

## PELEUS AND HIPPOLYTE CRETHEIS (OR ASTYDAMEIA)

Another story with the same motif is that of Peleus and Hippolyte Cretheis (or Astydameia). The tale in its fullest and clearest version is given by Apollodoros, *Bibl.* III. 12, 6 ff:

διαφέροντος δὲ ἐν τοῖς ἀγῶσι Φώκου, τοὺς ἀδελφοὺς Πηλέα καὶ Τελαμῶνα<sup>1</sup> ἐπιβουλεῦσαι· καὶ λαχὼν κλήρω Τελαμῶν συγγυμναζόμενον αὐτὸν βαλὼν δίσκῳ κατὰ τῆς κεφαλῆς κτείνει, καὶ κομίσας μετὰ Πηλέως κρύπτει κατὰ τινος ὕλης. φωραθέντος δὲ τοῦ φόνου φυγάδες ἀπὸ Αἰγίνης ὑπὸ Αἰακοῦ ἐλαύνονται. καὶ Τελαμῶν μὲν εἰς Σαλαμῖνα παραγίνεται πρὸς Κυχρέα τὸν <Ποσειδῶνος καὶ> Σαλαμῖνος τῆς Ἀσωποῦ... (13) Πηλεὺς δὲ εἰς Φθίαν φυγὼν πρὸς Εὐρυτίωνα τὸν Ἄκτορος ὑπ' αὐτοῦ καθαιρεται, καὶ λαμβάνει παρ' αὐτοῦ τὴν θυγατέρα Ἀντιγόνην καὶ τῆς χώρας τὴν τρίτην μοῖραν. καὶ γίνεται θυγάτηρ αὐτῷ Πολυδώρα, ἣν ἔγγημε Βῶρος ὁ Περιήρους. ἐντεῦθεν ἐπὶ τὴν θῆραν τοῦ Καλυδωνίου κάπρου μετ' Εὐρυτίωνος ἐλθὼν, προέμενος ἐπὶ τὸν σὺν ἀκόντιον Εὐρυτίωνος τυγχάνει καὶ κτείνει τοῦτον ἄκων. πάλιν οὖν ἐκ Φθίας φυγὼν εἰς Ἰωλκὸν πρὸς Ἄκαστον ἀφικνεῖται καὶ ὑπ' αὐτοῦ καθαιρεται. ἀγωνίζεται δὲ καὶ τὸν ἐπὶ Πελία ἀγῶνα, πρὸς Ἀταλάντην διαπαλαίσας. καὶ Ἀστυδάμεια ἢ Ἀκάστου γυνή, Πηλέως ἐρασθεῖσα, περὶ συνουσίας προσέπεμψεν αὐτῷ λόγους. μὴ δυναμένη δὲ πείσαι, πρὸς τὴν γυναῖκα αὐτοῦ πέμψασα ἔφη μέλλειν Πηλέα γαμεῖν Στερόπην τὴν Ἀκάστου θυγατέρα· καὶ τοῦτο ἐκείνη ἀκούσασα ἀγχόνην ἀνάπτει. Πηλέως δὲ πρὸς Ἄκαστον καταψεύδεται, λέγουσα ὑπ' αὐτοῦ περὶ συνουσίας πεπειρᾶσθαι. Ἄκαστος <δὲ> ἀκούσας κτεῖναι μὲν ὃν ἐκάθηρεν οὐκ ἠβουλήθη, ἄγει δὲ αὐτὸν ἐπὶ θῆραν εἰς τὸ Πήλιον. ἐνθα ἀμίλλης περὶ θήρας γενομένης, Πηλεὺς μὲν ὢν ἐχειροῦτο θηρίων τὰς γλώσσας τούτων ἐκτεμῶν εἰς πῆραν ἐτίθει, οἱ δὲ μετὰ Ἀκάστου ταῦτα χειρούμενοι κατεγέλων ὥς μηδὲν τεθηρακὸς τοῦ Πηλέως. ὁ δὲ τὰς γλώσσας παρασχόμενος ἦσας εἶχεν ἐκείνοις, τοσαῦτα ἔφη τεθηρευκέναί. ἀποκοιμηθέντος δὲ αὐτοῦ ἐν τῷ Πηλίῳ, ἀπολιπὼν Ἄκαστος καὶ τὴν μάχαιραν ἐν τῇ τῶν βοῶν κόπρῳ κρύψας ἐπανάρχεται. ὁ δὲ ἔξαναστάς καὶ ζητῶν τὴν μάχαιραν, ὑπὸ τῶν Κενταύρων καταληφθεὶς ἔμελλεν

1. In Euripides' play Peleus, and not Telamon, is the murderer of his half-brother Phocos; see Excursus, pp. 147 ff.

ἀπὸλλυσθαι, σώζεται δὲ ὑπὸ Χείρωνος· οὗτος καὶ τὴν μάχαιραν αὐτοῦ ἐκζητή-  
σας δίδωσι<sup>1</sup>.

According to him Peleus and Telamon were brothers. As their half-brother Phocos<sup>2</sup> excelled in sports, they became jealous of him, plotted against him and, the lot falling to Telamon, he killed him by throwing a quoit at his head as he and Phocos were practising together. Then, with the help of Peleus, he carried Phocos' body into a wood and hid it there. But the murder was discovered, and they were driven into exile by their father Aeacos. Telamon went to Salamis, to the court of Cycchreus, son of Poseidon and Salamis, daughter of Asopos... (13) while Peleus fled to Phthia to the court of Eurytion, son of Actor. He was purified by Eurytion and received as his wife Eurytion's daughter, Antigone, as well as a third of the country as his domain. A daughter Polydora was born to them, who was later married by Boros, son of Perieres. One day Peleus went with his father-in-law Eurytion to hunt the Calydonian boar, but, as he threw his spear at the animal, he accidentally hit and killed Eurytion. Therefore, he fled once more and from Phthia came to Acastos at Iolcos and was purified by him. He took part in the games celebrated in honour of Pelias and competed with Atalante. Astydameia, Acastos' wife, fell in love with Peleus and sent him a proposal for a meeting. When she saw that she could not persuade him, she sent a letter to his wife saying that Peleus was going to marry Sterope, Acastos' daughter. When Peleus' wife was informed of that, she hanged herself. Then Acastos' wife accused Peleus to her husband, telling him falsely Peleus had attempted to rape her. After Acastos heard of this, he did not want to kill the man he had purified; he took him to hunt on Mount Pelion, where in a contest they had in connection with hunting, Peleus cut out the tongues of the animals he got and put them into his bag, while the party of Acastos bagged his (Peleus') game and derided him, saying he had not taken any. But he showed the tongues, telling them he had slain just as many animals. When Peleus had gone to sleep on Mount Pelion, Acastos deserted him, hid Peleus' sword in the cows'

1. *Apollodorus The Library*, ed. by Sir James George Frazer (LCL), London 1921.

