MISCELLANEA

THE READINGS ἈΜΥΝΙΑΣ AND ΑΜΕΙΝΙΑΣ IN
ARISTOPHANES, NUBES 31

Professor Dover has argued in his recent edition of the Nubes 1) that the name Ameinias should be read where Amynias has been traditionally read in the Nubes and the Vespae. His argument is contained in the note on line 31:

'Ἀμυνίας: So V, and so too V¹, at 686; in all other MSS (and in V elsewhere) the name is Ἀμυνίας (cf. V. 74, 1267; and ΣVEΘ produces the odd theory that Ar. really intended to ridicule the Ameinias who became archon of 423/2, but distorted the name to conform with a law which forbade the ridicule of magistrates). However, 'Ἀμυνίας', common enough in Hellenistic times in Boiotia (e.g. IG VII 504, 2232, etc.) and recorded also from Hellenistic Thessaly (IG IX (2). 259. 4), does not appear at Athens until the second century B.C. (Hesperia, IX [1940], 118, no. 24, 52 [170/169]), whereas both 'Ἀμεινίας' and 'Ἀμεινιάδες' are common at Athens in V and IV (PA 662-88). In Eq. 570 ἄλλ' ὁ θυμός εὐθύς ἢν Ἀμυνίας there is no reference to a man's name; -ιας is a productive suffix in Classical times, as well as later, and more than one of the semantic fields with which it is associated (e.g. wines and winds) makes it appropriate as an epithet of θύμος (cf. Chantraine, 93 ff.).

The almost universal corruption of the Attic name 'Διι(τρ)ηφες' to 'Diotrephes' or 'Diotrephes' (cf. Dover, CQ n.s. IV [1954], 81) is a parallel for the corruption of 'Ἀμεινίας'.

Dover apparently means to suggest that, since the name Amynias is not epigraphically attested at Athens before the second century, we cannot suppose that it was used there in the fifth century and that we must therefore suppose that the reading 'Ἀμυνίας is corrupt in the MSS of Aristophanes. This is to suppose that all or all but an insignificant proportion of the names which were in use at Athens in the fifth century are epigraphically attested there before the second century. But this seems not to be the case: of the one hundred and fifty-two Athenian names which appear in Thucydides, six are not to be found in the epigraphical documents which date from before the second century ²). We cannot then ignore the possibility that the name Amynias, though not epigraphically attested, was in use at Athens as early as the fifth century.


2) The six names in question are Antimnestos (Thuc. III 105, 3), Charmi-nos (VIII 30, 1. 41, 3. 42, 2. 73, 3), Hyperochides (VI 55, 1), Iolkios (V 19, 2. 24, 1), Isolechos (III 115), Learchos (II 67, 2). No one would, I think, be willing to suppose that these six names are all the result of corruption of names which are epigraphically attested before the second century.
Dover tells us that the word 'Ἀμυνίας is used in Equites 570 without reference to a man's name. The facts of the case are these: the word Ἀμυνίας is used in Equites 570 as an epithet; the word is otherwise attested only as a personal name; the poet is known to have used personal names as epithets for comic effect 1); he is generally supposed to have also coined words using the suffix -iaq 2). It is possible to suppose on the basis of this evidence either that Aristophanes coined the word Ἀμυνίας, in which case the word was presumably not already in use as a personal name, or that he found it in use as a personal name and put it to work as an epithet. There seems to be no way of deciding between these two possibilities.

Dover reports that 'Ἀμεινίας is the reading of V in Nubes 31 and that the name is written between the lines in V at Nubes 686. 'Ἀμυνίας is the reading of all the other MSS at Nubes 31 and of all the MSS, including V, at Nubes 686, 689, 690, Vespae 74, 406 (Κομματαμυνίας), and 1267. The reading 'Ἀμυνίας is then supported by the overwhelming weight of MSS authority; in seven passages out of eight it appears in all the MSS and in the eighth it appears in all but one of the MSS. The reading 'Ἀμεινίας seems, moreover, to be intrusive 3); it seems no more than a reflection of the Scholiast's note on Nubes 31: τότε γάρ ἔρχεται Ἀμεινίας τοῦ Προνάτου υός. ἐπεὶ οὖν τούς Ἀθηναίους πρότερον κωμῳδεύν τὸν ἔρχοντα ὁ νόμος ἐκώλυεν... 'