Mythographical Scholia and the *Mythographus Homericus*
Nereida Villagra (Lisboa) & Jordi Pàmias (Barcelona)
CCC Dublin June 2016

1) **Hom. Od. 11. 260-265**

"τὴν δὲ μὲτ’ Ἀντιόπην ἰδον, Ἀσωποίο θύγατρα, ἢ δὴ καὶ Δίως εὐχετ’ ἐν ἀγκοίνησιν ἰαύςαι, καὶ ὡ’ ἔτεκεν δύο παιδ’, Ἀμφιόνα τε Ζῆβόν τε, οἱ πρῶτοι Θῆβης ἔδος ἐκτειναν ἐπταπύλῳ πύργοισι τ’, ἐπεὶ οὐ μὲν ἀπύργωτόν γ’ ἐδύναντο ναιέμεν εὐρύχορον Θῆβην, κρατερῷ περ ἔόντε."

Next to her I saw Antiope, daughter to Asopus, who could boast of having slept in the arms even of Jove himself, and who bore him two sons Amphion and Zethus. These founded Thebes with its seven gates, and built a wall all round it; for strong though they were they could not hold Thebes till they had walled it (Trans. Butler).

2) **Sch. Hom. Od. 11.264 [HMVamou], ed. Fowler**

"ἐπεὶ οὐ μὲν ἀπύργωτον διὰ τί οὐκ ἤδυναντο κατοικεῖν ἀπυργώτου οὐσίας; διὰ τὸ πλησιόχωρα εἰναι έθνη πολλὰ δηλοντί τούς Φλεγύας. μετὰ δὲ τὴν τελευτὴν αὐτῶν Εὐρυμαχὸς ἠρήμωσε τὰς Θῆβας, ὡς φησι Φερεκύδης ἐν τῇ δεκάτῃ"

Why could they not live (there) when the city was unwalled? Because in the neighboring areas there were many tribes, namely the Phlegyans. And after their death, Eurymachus laid waste to Thebes, as Phercydes says in his tenth book (Trans. Morison).

3) **Hom. Il. 13.301-305**

"τῷ μὲν ἀρ’ ἐκ Θρῆκης Ἐφύρους μέτα ϑαρησσεσθον, ἢ μετὰ Φλεγύας μεγαλήτορας· οὐδ’ ἄρα τῷ γε ἐκλυον ἀμφοτέρων, ἐτέροις δὲ κύδος ἐδωκαν· τοῖς Μηριόνης τε καὶ Ιδομενεὺς ἀγοί ἀνδρῶν ἠίσαν ἐς πόλεμον κεκορυθμενοὶ αἰθοπι χαλκῷ."

The pair have gone from Thrace to arm themselves among the Ephyri or the brave Phlegyans, but they will not listen to both the contending hosts, and will give victory to one side or to the other—even so did Meriones and Idomeneus, captains of men, go out to battle clad in their bronze armour (Trans. Butler).

<Φλέγυας μεγαλήτορας> οί μὲν Γυρτώνιοις, δ(ΒΕΣ)Τ οί δὲ τούς ἐνοικοῦντας τὴν Δαυλίδα τῆς Φωκίδος, οὕς <μεγαλήτορας> τοίον ἰδεῖν ὀρέκτας φησι διὰ τὸ πεπορθηκέναι τὸν ἐν Πυθοῖ ναόν. καὶ Φερεκύδης δὲ ἱστορεῖ περὶ τῶν Φλεγυῶν· καὶ γὰρ αὐτὰς τὰς Θῆβας ὑπ’ Αμφιόνος καὶ Ζήθου διὰ τούτο τετείχθαι, διὰ τὸ δέος τῶν Φλεγυῶν, μετὰ δὲ ταῦτα τὰς Θῆβας ὑπ’ αὐτῶν ἀιρεθήναι Εὔρυμάχου βασιλεύοντος, καὶ ἐρήμους γενέσθαι τὴν πόλιν μέχρι τῆς Κάδμου ἀφίεσθαι, ἐπὶ πλείον δὲ περὶ αὐτῶν διείλεκται Ἐφορος ἀποδεικνύς ὅτι τὴν Δαυλίδα καὶ οὐ τὴν Γυρτώνα ὁκησαν· ὅθεν καὶ παρὰ Φωκεύοις τὸ ὑβρίζειν φλεγυῶν λέγεσθαι. ἐστὶ δὲ ταῦτα ἐν τῇ τριακοστῇ τῇ Δημοφίλου. πάλαι δὲ διεφέροντο Φωκεῖς πρὸς Θησαλούς· διὸ καὶ τὰς Θεσσαλόπολες ὁκησαν Φωκεῖς Τ.