2. Pindar, *Nem.* V 13 ff. (... βία Φώκου κρέοντος,)

ὁ τᾶς θεοῦ, ἐν Ψαμάθεια

τίκτ' ἐπὶ ῥηγμῖνι πόντου·

cf. *Antoninus Liberalis, Les métamorphoses*, (ed. by Manolis Papathomopoulos), «Les Belles Lettres», Paris 1968, 38... Φώκος ἐκ Ψαμάθης τῆς Νηρέως; and Apollod. III. 12, 6 in his account of Aeacos, μίγνυται δὲ αἰθίς Δίακος Ψαμάθῃ τῇ Νηρέως εἰς φώκην ἡλαγμένην διὰ τὸ μὴ βούλεσθαι συνελθεῖν, καὶ τεκνοῖ παῖδα Φῶκον.

dung, and returned home. When Peleus arose and was looking for his sword, he was caught by the Centaurs and would have met his doom if he had not been saved by Cheiron, who searched also for his (Peleus') sword and brought it back to him.

Of equal or even greater importance is the reference which Pindar makes in *Nemea* V, in his hymn to Pytheas, the Aeginetan man who practised the *παγκράτιον*. In his digression in praise of the Aeacidae and particularly Peleus, Pindar gives us in brief the essential points of the myth. After Pindar has mentioned the incident of Phocos' murder by his brothers Telamon and Peleus (verses 12 ff.)<sup>1</sup>, he goes into a relatively more detailed narration of the seduction (25 ff.):

... αἰ δὲ (sc. Μοῦσαι) πρώτιστον μὲν ὕμνη-  
σαν Διὸς ἀρχόμενοι σεμνὰν Θέτιν  
Πηλέα θ', ὡς τέ νιν ἀβρά  
Κρηθεῖς Ἴππολύτα δόλω πεδᾶσαι  
ἤθελε ξυνᾶνα Μαγνήτων σκοπὸν  
πέισαισ' ἀκούϊταν ποικίλοις βουλευμάσιν,  
ψεύσταν δὲ ποιητὸν συνέπαζε λόγον,  
ὡς ἦρα νυμφείας ἐπεῖρα  
κεῖνος ἐν λέκτροις Ἀκάστου

εὐνάς· τὸ δ' ἐναντίον ἔσκεν·  
πολλὰ γάρ νιν παντὶ θυμῷ  
παρφαμένα λιτάνευεν.  
τοῖο δ' ὄργαν κνίζον αἰπεινοὶ λόγοι·  
εὐθύς δ' ἀπανάνατο νύμφαν,  
ξεινίου πατρὸς χόλον  
δείσαις· ὁ δ' εὖ φράσθη κατένευ-  
σέν τέ οἱ ὄρσινεφής ἐξ οὐρανοῦ  
Ζεὺς ἀθανάτων βασιλεύς, ὥστ' ἐν τάχει  
ποντίαν χρυσαλακάτων τινά Νη-  
ρεΐδων πράξειν ἄκοιτιν.

The story continues in *Nemea* IV 54 ff.:

Παλίου δὲ πᾶρ ποδὶ λατρίαν Ἰαολκῶν  
πολεμιά χειρὶ προστραχῶν  
Πηλεὺς παρέδωκεν Αἰμόνεσσιν

1. 14: αἰδέομαι μέγα εἰπεῖν / ἐν δίκᾳ τε μὴ κεινδυνευμένον, πῶς δὴ λίπον εὐκλέα νᾶσον, / καὶ τίς ἀνδρᾶς ἀλκίμους / δαίμων ἀπ' Οἰνώνας ἔλασεν.

δάμαρτος Ἴππολύτας Ἀκάστου δολίαις  
 τέχναισι χρησάμενος.  
 τᾶ Δαιδάλου δὲ μαχαίρα φύτευέ οἱ θάνατον  
 ἐκ λόχου Πελῖαο παῖς· ἄλλακε δὲ Χίρων,  
 καὶ τὸ μύρσιμον Διόθεν πεπρωμένον ἔκφερεν·  
 πῦρ δὲ παγκρατῆς θρασυμαχάνων τε λεόντων  
 ὄνυχας ὄξυτάτους ἀκμᾶν  
 καὶ δεινοτάτων σχάσαις ὀδόντων

ἔγαμεν ὑψιθρόνων μίαν Νηρείδων.

It comes to its end in *Isthmia* VIII 42 ff.; Themis determines that the very pious Peleus shall marry Thetis:

τὸ μὲν ἐμόν, Πηλέϊ γέρας θεόμορον  
 ὀπάσσαι γάμου Αἰακίδα,  
 ὅν τ' εὐσεβέστατον φάτις Ἴαολκοῦ τράφειν πεδίον·

...

...ἐν διχομηνίδεσσιν δὲ ἐσπέραις ἔρατὸν  
 λῦοι κεν χαλινὸν ὑφ' ἥρωϊ παρθενίας.

The points dealt with by Pindar generally agree with the account of Apollodoros and with an important fragment from Hesiod (*Fragmenta Hesiodica*, ed. R. - M.L. Merkelbach - West, Oxford 1967 — Γυναικῶν Κατάλογος sive Ἅοῖαι—, pp. 106 f. 209 Schol. Pind. Nem. IV. 95 (III. 80.23-81. 5 Drachmann; post fabulam de Peleo et Acasti uxore scholiis ad Nem. IV. 92 et 95 narratam) de Acasto

ταῦτα δὲ ἱστοροῦσι πολλοὶ μὲν, ἀτὰρ δὴ καὶ Ἡσίοδος λέγων οὕτως<sup>1</sup>.  
 ἦδε δὲ οἱ κατὰ θυμὸν ἀρίστη φαίνεται βουλή·  
 αὐτὸν μὲν σχέσθαι, κρύψαι δ' ἀδόκητα μάχαιραν  
 καλήν, ἣν οἱ ἔτευξε περικλυτὸς Ἀμφιγυήεις,  
 ὡς τὴν μαστεύων οἶος κατὰ Πήλιον αἰπὺ  
 αἰψ' ὑπὸ Κενταύροισιν ὄρεσκῶιοισι δαμείη.

