

# The Mythological World of the Scholia

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\*Translations are the presenter's own, accents and breathing marks are taken from the diplomatic edition of the Venetus A Manuscript without expanded abbreviations

## **Scholion 1** *Commenting on Iliad 5.126-126*

φασιν ἐν τῷ Θηβαϊκῷ πολέμῳ Τυδεΐα τρωθέντα ὑπὸ Μελανίππου τοῦ Ἀστακοῦ σφόδρα ἀγανακτῆσαι· Ἀμφιάρεω δὲ φόνευσαντα αὐτὸν, δοῦναι τὴν κεφαλὴν Τυδεΐ. τὸν δὲ δίκην θηρὸς ἀναπτύξαντα· ροφεῖν τὸν ἐγκέφαλον κατ' ἐκεῖνο δὲ καιροῦ παρεῖναι Ἀθηνᾶν ἀθανασίαν αὐτῷ φέρουσαν ἐξ οὐρανοῦ καὶ δια τὸ μῦθος ἀπεστράφθαι· τὸν δὲ εασάμενον παρακάλεσαι κἄν τῷ παιδὶ αὐτὴν χαρίσασθαι τὴν ἀθανασίαν· ἱστορεῖ Φερεκυδης

“They say that in the Theban War Tydeus, since he was wounded by Melanippus son of Astacus, was very much displeased; when Amphiarus killed him [Melanippus], he gave the head to Tydeus. He butchered it like an animal and slurped up the brain. At that time Athena was present to bring immortality to him from heaven and turned back from the defilement. He conceded and asked her to give immortality to his son; Pherecydes provides the backstory.”

## **Scholion 2a** *Commenting on Iliad 10.274-276*

ὅτι καὶ αὐτοὶ ὑπὸ πολεμίων ἔμελλον οὐχ ὁραθέντες τὰ βουλευόμενα αὐτῶν παρα Δόλωνος ἀκούειν : ἄλλως δὲ, ὅτι οὐκ αἴσιος ὁ ἐρωδιὸς ὁ ἐρώμενος ὑπὸ τῶν εἰς ἐνεδραν ἀπιόντων”

“Because they [Diomedes and Odysseus] were about to hear the enemies' plans from Dolon without being seen by them; or, it is because the heron is not auspicious but loved by those going out to the ambush.”

## **Scholion 2b** *Commenting on Iliad 10.274-276*

εἰκότως ἢ Ἀθηνᾶ ἐπιπέμπει αὐτοῖς ἐρωδιὸν τοῖς γὰρ ἐπὶ λαθραίοις πράξεις ἀπίουσιν αἴσιος, ἄλλως τε ὅτι καὶ ἐλλώδους ἐβάδιζον τόπου ἔλειον δὲ καὶ τὸ ζῶον : δια τί δὲ οὐκ εἶπε μᾶλλον τὴν γλαύκα οὗσαν ἱεράν τῆς Ἀθηνᾶς : ῥητέον οὖν τὸ ἄπορον καιρῷ καὶ τόπῳ διατρίβει γὰρ τὸ ὄρνειον περὶ τοὺς ἐλλώδεις τόπους καὶ θηρευτικὸν τὸ ζῶον ἱστορεῖ περὶ αὐτοῦ Ἀριστοτέλης ἐν τῷ περὶ ζῴων

“Athena suitably sends a heron to them, because it is auspicious to those going out on secret missions, and especially because they are going out in marshy territory and it is a marshy animal. Why did he [Homer] not rather say an owl, the sacred bird of Athena? The difficulty in time and place must be mentioned [the difficult of the bird being an owl] since the bird [the heron] spends time in marshy regions and is a hunting animal, as Aristotle talks about in his work *On Animals*.”

### Scholion 3 *Commenting on Iliad 1.5*

οἱ μὲν τὴν εἰμαρμένην ἀπέδοσαν· ἄλλοι δὲ ἐξεδέξαντο δρῶν ἱερὰν μαντικὴν τοῦ Διὸς ἐν Δωδωναιῷ ὄρει τῆς Θεσπροτίας ὡς αὐτὸς Ὅμηρος λέγει ἐν Ὀδυσσεΐα

“τὸν δ' ἐς Δωδώνην φατο βήμεναι ὄφρα θεοῖο ἐκ δρυὸς ὑψικόμοιο Διὸς βουλὴν ἐπακούσαι.”

