaxilaos was tyrant of RHEGION, a Greek colony of Chalcidian origin at the southernmost tip of Italy. Conflict existed in the city between the demos and the ancient aristocracy, and between the Chalcidian population and the colonists from Greek Messenia. In this situation Anaxilaos, probably a Messenian hegemon (Strabo 6.1.6), took power as tyrant in 494 BCE (Hdt. 6.23.2; Diod. Sic. 11.48.2). He understood the importance of control over the Strait of Messina (the narrow passage between the eastern tip of Sicily and the southern tip of Calabria), and in particular over the Greek colony of Zankle (on the Sicilian coast), which had fallen under the influence of the Geloan tyrant Hippokrates (*see* HIPPOKRATES, SICILIAN TYRANT).

Anaxilaos stressed his Messenian origin. Around 490, with the help of some Peloponnesians and a force of mercenaries, he expelled the Samians who had settled in Zankle and founded there as *OIKISTES* a new Messene (Messana) (*see* MESSANA). Two epigraphic documents from Olympia dated to the first decade of the fifth century can be linked to this conquest, a shin guard and a Corinthian helmet bearing a dedication by Rheginoi for a victory against the Geloans.

Attempting to assert the autonomy of the Messenians from the Chalcidians of the west, Anaxilaos instituted worship and ritual practices to emphasize the link with Rhegion. Doubts remain about the attribution to Anaxilaos of coins with the types of the lion's head and calf's head; what is certain is that the

new city had an important mint that issued coins with the same types as Rhegion (the only difference being in the legend).

Rhegion and its tyrant grew in fame and power. Using Messenian troops, Anaxilaos organized campaigns against Locri (see the epigraphic documents in Olympia). In 484 or 480 he achieved victory in the Olympic competition of chariots drawn by mules, celebrated by the poet SIMONIDES of Keos, and by a silver coin series minted according to the Euboean-Attic standard with an image of the chariot victor on the reverse and a hare on the obverse.

While the "Kingdom of the Strait" was at the height of its power, Anaxilaos established an alliance with Terillos, the tyrant of HIMERA driven from his city by Theron of Akragas. In 480 the Carthaginian Hamilcar, chief of a large army (many mercenaries were paid using Rhegion's silver), landed in Sicily with the help of Anaxilaos and Terillos. They were defeated at Himera by Theron and Gelon of Syracuse (Hdt. 7.165), the new leader of the Greek part of the island. Anaxilaos lost autonomy and power, and died in 476.

SEE ALSO: Gelon, Sicilian tyrant; Magna Graecia; Theron, tyrant of Akragas; Tyranny.

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Dion of Syracuse

STEFANIA DE VIDO

The Syracusan Dion, son of Hipparinos, of aristocratic birth and brother-in-law of the tyrant DIONYSIOS I, was an important statesman of the mid-fourth century BCE.

Dion was close to the despot, but the death of Dionysios I and the accession of his heir and son DIONYSIOS II put him in political difficulties. The new tyrant forced Dion to leave SYRACUSE, and he sailed towards the Italian peninsula, then to CORINTH, and finally to ATHENS. Dion had been PLATO'S disciple since 388 (the year of Plato's first visit to Sicily), and in Athens he attended the Platonic Academy, becoming a close friend of SPEUSIPPOS. In Greece he met many politicians; at the Olympic Games in 360 he announced his expedition to Sicily; in 357 his fleet set sail from ZAKYNTHOS with many MERCENARIES.

Dion marched from Minoa to Syracuse with a force of Greek and indigenous followers. The Syracusans welcomed him and his friends and appointed him "general with full powers" (*strategos autokrator*). The subsequent period was marked by chaos: Dion opposed the young despot, sheltering in the Ortygia fortress with his large garrison and Herakleides, a famous officer, leader of the popular party. Thus a civil war (see *STASIS*) had begun.

Dion decided to abandon Syracuse and was warmly received at LEONTINOI. However, he soon moved back to Syracuse and headed the troops splendidly, cheered by the local people. He granted amnesty to his political adversaries, but conflict between the Syracusan

aristocracy and the popular party broke out again. Herakleides was killed by Dion's partisans, and not long afterwards Kallippos, the new popular leader, murdered Dion (354).