The myth in its main outlines, apart from some minor discrepancies mainly in the names<sup>2</sup> of some of the persons involved, seems to be well established in most of the sources. This may well support the supposition that both Sophocles and Euripides, who wrote a tragedy

1. Cf. 208 Scol. B Hom. Z 164 (III. 289. 9 Dindorf) = Porphyrius, Quaest. Hom. ad Iliad. pertin. p. 93. 17 Schrader (Homer) συντόμως δὲ τὰ αἰσχρὰ δεδήλωκε (with reference to Beller. a. Ant.) «μυγῆναι οὐκ ἐθελοῦσθι», ἀλλ' οὐχ ὡς περ Ἡσίοδος τὰ περὶ τοῦ Πηλέως καὶ τῆς Ἀκάστου γυναικὸς διὰ μακρῶν ἐπεξεληθῶν; cf. also 211 P. Argent. 55, ed. Reitzenstein: ... (5) ὡς τε πό]ιν [ᾗ]λάπαξεν ἐύκτιτον, ὡς τ' ἐτέλεσσαν ἱμερόν]τα γ[ᾗ]μον...

2. See below, pp. 147 ff.

entitled *Peleus*, did not make any great changes in the plot significantly affecting the basic scenes and characters. If they had done so, one would accordingly expect essential variations in the later sources, very likely influenced by the great tragedians. Of course apart from a very few fragments of a very general nature about the Sophoclean and the Euripidean tragedies and a few hints in their other works, we have nothing that can help us in the reconstruction of the play.

In the *Troades*, verses 1126 ff., Euripides mentions the Peleus theme:

αὐτὸς δ' ἀνήκται Νεοπτόλεμος, καινὰς τινὰς  
Πηλέως ἀκούσας συμφορὰς, ὡς νιν χθονὸς  
Ἄκαστος ἐκβέβληκεν, ὁ Πελίου γόνος.

The Scholia (A Eur. *Tro.* 1128) state much the same thing regarding *Troades* 1128 Ἄκαστος ἐκβέβληκεν and also seem to differentiate between the two plays:

ὁ μὲν Εὐριπίδης ὑπὸ Ἀκάστου φησὶν ἐκβεβλήσθαι τὸν Πηλέα, εἰσὶ δὲ οἱ φασὶν ὑπὸ τῶν δύο αὐτοῦ παίδων, Ἀρχάνδρου καὶ Ἀρχιτέλους, κατὰ τὸν καιρὸν (σκανὸν A, corr. L. Dindorf) ὄν (ὅτε Schw.) ἔμελλον Ἕλληνας ἐξ Ἰλίου ἐπανιέναι, ἐξεληλάσθαι καὶ ἐλθόντα εἰς ἀπάντησιν τῷ Νεοπτολέμῳ προσελθεῖν διὰ χειμῶνα τῆ Κῶ τῆ νήσῳ καὶ ξενισθέντα ὑπὸ Μόλωνος τινος Ἀβαντος ἐκεῖ καταλύσασθαι (καταλύσαι E. Schwartz)<sup>1</sup> τὸν βίον.

The emphasis placed by Euripides himself on—καινὰς τινὰς συμφορὰς—Peleus' expulsion from the land by Acastos, together with what Horatius says in Epist. 2, 3, 95:

et tragicus plerumque dolet sermone pedestri Telephus et Peleus, cum pauper et exul uterque proicit ampullas et sesquipedalia verba<sup>2</sup>, seems to be something that greatly occupied the poet, who also tried to exploit its dramatic effect on the audience. Aristophanes certainly parodies Peleus, the Euripidean hero, when, in the *Clouds* 1154 f., he writes,

βοάσομαί τᾶρα τὰν ὑπέρτονον  
βοάν. ἰώ, κλάετ' ὦ βολοστάται,

to which the Scholiasts on Aristophanes add:

1154 b. βοάσομαι RERs <...> τὰν ὑπέρτονον RE: παρὰ τὰ ἐκ Πηλέως Εὐριπίδου<sup>3</sup>. RVERs ἐπιφέρει γὰρ

1. *Scholia in Euripidem* («εἰς Τρωιάδας» 1128, pp. 371 f.), ed. E. Schwartz, Berlin 1891; cf. Nauck<sup>2</sup>, *TGF* (Soph. *Πηλέως*), pp. 238 f.

2. The reference made is doubtless to the Euripidean play; cf. Aristophanes *Clouds* 1154.

3. Εὐριπίδου RERs, σοφοκλέους V; it is much less likely that Aristophanes parodies Sophocles.

ἰὼ πύλαισιν ἤ τις δόμοις. RERs  
 καὶ Φρόνιχος Σατύροις  
 βοάσομαί γ' ἄρα τὰν ὑπέρτονον  
 βοάν. ERs

From these Nauck obtained fr. 623:

βοάσομαί τᾶρα τὰν ὑπέρτονον  
 βοάν· ἰὼ, πύλαισιν ἤ τις ἐν δόμοις;

The other theme that Euripides stresses in his *Peleus* is the virtuous character of the hero. This is found particularly in plays with a Potiphar motif. We see it in *Hippolytos*, in *Phoenix*<sup>1</sup> and *Bellerophon*<sup>2</sup>, and it appears even more prominently in *Peleus* where, as we have seen, it finds its full expression.

Aristophanes in the *Clouds* 1063 ff. parodies the hero Peleus, making the Δίκαιος (or Κρείττων) and the Ἄδικος (or Ἥττων) Λόγος argue about what brings good to man. The Ἄδικος Λόγος, based on the common people's view that virtue and σωφροσύνη (taken mostly as moral qualities here, something like goodness and decency with honesty) do not often help one in one's practical life, particularly when they are carried to excess—a point of discussion that prominently arises in Plat. *Gorg.* 483-487 between Socrates and Callicles and in the ἀγὼν λόγων between Amphion and Zethos in the *Antiope* of Euripides—comically distorts this point by maintaining that these qualities ought not to be aspired to by young men and asks the Δίκαιος Λόγος to give concrete examples of persons who did well in life by having those qualities:

- Αδ. ...σὺ διὰ τὸ σωφρονεῖν τῷ πάποτ' εἶδες ἤδη 1061  
 ἀγαθὸν τι γενόμενον; φράσον, καὶ μ' ἐξέλεγξον εἰπών.  
 Δι. πολλοῖς. ὁ γοῦν Πηλεὺς ἔλαβε διὰ τοῦτο τὴν μάχαιραν.  
 Αδ. μάχαιραν; ἀστεῖόν γε κέρδος ἔλαβεν ὁ κακοδαίμων.  
 Ἵπέρβολος δ' οὐκ τῶν λύχνων πλεῖν ἢ τάλαντα πολλὰ  
 εἴληφε διὰ πονηρίαν, ἀλλ' οὐ μὰ Δί' οὐ μάχαιραν. 1066  
 Δι. καὶ τὴν Θετίην γ' ἔγημε διὰ τὸ σωφρονεῖν ὁ Πηλεὺς.  
 Αδ. κᾶτ' ἀπολιποῦσά γ' αὐτὸν ὄχετ'. οὐ γὰρ ἦν ὑβριστὴς  
 οὐδ' ἠδὺς ἐν τοῖς στρώμασιν τὴν νύκτα παννουχίζειν·  
 γυνὴ δὲ συναμωρουμένη χαίρει·

