

# The Mythological World of the Scholia

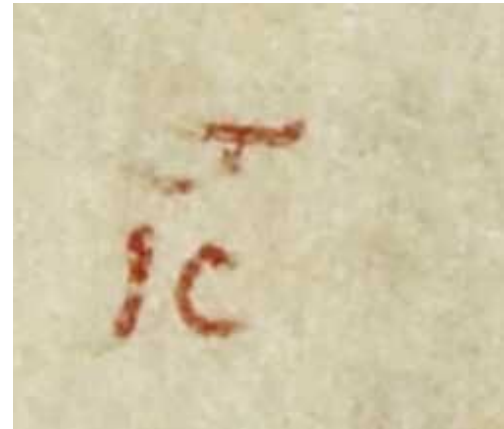
Luke Giuntoli, Holy Cross '21

# *ἱστορία*

- Dionysius Thrax includes *ἱστορία* as one of the most important concerns for a literary critic, showing the concern for the audience's complete understanding of the text
- Many scholia appear with forms of *ἱστορία* and *ἱστορέω*, indicating that some kind of backstory or background is being provided

# What is the Mythological World of the Scholia?

- We are able to search through these scholia through our digital edition of the Venetus A
- We can see how they differ from more famous traditions found in the mythological handbooks of Apollodorus' *Βιβλιοθήκη* (1st/2nd century C.E.) and Hyginus' *Fabulae* (1st century C.E.)



# When do *ἱστορία* scholia appear?

- Cite specific myths to clarify and expand upon aspects of the *Iliad* text
  - Explain an epithet
    - Apollo Smintheus, Gerenian Nestor
  - Expand a story alluded to
    - Heracles attacking Pylos, the conspiracy against Zeus
  - Provide alternate traditions
    - Briseis' other names, Sarpedon's origin

# What sources appear in *ἱστορία* scholia?

- Epic poets
  - Homer, Stasinus, Hesiod
- Lyric poets
  - Pindar, Callimachus, Stesichorus
- Homeric scholars
  - Aristarchus, Didymus, Porphyry
- Historians
  - Theopompus, Philostephanus, Marsyas

# Timeline of Sources

- Sources preceding Aristarchus (200s B.C.E.): wide array of genres
- Sources succeeding Aristarchus: chiefly scholarly (Herodian, Harpocration) or mythological (Apollodorus, Quintus Smyrnaeus) in nature
- Older authors seem to form a larger, more varied canon of suitable sources

# What stories and characters appear?

- Very diverse group of characters appear, no easy generalization
- Connection to the text can be loose (genealogies, names of places)
- Frequent characters in Apollodorus and Hyginus tend to appear in the scholia often (Heracles)
- Most myths in the scholia are also found in Apollodorus and/or Hyginus, but often a more specific version is found in *ἱστορία* scholia

# Scholia Examples

ἐν γάρ τοι στήθεσσι μένος πατρώϊον ἦκα ἄτρομον (*Iliad* 5.125-126)

“For I put the fearless might of your father in your chest.”



# Scholia Examples

φασὶν ἐν τῷ Θηβαϊκῷ πολέμῳ Τυδέα τρωθέντα ὑπὸ Μελανίππου τοῦ Ἄστακοῦ  
σφόδρα ἀγανακτῆσαι...**ἱστορεῖ Φερεκυδης**

“They say that in the Theban War Tydeus, since he was wounded by Melanippus son of Astacus, was very much displeased....Pherecydes provides the backstory.”

# Scholia Examples

τοῖσι δὲ δεξιὸν ἤκεν ἑρῳδιὸν ἐγγὺς ὁδοῖο

Παλλὰς Ἀθηναίη τοὶ δ' οὐκ ἴδον ὀφθαλμοῖσι

νύκτα δι' ὀρφναίην, ἀλλὰ κλάγξαντος ἤκουσαν. (*Iliad* 10.274-276)

“On their right Pallas Athena put a heron near the path:

They did not see it with their eyes in the dusky night,

But they heard it screeching.”

ΕΙΣ ΤΗΝ ΟΡΗΝ ΕΟΝ

# Scholia Examples

ὅτι καὶ αὐτοὶ ὑπὸ πολεμίων ἔμελλον οὐχ ὁραθέντες τὰ βουλευόμενα αὐτῶν παρα  
Δόλωνος ἀκούειν

“[The critical sign is there] Because they were about to hear their plans from Dolon without being seen by the enemies”

# Scholia Examples

εἰκότως ἡ Ἀθηνᾶ ἐπιπέμπει αὐτοῖς **ἐρωδιόν** τοῖς...ἱστορεῖ περὶ αὐτοῦ Ἀριστοτέλης  
ἐν τῷ περὶ ζώϊων

“Athena suitably sends a heron to them...as Aristotle talks about in his work  
*On Animals*.”

# Scholia Examples

πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν  
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν  
οἴωνοῖσί τε πᾶσι, **Διὸς δ' ἐτελείετο βουλή** (Iliad 1.3-5)

“It [the wrath of Achilles] sent many strong souls of heroes down to Hades,  
And made them prey for dogs and all birds,  
The will of Zeus was fulfilled.”



αὐτῶν δὲ καὶ αἱ ἀκρὴ μὲν αἰχμαῖοι·

ἡμετερον θου δοι θυ ολμπιαδω ματ φορνε

616 πρὸς αὐτοὺς ἀποστολὴν. Ἄδριανὸς καὶ Ἰουλιανὸς

τῶν δ' αὖθις μοι μῶσαι τε φίλιν· τὰ δ' αὖτοί μοι δάδοι  
 δὲ δ' ἔρως· ἄλκιν τε, ἀπὸ δ' ἡρώδ' ἔρως· φίλιν τε, ἀπὸ δ' ἡρώδ' ἔρως·  
 αὖθις μοι δάδοι· τὰ δ' αὖτοί μοι δάδοι· τὰ δ' αὖτοί μοι δάδοι·

Εὐθ' ἄλλοι μὲν παρὰ τὸ εὖθευρὴν μένος ἀχαιοί.