ἄλλοι δὲ ἀπο ἱστορίας τινὸς εἶπον εἰρηκέναι τὸν Ὅμηρον φασὶ γὰρ τὴν γῆν βαρουμένην ὑπ' ἄνων πολυπληθῆς μηδεμιᾶς ἄνων οὐσης εὐσεβείας αἰτῆσαι τὸν Δία κουφισθῆναι τοῦ ἄχθους· τὸν δὲ Δία πρῶτον μὲν εὐθὺς ποιῆσαι Θηβαϊκὸν πόλεμον δι' οὗ πολλοὺς πάνυ ἀπώλεσεν· ὕστερον δὲ πάλιν συμβούλῳ τῷ Μώμῳ χρησάμενος ἦν Διὸς βουλὴν Ὅμηρός φησιν, ἐπειδὴ οἷός τε ἦν κεραυνοῖς ἢ κατακλυσμενοῖς πάντας διαφθεῖρειν ὅπερ τοῦ Μώμου κωλύσαντος· ὑποθεμένου δὲ αὐτῷ τὴν Θέτιδος θνητογαμίαν καὶ θυγατέρος καλῆς γένναν ἐξ ὧν ἀμφοτέρων πόλεμος Ἑλληνσὶ τε καὶ βαρβάροις ἐγένετο ἅφ' οὗ συνέβη κουφισθῆναι τὴν γῆν, πολλῶν ἀναιρεθέντων ἢ δὲ ἱστορία παρὰ Στασίνῳ τῷ τὰ Κύπρια πεποιηκότι εἰπόντος οὕτως·

“ἦν ὅτε μυρία φῦλα κατα χθόνα πλαζόμενα βαρυστόνου πλάτος αἴης Ζεὺς δὲ ἰδὼν ἐλέησεν· καὶ ἐν πυκιναῖς πραπίδεσσι σύνθετο κουφίσαι παμβώτορα γαῖης ἄνων ριπίσαι τὸ πολέμου μεγάλῃν ἐριν Ἰλιακοῖο ὄφρα κε, νόσειε θανάτου βάρος· οἱ δ' ἐν Τροίῃ ἥρωες κτείνοντο, Διὸς δ' ἐτελείετο βουλή.”

καὶ τὰ μὲν παρα τοῖς νεωτεροῖς ἱστορούμενα περὶ τῆς τοῦ Διὸς βουλῆς ἔστι τάδε· ἡμεῖς δὲ φαμέν κατὰ τὴν Ἀριστάρχειον καὶ Ἀριστοφάνους δόξαν τῆς Θέτιδος εἶναι βουλὴν ἦν τοῖς ἐξῆς φησὶ λιτανεύουσα τὸν Δία ἐκδικῆσαι τὴν τοῦ παιδὸς ἀτιμίαν καθάπερ ἐν τῷ προοιμίῳ

...

“Some rendered it [The will of Zeus] as ‘fated,’ others took it as the sacred oracular oak of Zeus in Dodona on the hill of Thesprotia as Homer himself says in the *Odyssey*:

‘He said he went to Dodona in order to hear the will of Zeus from the sacred lofty oak.’ [14.327]

But others said that Homer spoke from some backstory: for they say that Gaea was burdened by a great multitude of humans and because there was no piety among humans she begged Zeus to be relieved of her burden. First Zeus at once brought about the Theban War and through this he

destroyed very many people. Afterwards he did this again with Momus as his adviser, this being what Homer calls the will of Zeus, since he was able to destroy everyone with either thunderbolts or floods but was stopped by Momus. Momus proposed to Zeus to create the mortal marriage of Thetis and the birth of a beautiful daughter [Helen], from both of these things war broke out between Greeks and foreigners and it came to happen that Gaea was lightened with many being killed. The backstory according to Stasinus who made the *Cypria* thus says:

‘Once there were countless tribes roaming over the land and the breadth of the earth was burdened, and Zeus felt pity upon seeing this. In his shrewd wits he decided to lighten the all-nurturing earth and fanned the great strife of the Trojan War, so that he would plot the weight of death. The heroes at Troy were killed, and the will of Zeus was fulfilled’;

And in the works of the newer poets these are the recounted things about the will of Zeus. 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 [1.511-1.516] when she beseeches Zeus to avenge the dishonor of her child just as in the proem.”

### **Apollodorus Epitome 3.1**

Αὔθις δὲ Ἑλένην Ἀλέξανδρος ἀρπάζει, ὥς τινες λέγουσι κατὰ βούλησιν Διός, ἵνα Εὐρώπης καὶ Ἀσίας εἰς πόλεμον ἐλθούσης ἡ θυγάτηρ αὐτοῦ ἐνδοξος γένηται, ἥ καθάπερ εἶπον ἄλλοι ὅπως τὸ τῶν ἡμιθέων γένος ἀρθῇ (*Epitome* 3.1)

“Moreover Alexander carried off Helen, 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.”