An interesting piece of evidence about the Euripidean play comes from Tzetzes, *Scholia on Lycophron*<sup>3</sup>, 175:

1. See «Phoen. a. Cl.», and «Beller. a. Sthen.».

2. The hero in *Sthenoboea*.

3. *Lycophronis Alexandra*, ed. Ed. Scheer (II, scholia continens), Berlin (Weid-

... κατὰ δὲ Εὐριπίδην, ὅτι | διωκομένη ὑπὸ Πηλέως ἢ Θέτις μετήλλαττεν  
 ἑαυτὴν | ... ἐκεῖ δὲ κατέσχευεν αὐτὴν ἐν σηπίας μορφῇ καὶ ἐμίγη αὐτῇ,  
 ὅθεν καὶ || Σηπιάς χωρίον Μαγνησίας | Θετταλικῆς.

This piece of evidence is corroborated by the scholion on Euripides *Andromache* 1265 ἐλθὼν παλαιᾶς χοιράδος: χοιράς πᾶσα πέτρα ἐξέχουσα καὶ περικλυζομένη θαλάσση. πέτραν οὖν φασι τινα σπήλαιον ἔχουσαν ἐν ᾧ εἰώθει διατρίβειν ἐκ θαλάσσης ἀνιοῦσα ἢ Θέτις. Σηπιάς δὲ τόπος περὶ τὸ σπήλαιον ὅπου τὴν Θέτιν ἤρπασεν ὁ Πηλεὺς εἰς σηπίαν μεταβληθεῖσαν: - MNOA<sup>1</sup>.

Where, how and by whom this was related in the play we cannot say. We are completely in the dark regarding the scenes and the arrangement. It seems more like an αἴτιον that comes to explain the name of the place. One can think of it only as being reported towards the end of the play.

How the particular situations of the plot were handled in dramatic scenes and acts we have no idea. The rough sketch drawn here is not intended to be taken as more than a conjecture.

All the details regarding Peleus' ancestry and previous life must have been given in the exposition, that is, mainly in the prologue and the early scenes. Thus Phocos' murder, the exile from Aegina, the reception and purification of Peleus by Eurytion, his marriage to Antigone and the birth of Polydora apparently formed merely the introduction of the drama proper. So possibly did the story of the Calydonian boar and the misfortune Peleus had in striking and unintentionally killing his father-in-law Eurytion.

The plot would have exploited situations and incidents after Peleus' arrival at Acastos' court, particularly the seduction attempted by Hippolyte Cretheis (or Astydameia). It is likely that Euripides here used a Trophos (Nurse) as an intermediary, as he did in *Stheneboea*. The accusation and the treacherous plan of Acastos to do away with him, must

mann) 1958; cf. Eur. *Andromache* 1265 f.: ἐλθὼν παλαιᾶς χοιράδος κοῖλον μυχὼν / Σηπιάδος ἕζου; and 1277 f.: καὶ τὸνδε θάψας εἰμι Πηλίου πτωχάς, / οὔπερ σὸν εἶλον χερσὶ κάλλιστον δέμας.

1. *Scholias in Euripidem*, Ed. Schwartz. See *Aristophanes Clouds*, ed. K. J. Dover (Oxford 1968) on 1067 (p. 226) *Θέτις*: «Cf. Hes. fr. 241. 4 ff. on men's envy of Peleus. The marriage was not, however, simply a reward for σωφροσύνη. According to *Kypria* fr. II (Allen) and Hes. fr. 240 the reason was Zeus's spite against Thetis. Pi. I. 8. 27 ff. represents Zeus and Poseidon as rivals for Thetis; but they learned from Themis that it was fated that Thetis's son should be 'mightier than his father', and they prudently married her off to a virtuous (8.40) mortal. Even so, she was hard to catch, and Hdt. VII. 191. 2 suggests a story in which she was boldly carried off by Peleus, not presented to him.»

have been dealt with in actual scenes, as seems to be the case in *Sthenoboea*. But things such as the hunt on Mount Pelion and the abandoning of Peleus in the forest, while he was sleeping, the hiding of his sword in the cows' dung and his exposure to the danger of being killed by the Centaurs may have constituted part of his speech of defence made to Acastos and to the Chorus<sup>1</sup>. By this he likely tried to justify himself for the punishment he had inflicted (or was seeking to bring about). This is what Bellerophon does and we may assume that Peleus did something similar<sup>2</sup>. He is the one who had personally experienced all these things, and nobody else was in a position to relate these details, except of course a *deus ex machina*, who, supposing there was one, might also have brought the theme up very succinctly at the end of the play<sup>3</sup>.

On the other hand Peleus' marrying Thetis because of his σωφροσύνη<sup>4</sup>, the way he could achieve this, and the means by which he would exact satisfaction from Acastos for what he (Acastos) had done to him may be among the terms dictated by the *deus ex machina*, assuming that there was one in the play to help the noble hero out of the difficult situation into which he was put<sup>5</sup>.

1. See «Beller. a. Sthen.», pp. 45 ff.

2. See above, p. 141.: Παλίου δὲ πᾶρ ποδὶ λατρίαν Ἰαολικὸν / πολεμία χερὶ προστραχῶν / Πηλεὺς παρέδωκεν Αἰμόνεσσιν; the view that Peleus on his return to Iolcos slew Acastos and Hippolyte looks more like a natural happening than the end of a tragedy of Euripides.

3. One expects here, as in the other tragedies of the same motif, that Peleus' revenge was primarily taken upon Acastos' wife, while Acastos himself had to suffer indirectly and in the long run the consequences of his evil-doing. The Centaur Cheiron, who had helped him in finding his sword, is a possible candidate for the role of the *deus ex machina*, though Euripides may well have used Hermes instead of (or in addition to) Cheiron; see Excursus.