Some say they come from Gyrton; others say they inhabited Daulis in the Phoci. It says ‘great-hearted’, as they seem desirable (?), due to the destruction of the Delphian temple (?). Pherecydes also discusses the Phlegyans: for Thebes itself was walled by Amphion and Zethus for this reason, because of the fear of the Phlegyans. And later, Thebes was taken by them during the kingship of Eurymachus, and the city became a desert until the arrival of Cadmus. Most of all Ephorus has told about them, showing that they inhabited Daulis and not Gyrton. This is the reason why φλεγυῶν means ὑβρίζειν among the Phocians. These thing are to be found in the thirtieth book of Demophilus. The Phocians moved to Thessalia in ancient times. This is why the Phocians settled in the Thermopylai (Trans. Morison, modified).


Ἡ μετὰ Φλέγυας μεγαλήτορας. Φλέγυας, Γόρτυναν κατοικοῦντες, παρανομώτατον καὶ ληστρικὸν δίηγον βίον, καὶ κατατρέχοντες τοὺς περιοίκους, χαλεπῶς ήδίκουν. Θηβαίοι δὲ, πλησιόχωροι ὄντες, ἐδεδοκίσασαν καὶ μέχρι πολλοῦ, εἰ μὴ Αμφίων καὶ Ζήθος, οἱ Διὸς καὶ Αντίοπης, ἐτείχσαν τὰς Θῆβας. Εἶχε γὰρ Αμφίων λύραν, παρὰ μονοῦν αὐτῷ δεδομένην. δι’ ἑαυτῆς κατέθελε καὶ τοὺς Λίθους, ὡστε καὶ πρὸς τὴν τειχοδομίαν αὐτομάτως ἐπέρχεσθαι. Τούτων μὲν οὖν ζώντων, οὐδὲν οἱ Φλέγυες τοὺς Θηβαίους ἱδύναντο διαθεῖναι κακόν. Ἐρωτώντων δὲ αὐτῶν, ἐπελθόντες, σὺν Εὔρυμάχῳ τῷ βασιλεῖ τὰς Θῆβας εἶλον. Πλείονα δὲ τολμῶντες ἀδικήματα, κατὰ Διὸς προαίρεσιν, ὕπο Απόλλωνος διεθάρησαν, ὡς ἱστορεῖ Φερεκύδης.

The Phlegyans inhabiting Gortyna led the most lawless and thieving way of life, for they would descend on their neighbors and inflict dreadful harm on them. And the Thebans lived in the lands nearby and would have feared them much and for a long time, except for Amphion and Zethus, sons of Zeus.
and Antiope, who walled Thebes. For Amphion had a lyre given to him by the Muses, through which he even charmed the stones, so that they moved of their own volition for the building of the wall. And when they were alive, the Phlegyans were completely unable to harm the Thebans, but once they (Amphion and Zethus) were dead, they attacked with their king Eurymachus and took Thebes. Daring greater injustices because of Zeus’ plan, they were destroyed by Apollo. The story is from Pherecydes (Trans. Morison).

6) Van der Valk 1963, 329:

7) Sch. Hom. Od. 4.22 (Pherecyd. fr. 132 Fowler)

The brother of Alector, relative of suffering Menelaos by marriage ...
Pherekydes relates as follows: Argeios son of Pelops came to Amyclas at Amyklai, and he married Amyklas’s daughter Hegesandra. From this man were born Melanion and Alektor and Boethous, from whom is descended Eteoneus’. Eteoneus was kin to Menelaos and his servant, as Patroclus was to Achilles (Trans. Morison).

8) Sch. Hom. [D] Il. 1.9, ed. Van Thiel
Zeus de ἐρασθείς Λητοῦ τῆς Κοίου θυγατρός ἐνός τῶν Τιτάνων, καὶ Φοίβης, ἔγκυον αὐτήν ἐποίησεν. ἤτες, δεκαμηνιαίου χρόνου διαγενομένου, ἤπειγετο διὰ θαλάσσης πρὸς Αστερίαν τὴν νήσον, μίαν οὖσαν τῶν Κυκλάδων. ἐκείσε δὲ ἐλθοῦσα, δρεψαµένη δύο φυτῶν, ἐλαίας καὶ φοίνικος, διδύµου απεκύησε πάιδας, Ἀρτέμιν καὶ Απόλλωνα· καὶ τὴν νήσον εκάλεσε Δήλον, ὅτι ἐξ ἀδήλου βάσεως εἵρησεν.

9) Sch. Pi. P. 4.133a, ed. Drachmann
<τὸν μονοκρήπιδα> ἡ ἱστορία παρὰ Φερεκύδει. ἔθυε τῷ Ποσειδώνι, φησίν, ὁ Πελίας, καὶ προείτε πάσι παρεῖναι κτλ.
Bibliography