

stricken with frenzy, made the onslaught on the flocks and herds of the Greeks: and afterwards slew himself<sup>1</sup>. Agamemnon, probably by the counsel of the seer Calchas, decreed that the body of Ajax should not receive the customary form of funeral—*i.e.*, should not be burned, but should be placed in a coffin, and interred<sup>2</sup>. Here, then, we have two traits which are distinctive of the story as handled by Sophocles, the onslaught of the mad Ajax on the cattle, and the idea that, after his death, his body was liable to be treated with some degree of penal dishonour. Both these traits, so far as can now be judged, were peculiar to the *Little Iliad*. In the other version—that indicated in the *Odyssey* and by Pindar, and probably given by Arctînus—Ajax died guiltless of offence against the Greeks, and received, like Achilles, the spontaneous and uncontested tribute of public mourning.

§ 4. Before the age of the Attic dramatists, the Ajax legend received some further developments which were probably unknown to the Cyclic poets. One of these was the enrolment of Ajax among the Aeacidae. The *Iliad* bestows the name of Αἰακίδης on two persons only,—Peleus, the son, and Achilles, the grandson, of Aeacus. The logographer Pherecydes<sup>3</sup> (*circ.* 480 B.C.) made Telamon the son of Actaeus and Glaucè, a daughter of the Aeginetan hero Cychreus,—recognising no tie, except friendship, between Telamon and Peleus. According to another legend, however, both Peleus and Telamon were sons of Aeacus by Endeïs<sup>4</sup> (Ἐνδηΐς = ἔγγαιος or ἔγγειος, from the Doric δᾱ = γῆ).

Ajax and the Aeacidae.

The last line and a half are in the text of Aristophanes. The scholiast designates the author as ὁ τὴν μικρὰν Ἰλιάδα πεποιηκώς.

<sup>1</sup> Proclus, in his abstract of the *Little Iliad* (Photius *cod.* 239): ἡ τῶν ὀπλῶν κρίσις γίνεται, καὶ Ὀδυσσεὺς κατὰ βούλησιν Ἀθηναῖς λαμβάνει, Ἄλκας δὲ ἐμμανὲς γενόμενος τὴν τε λείαν Ἀχαιῶν λυμάλινεται καὶ ἐαυτὸν ἀναιρεῖ.

<sup>2</sup> Eustathius on *Il.* 2. 557 (p. 285): ὁ τὴν μικρὰν Ἰλιάδα γράψας ἱστορεῖ μὴδὲ καθῆναι συνήθως τὸν Αἴαντα, τεθῆναι δὲ οὕτως ἐν σορῶ, διὰ τὴν ὀργὴν τοῦ βασιλέως. The intervention of Calchas is mentioned by Philostratus *Heroic.* 11. 3.

<sup>3</sup> Apollod. 3. 12. § 6.

<sup>4</sup> Apollod. *l.c.* This Ἐνδηΐς appears in Megarian legend as a daughter of Σκείρων or Σκίρων of Megara (Paus. 2. 29. 9; Plut. *Thes.* 10). Another legend makes her a daughter of Cheiron (schol. Pind. *N.* 5. 12; schol. *Il.* 16. 14; Hyginus *Fab.* 14). In Apollod. *l.c.* the mss. have Ἐνδηΐδα τὴν Σκείρωνος: but Aegius in his edition (Rome, 1555) gave Χείρωνος, which Heyne (ed. 1803) retained.