4. Cf. Hesych. Alex. *Lex. Πηλέως μάχαιρα* παροιμία, ἣν ἐκ πλήρους Ἀριστοφάνης ἀναγράφει οὕτω μέγα φρονεῖ μᾶλλον, ἢ ὁ Πηλεὺς τῇ μάχαιρα. ἐδόκει γὰρ σωφροσύνης γέρας εἰληφέναι; cf. *Schol. in Aristoph.* I. 3.1 (*Schol. vetera in Nubes*, ed. D. Holwerda), W.J.W. Koster, Groningen 1977: 1063c. ἐν τοῖς ἐπὶ Πηλεία ἄθλοις διὰ τὴν σωφροσύνην ἔλαβεν ἡφαιστότευκτον μάχαιραν ὁ Πηλεὺς. V; 1063 d. ...οἱ θεοὶ δεδώκασιν αὐτῷ (sc. τῷ Πηλεῖ) ξίφος πρὸς ἄμυναν τῶν θηρίων. ...

5. See above, n. 3.



## EXCURSUS

Here one can see some of the problems that arise from our sources, which are ambiguous mainly with regard to the person who killed Phocos; the man who purified Peleus after his flight from Aegina; the name of his daughter by his first marriage and the name of Acastos' wife, who tried to seduce Peleus and who, after being rebuffed, accused Peleus of rape or attempted rape.

As to the first Apollod. *Bibl.* III. 12, 6 states: διαφέροντος δὲ ἐν τοῖς ἀγῶσι Φῶκου, τοὺς ἀδελφούς Πηλέα καὶ Τελαμῶνα ἐπιβουλεύσαι· καὶ λαχὼν κλήρω Τελαμῶν συγγυμναζόμενον αὐτὸν βαλὼν δίσκῳ κατὰ τῆς κεφαλῆς κτείνει, καὶ κομίσας μετὰ Πηλέως κρύπτει κατὰ τινος ὕλης.

Scholia on Euripides *Andromache* 687 (quoting verses from the *Alcmaeonis*). In the *Andromache* 685 ff. Menelaos tells Peleus,

εἰ δ' εἰς πρόσοψιν τῆς ἐμῆς ἐλθὼν ἐγὼ  
γυναικὸς ἔσχον μὴ κτανεῖν, ἔσωφρόνουν.  
οὐδ' ἂν σὲ Φῶκον ἤθελον κατακτανεῖν·

and the Scholiast writes, ὥσπερ ἐγὼ οὐκ ἐφόνευσα τὴν Ἑλένην, οὕτως οὐδὲ σὺ ὠφελος τὸν Φῶκον ἀνελεῖν. καὶ ὁ τὴν Ἀλκμαιωνίδα πεποιηκῶς φησι περὶ τοῦ Φῶκου [frg. 1].

ἐνθα μιν ἀντίθεος Τελαμῶν τροχοειδέι δίσκῳ  
πλήξε κάρη, Πηλεὺς δὲ θεῶς ἐνὶ χειρὶ τινάξας  
ἄξινην εὐχαλκον ἐπεπλήγει μέσα νῶτα: — MNOA

ἄλλως: Ζεὺς συνελθὼν Αἰγίνη τῇ θυγατρὶ Ἀσωποῦ τοῦ ποταμοῦ γεννᾷ Αἰακόν· Αἰακὸς δὲ λαβὼν γυναῖκα Ἐνδηίδα τὴν Σκίρωνος τεκνοῦ Τελαμῶνα καὶ Πηλέα. εἶτα πάλιν μίγνυται Αἰακὸς Ψαμάθῃ τῇ Νηρέως εἰς φώκην ἡλλαγμένη διὰ τὸ μὴ βούλεσθαι συνελθεῖν αὐτῷ καὶ τεκνοῦ ἐκ ταύτης παῖδα τὸν Φῶκον ὃν ὁ Πηλεὺς ἀνελεῖν ἐπιβουλεύσας διὰ τὸ ἐν τοῖς ἀγῶσι διαφέροντα αὐτὸν εἶναι Πηλέως καὶ Τελαμῶνος: — A

*Scholia vetera in Pindari carmina, Nem.* V 25 a. (ed. A. B. Drachmann, Leipzig - Teubner-, 1927): ...φασὶ γὰρ Πηλέα καὶ Τελαμῶνα ἐν γυμνασίοις ἀνελόντας Φῶκον, τὸν μὲν δίσκῳ τύψαντα, τὸν Πηλέα, τὸν δὲ Τελαμῶνα σιδήρῳ τὰ μετὰφρενα, καὶ οὕτω τὸ μύσος φεύγοντας τῆς Αἰγίνης ἐκπεσεῖν, καὶ τὸν μὲν Τελαμῶνα εἰς Σαλαμίνα τὴν πρὸς τῇ Ἀττικῇ, τὸν δὲ Πηλέα εἰς Θετταλίαν μετοικῆσαι· ὡς καὶ Ἀπολλώνιος ἐν τῷ καταλόγῳ φησὶ (I 93).

Τελαμῶν μὲν ἐν Ἀθίδι νάσσατο νήσῳ,  
Πηλεὺς δ' ἐν Φθίῃ ἐριβόλακι ναῖε λιασθείς.

b...οἶδεν οὖν ὁ Πίνδαρος τὸν Φῶκου θάνατον, ἀλλ' ἐκτρέπεται εἰπεῖν. | μήποτε δὲ καὶ τὸ παρὰ Καλλιμάχῳ (fr. 136).

ἔκλυε, τῶν μηδὲν ἐμούς δι' ὀδόντας ὀλίσθοι,  
Πηλεὺς,

οὕτως ἀποδοτέον, ὅτι αἱ γυναῖκες ὠνείδιζον αὐτῷ τὸν Φῶκου θάνατον.

Pausanias II. 29. 9. καὶ ἠνίκα Φῶκον Τελαμών καὶ Πηλεὺς προηγάγοντο ἐς ἀγῶνα πεντάθλου καὶ περιῆλθεν ἐς Πηλέα ἀφείναι τὸν λίθον—οὗτος γὰρ ἀντὶ δίσκου σφίσις ἦν—, ἐκὼν τυγχάνει τοῦ Φῶκου. ταῦτα δὲ ἐχαρίζοντο τῇ μητρί· αὐτοὶ μὲν γὰρ ἐγεγόνεσαν ἐκ τῆς Σκίρωνος θυγατρὸς, Φῶκος δὲ οὐκ ἐκ τῆς αὐτῆς, ἀλλ' ἐξ ἀδελφῆς Θετίδος ἦν, εἰ δὴ τὰ ὄντα λέγουσιν Ἕλληνες.