Dion's life and character are described in the sixteenth book of DIODORUS OF SICILY (whose source was EPHOROS) and by PLUTARCH in the *Life of Dion*: the biographer probably used Timaeus and, in the central part of his work, Timonides of Leukas, a friend of Speusippos and a disciple of the Platonic Academy. In the ancient literary tradition Dion represents the opposite of his political enemy Dionysios II. He was the perfect Platonic statesman: he was against TYRANNY (he rebuilt the civic army, public institutions, and the AGORA as civic space), practiced *PIETAS* regarding the gods and *HOMONOIA* regarding the citizens, ensuring the *eudaimonia* of the latter. He disliked democracy, however, and attempted to establish an aristocratic government based on philosophical principles (see in particular the seventh and eighth *Letters* attributed to Plato).

SEE ALSO: Timaeus of Tauromenium.

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Egesta

STEFANIA DE VIDO

Egesta was one of the three *poleis* of the Elymian *ETHNOS* in northwest Sicily: according to the tradition, this population descended from Trojans (Thuc. 6.2.3) or originated from southern Italy (Hellanicus *FGrH* 4 F 79b). Egesta was in a favorable geographical position, near the north coast of the island (on the ancient *emporion* of Egesta see Strabo 6.2.5, 272). Beginning from the Late Archaic period Egesta became the most important indigenous center of this area as a result of its control over other smaller settlements and, in particular, the sanctuary of Eryx. Historiographical sources record several conflicts with the Greek colony of SELINOUS (Thuc. 6.6.1–3; Diod. Sic. 12.82.3), but archaeological, epigraphical, and alphabetic evidence testifies to the positive relationships with the Greeks (La Genière 1978). Egesta played a decisive role in the intervention of ATHENS in Sicily (415–413 BCE; see SICILIAN EXPEDITION) and, after the Syracusan victory, in the beginning of the aggressive Punic policies in western Sicily. In the fourth century Egesta became involved in the Sicilian–Punic wars and was severely punished by the tyrant AGATHOKLES OF SYRACUSE (Diod. Sic. 21.16). In the First Punic War Egesta joined Rome, allegedly in memory of the common Trojan origin (*cognatio*: Cic. *Verr.* 2.5.83, 125; AENEAS in western Sicily: Dion. Hal. *Ant. Rom.* 1.52–3; Verg. *Aen.* 5), and therefore obtained the status of *civitas libera et immunis* (Cic. *Verr.* 2.3.13). The city continued to exist until Late Antiquity and the medieval age (Muslim mosque and Norman castle: Molinari 1997).

Despite the non-Greek origins of its inhabitants (see the Archaic pottery from Grotta Vanella), from the fifth century BCE the town assumed a Greek appearance (Camerata Scovazzo 1996): the urban center on the Monte Barbaro hill was enclosed by still-visible walls (note the so-called Porta di Valle). The major monuments are the Doric temple (fifth century BCE) (see TEMPLES, GREEK) on a small hill outside the city dedicated to an unknown deity (Mertens 1984; another sacred area is the *temenos* of Contrada Mango) and the Hellenistic theater at the top of Monte Barbaro. Recent excavations brought to light the public area of the *agora/forum* with several *stoai*, the *macellum*, a cryptoporticus, and, on an upper level, the Hellenistic *bouleuterion* and gymnasium (Ampolo and Parra 2009). Most Greek and Latin inscriptions come from this area: they shed light on onomastic, institutional, and cultural elements, for example, the role of private *euergetai*.

SEE ALSO: Punic wars; Sicily.

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Kaulonia

STEFANIA DE VIDO

Kaulonia was a Greek city in southern Italy, on the Ionian Sea between KROTON and Lokroi (Monasterace Marina, RC). It was founded ca. 650 BCE by the ACHAIAIANS from Kroton (Ps.-Skymnos 318–22) and from Greek ACHAIA (OIKISTES Typhon from Aigion: Paus. 6.3.11–12) in order to stop the northern territorial expansion of Lokroi Epizephyroi beyond the Sagra River.