αιδουσαντι βριση και αμασδουσαι αποικου.

ἀξιὸν καρτὶς δι' ἀσθενεσθῆναι καὶ δαρεθῆναι.

αλλου κακοσ αυτ. φ. υπαττορομδ. επιμθορ. 66/5  
αλλου κακοσ αυτ. φ. υπαττορομδ. επιμθορ. 66/5

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Η  
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Εκδοθέντες ὑπὸ τοῦ ἡγετῆρος τοῦ ἐκείνου, ὡς καὶ ἐν τῇ ἐκδόσει τοῦ ἐκείνου.

πλάτ' αὖτε ζῆλον δὲ δῶκεν ἑλπίδα καὶ ἐν τοῖς ποσσὶν πρᾶσι δῆλ' οὐκ ἔστι καὶ ἡ παρὰ τὴν  
ἐλπίδα φαντασίαν· οἱ γὰρ ὅτε τοῖς ἐλπίσιν καὶ ποσσὶν δῖος ἔσθ' ἔσθ' ὅς ποσιν καὶ τὰ μὲν παρὰ

ματ Νζ = η :-      240ς βον ληη, οτ μ ηηη

Εἰ μὴ ἔτι πρὶ ἀποδόσεως ἀποδοῖς ἑξ ὧν ἀποδρῇ· ἔτι  
μικρὸν ἔτι· ἔτι δὲ δωρεὰν ὅρα· τὸ μὴ ἔτι ὡς αὐτοῦ

ὁ παρὰ τὸν θεὸν ἰσχυρὸς καὶ ἡλικίᾳ καὶ ἀρετῇ  
ὁ φησὶς τοῖς ἑκδυνούσις καὶ ἀποδοῖτα καὶ ἑταῖροις.

[illegible]

καὶ ἀπὸ τοῦ ἁγίου πνεύματος  
 ἐδόθη· καὶ ἡ δόξα τοῦ πατρὸς  
 πάντοτε· ἀμήν

[illegible]

7. *ἡ ἀποστολή ὁ ἀποστόλος. ἡ ἀποστολή ὁ ἀποστόλος.*  
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ἰδοὺ ἡμεῖς ἐφύλαξα τὰς ἐπαγγελίας σου  
 ἵνα ἡμεῖς μὴ ἐκλείψωμεν τὴν ἐπαγγελίαν σου

αυτοματισμοί γι' αυτόν μετὰ τὴν ἀποστολὴν αὐτοῦ  
ἐπὶ τοῖς ἰσχυροῦσι πρὸς τὸ ἐξισοθεύειν τὰς ἀνάγκας

οἱ μὲν τὴν εἰμαρμένην ἀπέδοσαν...ἄλλοι δὲ ἀπὸ **ἱστορίας** τινὸς εἶπον εἶρηκέναι **τὸν Ὅμηρον**...ἡμεῖς δὲ φαμὲν κατὰ τὴν Ἀριστάρχειον καὶ Ἀριστοφάνους δόξαν τῆς Θέτιδος εἶναι βουλὴν ἣν τοῖς ἐξῆς φησὶ λιτανεύουσα τὸν Δία ἐκδικῆσαι τὴν τοῦ παιδὸς ἀτιμίαν καθάπερ ἐν τῷ προοιμίῳ

“Some rendered it as fated..but others said that Homer spoke from some backstory...But we assert in accordance with the opinion of Aristarchus and Aristophanes that it is the design of Thetis which she mentions in the later verses when she beseeches Zeus to avenge the dishonor of her child just as in the proem.”



# Apollodorus' Version

ὥς τινες λέγουσι κατὰ βούλησιν Διός, ἵνα Εὐρώπης καὶ Ἀσίας εἰς πόλεμον ἐλθούσης ἡ θυγάτηρ αὐτοῦ ἔνδοξος γένηται, ἢ καθάπερ εἶπον ἄλλοι ὅπως τὸ τῶν ἡμιθέων γένος ἀρθῇ (*Epitome* 3.1)

“As some say according to the will of Zeus, so that with Europe and Asia going to war his daughter would be highly esteemed, or as others said that the race of demigods be exalted.”

# Scholia Examples

πολλὰς δ' ἰφθίμους ψυχὰς Ἄϊδι προΐαψεν  
ἡρώων, αὐτοὺς δὲ ἐλώρια τεῦχε κύνεσσιν  
οἴωνοῖσί τε πᾶσι, **Διὸς δ' ἐτελείετο βουλή** (Iliad 1.3-5)

“It [the wrath of Achilles] sent many strong souls of heroes down to Hades,  
And made them prey for dogs and all birds,  
The will of Zeus was fulfilled.”

# Takeaways

- Most stories and characters appear in Apollodorus and Hyginus as well, but the scholia will narrow their focus to better explain the text
- While the majority cite literary based authors, their sources are not limited to any particular genre
- These scholia give us insight into which authors were considered suitable sources for scholarly notes

## *ἱστορία* in the Scholia

- These scholia allow the reader to simply check a note on the page instead of checking an entirely different work
- Kept the *Iliad* accessible after centuries of being passed down orally

## *ἱστορία* in the Scholarly Work

- Dionysius Thrax includes *ἱστορία* as an important focus of scholarship because it is essential for the reader's understanding of the text
- Supported the correctness of the Homeric text by providing other sources for referenced stories

Thank you!

Εὐχαριστῶ!