*Lycophronis Alexandra*, vol. II. 175 ('εἰς Λυκόφρονα Σχόλια', rec. Eduard. Scheer, Berlin - Weidmann - 1958): Οἰώνῃ ἐκαλεῖτο ἡ Αἴγινα, ἀφ' ἧς ἔφυγεν ὁ Πηλεὺς φονεύσας τὸν | ἴδιον | ἀδελφὸν Φῶκον | ... ἄλλοι ... φασὶν ὅτι Πηλεὺς ἀνελὼν τὸν ἴδιον ἀδελφὸν ἔφυγε... φυγὰς ὁ Πηλεὺς· || Αἰακοῦ γὰρ καὶ Ἐνδηίδος παῖδες Τελαμών καὶ Πηλεὺς καὶ Φῶκος ἀδελφὸς αὐτῶν ἐκ Ψαμάθης μιᾶς τῶν Νηρηίδων | ὃν Φῶκον ἐν γυμνασίῳ Πηλεὺς δίσκῳ πλήττει, Τελαμών δὲ τὸ μετὰφρενον ξίφει καὶ ἀνεῖλον αὐτόν | ὅθεν παρ' Αἰακοῦ διώκονται τῆς Αἰγίνης.

*Antoninus Liberalis, Les métamorphoses* 38 (Λύκος)<sup>1</sup>: [ἱστορεῖ Νίκανδρος 'Ἐτεροιοιμένων α' ] ... τοῦτον (sc. τὸν Φῶκον) ἐφίλησε περισσῶς Αἰακός, ὅτι καλὸς κάγαθός ἦν ἀνὴρ. 2 Πηλεὺς δὲ καὶ Τελαμών φθονήσαντες αὐτῷ κτείνουσι θανάτῳ κρυφαίῳ· καὶ διὰ τοῦτ' ἐξελαθέντες ὑπ' Αἰακοῦ τὴν Αἴγινα ἐξέλιπον.

*Diodorus of Sicily* IV. 72. 6 (ed. C. H. Oldfather, LCL, London 1939, repr. 1961): τούτου δ' ἐγένοντο υἱοὶ Πηλεὺς καὶ Τελαμών. τούτων δὲ Πηλεὺς δίσκῳ βαλὼν ἀπέκτεινε ἀκουσίως Φῶκον ὁμοπάτριον ἀδελφόν, ἐξ ἄλλης δὲ μητρὸς γεγεννημένον. διὰ δὲ τὸν φόνον Πηλεὺς ὑπὸ τοῦ πατρὸς φυγαδευθεὶς ἔφυγε τῆς νῦν Θετταλίας καλουμένης εἰς Φθίαν, καὶ καθαρθεὶς ὑπὸ Ἄκτορος τοῦ βασιλέως διεδέξατο τὴν βασιλείαν, ἄπαιδος ὄντος τοῦ Ἄκτορος.

*Ovidius Metamorphoses*, ed. W. S. Anderson (Teubner) 1977, XI 266 ff.:

Felix et nato, felix et coniuge Peleus,  
et cui, si demas iugulati crimina Phoci,  
omnia contigerant. fraterno sanguine sontem  
expulsumque domo patria Trachinia tellus  
accipit.

Hyginus Fabula 14: Peleus et Telamon Aeaci et Endeidos Chironis filiae filii ab Aegina insula. qui ob caedem Phoci fratris relictis sedibus suis diuersas petierunt domos, Peleus Phthiam, Telamon Salaminam quam Apollonius Rhodius Atthida uocat. 9.

*Lactantii Placidi qui dicitur commentarios in Statii Thebaida et com-*

1. Ed. Manolis Papathomopoulos, «Les Belles Lettres», Paris 1968.

*mentarium in Achilleida* (rec. Ricardus Jahnke, Leipzig - Teubner - 1898) II. 113:

*Pollutus placuit* id est: Tydeus aduersum te pactus est foedus. pollutus autem sanguine Melanippi fratris sui, quam in uenatu incautus occiderat ut Peleus Phocum, unde reiecta post terga manu pingitur.

VII. 344 *Phocida* a Phoco, Aeaci filio, quem Peleus et Telamon occidisse feruntur.

XI. 281 *Phocidos sonora* a Phoco, Aeaci filio, quem Peleus et Telamon occidisse dicuntur, ciuitas nomen accepit.

Plutarch, *Parallela minora* 25 A. Φώκου ὄντος ἐκ Ψαμάθης Αἰακῶ καὶ στεργομένου, Τελαμών ἤγεν ἐπὶ θήραν· καὶ σὺς ἐπιφανέντος κατὰ τοῦ μισουμένου ἐπαφῆκε τὸ δόρυ καὶ ἐφόνευσεν. ὁ δὲ πατὴρ ἐφυγάδευσεν· ὡς Δωρόθεος ἐν πρώτῳ Μεταμορφώσεων (*Plutar. Chaer. mor.*, G. Bernardakis); W.-J.B. Nachstädt - Titchener, Leipz. (Teubn.) 1934.

From a comparison of our source-data we obtain the following picture:

According to Apollodoros and the author of *Alcmaeonis*, Telamon first hits Phocos on the head with a quoit and then Peleus comes to help Telamon kill Phocos. According to the Scholiast on Pindar and Tzetzes on Lycophron, it happens the other way round: Peleus hits Phocos first with the quoit, and then Telamon kills him.

Antoninus Liberalis, Hyginus, and Lactantius Placidus at two places in his scholia on Statius, *Thebais*, make both Peleus and Telamon equally responsible. But the great majority of the sources, Euripides in *Andromache*, the Scholiast on *Andromache*, Pausanias, Tzetzes on Lycophron, Ovid, and in one place Lactantius Placidus make Peleus the intentional murderer of his half-brother, while Diodoros speaks of an accidental killing. Only one piece of evidence, Dorotheos quoted by Plutarch, makes Telamon alone the murderer of his brother Phocos, whom he kills with his spear during a boar hunt. Perhaps this version resulted from a confusion of the incident of the murder of Phocos with the accidental killing of Eurytion.

Apollodoros himself (*Bibl.* III. 12, 6) gives an account of the genealogy of the Aeacidae. He mentions immediately after that, however, the authority of Pherecydes<sup>1</sup>:

γαμεῖ δὲ Αἰακὸς Ἐνδηίδα τὴν Σκείρωνος, ἐξ ἧς αὐτῷ παῖδες ἐγένοντο Πηλεὺς τε καὶ Τελαμών. Φερεκύδης δὲ φησι Τελαμῶνα φίλον, οὐκ ἀδελφὸν Πηλέως εἶναι, ἀλλ' Ἀκταίου παῖδα καὶ Γλαύκης τῆς Κυχρέως.