In the ancient literary sources the *polis* has two names: Aulonia, after a peculiar topographic element (Greek *aulon*, “valley”: Hecat. *FGH* 1 F 8), or Kaulonia, after the hero Kaulo, the son of the Amazon Klete (Serv. *Aen.* 3.553). Its history is not well known: during the PELOPONNESIAN WAR Kaulonia supplied ATHENS with timber for ships (Thuc. 7.25.1–2); after the battle of Elleporos (389/8 BCE) DIONYSIOS I, the tyrant of SYRACUSE, captured and destroyed Kaulonia: he deported its inhabitants to Sicily and assigned the *chora* to the Lokrians (Diod. Sic. 14.103, 106). The city was restored soon afterward and took in DIONYSIOS II (357 BCE: Diod. Sic. 16.11.3), but it was captured again by Campanian troops during the Roman war against Pyrrhos (Paus. 6.3.11–12) and finally destroyed by the Romans in 209 BCE (Livy 27.12.4–6). Kaulonia was a member of the ACHAIAN LEAGUE in southern Italy (Polyb. 2.39.4–7), motherland of a winner at the Panhellenic games (Dikon son of Kallibrotos: Paus. 6.3.11–12), and a refuge for Pythagoras

(Arist. fr. 191 Rose³) and some Pythagoreans (Iambl. *VP* 267).

At the beginning of the twentieth century the Italian archaeologist Paolo Orsi began research on the ancient town. Recent excavations have discovered important remains: the town walls, the built-up area of the fourth to third centuries BCE, and above all the important sanctuary on Punta Stilo, the Doric peripteros temple (Classical age), a great altar, and evidence of peculiar rites (see the lustral tank) and of metallurgical workshops.

The coinage of Kaulonia is early and interesting. Epigraphic documents are few and include Archaic graffiti and an Oscan inscription. Topographic survey in the territory has identified many smaller settlements dating from the protohistoric age to Late Antiquity.

SEE ALSO: Magna Graecia.

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Phalaris

STEFANIA DE VIDO

Phalaris was the first tyrant of Akragas, the Greek colony on the southern coast of Sicily; he ruled the *POLIS* in the first half of the sixth century BCE (570–555 BCE, according to the traditional chronology). Phalaris rose to power from a civic (Arist. *Pol.* 1310^b16–31: *ek ton timon*) or military office (*strategos autokrator*: Arist. *Rh.* 1393^b8–12), apparently with support from the aristocracy and the popular party.

During his rule Akragas expanded towards GELA, its mother city, and towards the territory of the Sikans in the Salso Valley. Archaeological investigations have confirmed the increase of Greek control in the area.

In the literary tradition Phalaris is characterized as a typical tyrant: cruel, cunning, greedy, and needing an armed bodyguard (see POLYAENUS' *Stratagemata*). But he was also known for developing urban projects: public buildings, fortification walls, and waterworks.

Phalaris was famous for the invention of the bronze bull, first attested in PINDAR (*Pyth.* 1.95–6): the tyrant's victims were put in the hollow beast and, with a fire kindled beneath, were roasted alive, while their screams imitated the bellowing of the bull. Some four centuries later, however, a new tradition prevailed, according to which Phalaris had been a genuinely humane man: he is so described in the declamations ascribed to LUCIAN and in the letters bearing his own name.

SEE ALSO: Akragas (Agrigentum); Aristocracy, Greek; Aristotle; Sicily; Tyranny.

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Selinous

STEFANIA DE VIDO

Selinous, a Greek colony on the southern coast of Sicily, was founded by MEGARA HYBLAEA (in 627 BCE: Thuc. 6.4.1–2; in 650 BCE: Diod. Sic. 13.59.4): the first generation of colonists occupied the entire urban area, and in a short time the *POLIS* extended its boundaries from the Mazaro River (*EMPORION*: Diod. Sic. 11.86.2) to Minoa (*apoikia* of Selinous: Hdt. 5.46.2). Fruitful relations with other Greek colonies and non-Greek neighbors (Pheonicians and Elymians) are documented by personal names on the epigraphic texts (*defixiones* and funerary stones) and by the early coinage; but according to the literary sources Selinous often came into conflict with Elymian EGESTA because of territorial disputes and issues regarding rights of intermarriage, and these were decisive pretexts for the intervention of ATHENS in 415 (Thuc. 6.6.1–2) and CARTHAGE in 409 (Diod. Sic. 13.43, 56–9). The latter event in particular led to the destruction of the Greek city by the Carthaginians; the site was occupied by a small Punic group until its final relocation to Lilybaeum in 250 (Diod. Sic. 24.1.1).

Selinountian society was typically aristocratic and was threatened by internal political strife and by tyrants (Theron: POLYAENUS *Strat.* 1.28; Peithagoras and Euryleon: Hdt. 5.46). The most important epigraphic documents date to the beginning of the Classical period: a bronze inscription from OLYMPIA, with an agreement between Selinous and a group of political exiles; the *lex sacra* on purification rites following

bloody crimes; and the “victory” inscription from temple G, which offers an extraordinary catalogue of the major deities of the city.