1. One should also take into account that Apollodoros often mentions Pherecydes (e. g. I. 5, 2, III. 8, 2 etc.) and in a number of cases probably relies on him.

It is probable that the account of the parentage of Telamon, which the old writer Pherecydes (first half of the 5th century B.C.) gives us, is earlier than the one Apollodoros adopts. According to his authority then, Telamon was a Salaminian and not an Aeginetan, for Cychreus (Apollod. III. 12, 7) was a king of Salamis, and the later life of Telamon was certainly associated with Salamis. If then one accepts Pherecydes' evidence that denies any blood relationship between Peleus and Telamon, it becomes easy to explain why in the original tradition Peleus, and not Telamon, must have been the murderer of Phocos. This view seems to agree with the majority of the sources. And what I think important is that Euripides in the *Andromache* and his Scholiast on 687 speak of Peleus as the one who killed Phocos.

Regarding the accidental killing that Peleus seems to have committed during the boar hunt after his purification, we find in Apollodoros' account (III. 13, 1) Eurytion [and also (I. 8, 2) Eurytion] son of Actor from Phthia. The Scholiast on Aristophanes *Clouds* 1063 calls him Eurytos son of Actor; Tzetzes, *Scholia on Lycophron* 175 (according to Pherecydes), Peleus was purified by Eurytos<sup>1</sup>, son of Actor, whose daughter Antigone he received as his wife, Antoninus Liberalis 38 calls the killed man Eurytion son of Iros, and Diodoros IV. 72, 6 calls him Actor, king of the country, who died childless and bequeathed his kingdom to him (Peleus). Many of these sources do not explicitly mention the hunt of the Calydonian boar, but some of them do mention a boar hunt or a general hunt. The more prevalent view seems to be that of Pherecydes and the Scholiast on Aristophanes<sup>2</sup>, who call the man Eurytion (or Eu-

1. See the Scholiast on Homer (*Scholia Graeca in Homeri Iliadem, scholia vetera*, H. Erbse, Berlin 1975-vol. IV-) Π 175 c<sup>1</sup>. where Pherecydes calls him Eurytion: ...Φερεκύδης (FGrHist 3, 61 b) δὲ ἐξ Ἀντιγόνης τῆς Εὐρυτίωνος, Σουίδας (FGrHist 602, 8) ἐκ Λαοδαμείας τῆς Ἀλκμαίωνος, Στάφυλος (FGrHist 269, 5) ἐξ Εὐρυδικῆς τῆς Ἀκτορος, Ζηνοδοτος (FGrHist 19, 5) δὲ Κλεοδώρη φησίν, Ἡσιόδου (fr. 213 M. -W.) καὶ τῶν ἄλλων Πολυδώρη αὐτὴν καλοῦντων. T.

2. *Scholia in Aristophanem* (I 3<sup>1</sup> *Scholia vetera in Nubes*, ed. D. Holwerda), W. J. W. Koster, Groningen 1977, 1063 a.: ὁ Πηλεὺς Φῶκον τὸν ἀδελφὸν κατὰ πατέρα σὺν Τελαμῶνι δολοφονήσας φεύγει εἰς Φθίαν πρὸς Εὐρυτον τὸν Ἀκτορος, ὅφ' οὗ καὶ καθαιρεται. ἐκεῖθεν ἐπὶ τὴν θήραν τοῦ καλυδωνίου κάπρου ἐλθὼν Εὐρύτω ἐντυγχάνει καὶ κτείνει τοῦτον ἄκων. πάλιν οὖν ὁ Πηλεὺς ἐκ Φθίας φυγὼν εἰς Ἴωλκὸν πρὸς Ἀκαστον ἀφικνεῖται, καὶ καθαιρεται ὑπ' αὐτοῦ. Ἀστυδάμεια δὲ, ἡ Ἀκάστου γυνή, ἐρασθεῖσα Πηλέως καὶ μὴ πείσασα αὐτὸν διὰ σωφροσύνην συνελθεῖν αὐτῇ καταψεύδεται αὐτοῦ πρὸς Ἀκαστον ὡς ἀπειραθέτος αὐτῆς. ὁ δὲ κτείνει μὲν ὃν καθῆρεν οὐκ ἠβουλήθη, α. ἄγει δὲ αὐτὸν εἰς θήραν εἰς τὸ Πήλιον. ἀποκοιμηθέντα δὲ αὐτὸν Ἀκαστος καταλιπὼν καὶ τὴν μάχαιραν ὑπὸ τὴν κόπρον τῶν βοῶν κρύψας ἐπανέρχεται. ὁ δὲ ἐξαναστὰς καὶ μὴ εὐρῶν τὴν μάχαιραν ἤμελλεν ἀπόλλυσθαι καταληφθεὶς ὑπὸ τῶν Κενταύρων, σώζεται δὲ ὑπὸ Χείρωνος· ὃς καὶ τὴν μάχαι-

rytos) son of Actor. Apollodoros tells us that Peleus had by his wife Antigone a daughter called Polydora<sup>1</sup>. This account agrees completely with Homer *Il.* Π (XVI) 173-8:

τῆς μὲν ἰῆς στιχὸς ἤρχε Μενέσθιος αἰολοθώρηξ,  
 υἱὸς Σπερχειοῖο, διπετέος ποταμοῖο·  
 ὃν τέκε Πηλῆος θυγάτηρ, καλὴ Πολυδώρη,  
 Σπερχειῶ ἀκάμαντι, γυνὴ θεῶ εὐνηθεῖσα,  
 αὐτὰρ ἐπὶ κλησιν Βώρω, Περιήρεος υἱί.

Heliodoros, *Aethiop.* II. 34, 6 (ed. R. M. - T. W. Rattenbury-Lumb, *Héliodore les éthiopiennes*, Paris - «Les Belles Lettres», 1960): καὶ ἄλλως δὲ ἑαυτὸν ἐγγράφει τοῖς Αἰακίδαις Μενέσθιον ἑαυτοῦ προπάτορα καταφέρων τὸν Σπερχειοῦ παῖδα καὶ Πολυδώρας τῆς ἐκ Πηλέως.

From a comparison of the evidence of Pherecydes as it is presented in Tzetzes, *Scholia on Lycophron* and in the Scholia on Homer *Il.* Π (XVI) 175 and from the account of Apollodoros, one can see that Apollodoros' testimony coincides with that of Pherecydes and, since the former often mentions the latter as an authority, it is likely that he followed him at this point.

With reference to the Acastos' wife, Pindar calls her Cretheis Hippolyta, that is Hippolyte daughter of Cretheus, or simply Hippolyta. His Scholiast calls her Cretheis, daughter of Hippolytos (*Nem.* V 46 a) and Cretheis, daughter of Hippolyte (*Nem.* IV 92). The Scholiast on Apollonios Rhodios (*Argon.* 224-226a) and to some extent the Scholiast on Aristophanes (*Clouds* 1063 a, 1063 b) point out the existence of at least two versions of the account regarding the name of Acastos' wife and the person who gave Peleus the ἡφαιστότευκτον μάχαιραν, the sword wrought by Hephaestos:

A 224 - 26 a. οὐδὲ μὲν οὐδ' αὐτοῖο πάσις: "Ακαστος Πελίου υἱὸς ἐγγυμὲν Κρηθίδα ἦ, ὡς τινες, Ἴππολύτην. ἡ δὲ Πηλέως ἐρασθεῖσα ἀπῆτει συνελθεῖν. ὡς δὲ ἀπετύγγανεν, προβαλοῦσα τὸν Πηλέα τῷ ἀνδρὶ κατηγόρει, ὅτι ἤθελεν

ραν ἐκζητήσας δίδωσιν αὐτῷ. E—1063b. ὁ οὖν Πηλεὺς ἔλαβε διὰ τοῦτο τὴν μάχαιραν M: ὁ Πηλεὺς ἐγένετο σωφρονέστατος καὶ ποτε Ἴππολύτης τῆς γυναικὸς Ἀκάστου ἐρασθεῖσθαι αὐτοῦ καὶ μὴ δυνηθείσης πείσαι, ἀλλὰ διαβολῇ χρησαμένης, ὡς ὅτι ἐπεχειρεῖ βιάσασθαι αὐτήν, ὁ Ἀκαστος μαθὼν, καὶ λαβὼν αὐτὸν εἰς ἐρημίαν καὶ τῶν ὄπλων γυμνώσας, ἀφῆκεν αὐτὸν καὶ ἀνεχώρησεν ENMNp εἰπὼν· εἰ δίκαιος εἶ, σωθήσῃ. ὡς δὲ ἐμελλεν ὑπὸ τῶν θηρίων διαφθεῖρεσθαι, οἱ θεοὶ μάχαιραν αὐτῷ ἐχαρίσαντο ἡφαιστότευκτον δι' Ἐρμοῦ· καὶ οὕτως ἔφυγε τὸν κίνδυνον. ENNp οἱ δὲ φασιν, ὡς Ἀκαστος τὴν Πηλέως μάχαιραν ὑπὸ κόπρον βοῶν ἔκρυψε, Χείρων δὲ ταύτην εὐρῶν δίδωσιν αὐτῷ. E.

1. In III. 13, 4 of his *Library* Apollodoros seems to have become confused and calls Polydora the wife of Peleus: γαμειὶ δὲ ὁ Πηλεὺς Πολυδώραν τὴν Περιήρους, ἐξ ἧς αὐτῷ γίνεταί Μενέσθιος...

αὐτῇ συνελθεῖν. ὁ δὲ δεξάμενος τὸν Πηλέα ὡς ἐπὶ θήραν εἰς τὸ Πήλιον κατέλιπεν ἄοπλον, ἵνα ὑπὸ θηρίων διαφθαρή. ἐπιστάς δὲ Ἑρμῆς ἤ, ὡς τινες, Χείρων ἔδωκεν αὐτῷ ἠφαιστότευκτον μάχαιραν. καὶ τὰ ἐπιτυγχάνοντα θηρία ἀναιρῶν ἦλθεν εἰς τὴν πόλιν καὶ ἀνεῖλεν Ἄκαστον αὐτόν <τε> καὶ τὴν τοῦ Ἄκάστου γυκαῖκα<sup>1</sup>; while the Scholiast on Aristophanes calls her (1063 a) Astydameia and (1063 b) Hippolyte. As in the case of Anteia—Stheneboea<sup>2</sup> and possibly Phthia—Clytia, there is probably also here a change of the name from Astydameia into Hippolyte Cretheis. If we assume that Euripides used in *Peleus*, as we hinted above, the contrivance of the *deus ex machina*, then what the Scholiasts on Apollonios Rhodios and on Aristophanes say with regard to Hermes may come from Euripides<sup>3</sup>. It is possible that the newer version that used the name Hippolyte Cretheis instead of Astydameia also used the role of the god Hermes instead (or possibly in addition to that) of Cheiron.

Scholia ex cod. Paris. in Apollonii Argonaut. I.

V. 224 - 226. Οὐδὲ μὲν οὐδ' αὐτοῖο. Ἄκαστος, Πελλίου υἱός, ἐγγυε Κρηθηίδα, ἢ Ἴππολύτην, ἣτις ἐρασθεῖσα Πηλέως, ἀπῆτει συνελθεῖν αὐτῇ. ὡς δὲ οὐκ ἤθελεν\* ὁ Πηλεύς, κατηγορεῖ αὐτὸν διαβάλλουσα πρὸς Ἄκαστον, ὡς βουληθείη συγγενέσθαι αὐτῇ. Ἄκαστος δὲ ἐξαγαγὼν αὐτὸν ὡς πρὸς θήραν, κατέλιπεν ἄοπλον εἰς τὸ Πήλιον, ἵνα ὑπὸ τῶν θηρίων διαφθαρή. Ἑρμῆς δέ, ἢ, ὡς τινες, Χείρων προσελθὼν αὐτῷ δίδωσιν ἠφαιστότευκτον μάχαιραν, ἣ τὰ τε ἐπιδόντα τῶν θηρίων ἀνήρει, καὶ εἰς τὴν πόλιν ἐπανελθὼν τὴν τοῦ Ἄκάστου γυκαῖκα ἀνήρηκεν· ὡς δὲ τινες, καὶ τὸν Ἄκαστον.

\* Ruhnkenius enotavit ἦλθεν.

1. C. Wendel, *Scholia in Apollonium Rhodium vetera*, Berlin 1935, repr. 1958.

2. *Scholia Graeca in Homeri Iliadem (scholia vetera)*, H. Erbse, Berlin 1971, Z 160 α. (τῷ δὲ γυνὴ πρόϊτου ἐπεμείνατο) δι' Ἄντεια: ἡ διπλῆ, ὅτι Ὀμηρος Ἄντειαν, οἱ δὲ νεώτεροι Σθενέβοιαν, καὶ ὅτι ἀκαίρως τὸ δῖα μάχεται γάρ ἡ μάχλος. Α

3. It looks likely that the second account of the Scholiast on Aristophanes *Clouds* (1063b) stands closer to Euripides' plot than the first (1063a); in any case it agrees in many respects with the account of the Scholiast on Apollonios Rhodios.