During the Archaic and Classical period Selinous occupied a large and well-organized site on three hills separated by two small rivers (the Selinous/Modione and the Cottone): the central main settlement area on the ACROPOLIS and on the Manuzza hill (a part of this area was fortified by Hermokrates: Diod. Sic. 13.6.3); the western “Gaggera” hill, with the sanctuary of Malophoros/Meilichios; and the eastern “Marinella” hill, on which stand temples E (a *Heraion*), F, and G.

SEE ALSO: *Apoikia* (overseas settlement); Aristocracy, Greek; Colonization, Greek; Heraion sanctuary; Hermokrates of Syracuse; Herodotus; *Meilichios*, *theoi meilichioi*; Purification, Greek; Sicily; Theron, tyrant of Akragas; Thucydides; Tyranny.

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Timoleon

STEFANIA DE VIDO

Timoleon, son of Timainetos (Diod. Sic. 16.65.2, 90.1; cf. Plut. *Tim.* 3.2; 39.5), a Corinthian aristocrat, was a protagonist on the Sicilian and Syracusan scene in the second half of the fourth century BCE.

In 344 the Syracusans, oppressed by many tyrants who had held power successively, decided to ask for help from their motherland, and CORINTH sent Timoleon as general (*strategos*). He was a man already advanced in years but known for his political and military skills, as well as for his love for liberty. In actual fact, FREEDOM (*ELEUTHERIA*) was the propagandistic key word used to describe his action on the island, as shown by the honorific decree voted by the Syracusans at his death: “he deposed tyrants, defeated the barbarians, recolonized the Greek cities; he gave freedom to Sicily” (Diod. Sic. 16.90.1; Plut. *Tim.* 39.5).

Timoleon left northwest Greece with ten ships from Corinth, LEUKAS, and CORCYRA,

landed at METAPONTUM, and then arrived at RHEGION, the base of subsequent operations against the Carthaginians and the tyrants of the island (in particular Hiketas of LEONTINOI). He moved from Rhegion and, with the help of local dynasts (above all Andromachos of Tauromenium, father of the historian TIMAEUS OF TAUROMENIUM) and Sicilian cities (Tauromenium, Adranon, Tyndaris, Katane), he took over SYRACUSE, expelling Hiketas and DIONYSIOS II. It was a rapid progression: in 342/1 he began a series of military interventions to strike down all the tyrannies and to obtain money to pay his MERCENARIES. With the support of many Greek and indigenous communities he built a great *SYMMACHIA* and defeated the Carthaginian army in the famous battle of the Krimisos River in western Sicily (Diod. Sic. 16.79.6–80; Plut. *Tim.* 27–9). Finally, in 338, he signed a peace treaty with CARTHAGE.

This victory was celebrated both in Sicily and at home (in Corinth and DELPHI). Timoleon rewrote the political layout of Greek Sicily: he guaranteed AUTONOMY to all cities, eliminated all tyrannies, hit hard against



Figure 1 Gold hemidrachm or 30 litrai (ca. 2.14 g) issued by Syracuse, 344–335 BCE. Obverse: Head of Zeus Eleutherios and legend SYRAKOSION. Reverse: Pegasus. Courtesy of the American Numismatic Society.

pirates and rebel mercenaries, and promoted the revival of the island with a call for settlers open to all Greeks. He then reformed the *politeia* (constitution) of Syracuse with the help of Kephalos and finally retired to private life.

The historical and biographical tradition on Timoleon is unanimous in painting him as a virtuous, modest, and pious man (numerous favorable wonders accompanied his expedition): see Book 16 in DIODORUS OF SICILY – who probably relied on Timaeus for the positive representation of Timoleon – and PLUTARCH’S *Life of Timoleon*. Plutarch underlined the combination of virtue (*arete*) and fortune (*tyche*) in one man.

Archaeological research has long been committed to verifying the importance of this period, and in particular Timoleon’s action in the agricultural revival of the countryside. There are also important numismatic data: in the second half of the fourth century the circulation throughout the island of the so-called

“Pegasi,” the typical silver coinage issued by Corinth and by its colonies in western Greece and in Sicily, is well attested: in addition to paying the mercenaries, these issues stressed the strong link between Corinth and its most important colony.

SEE ALSO: Coinage, Greek; Colonization, Greek; Sicily; *Strategoï*; Tauromenium (Taormina); Tyranny.

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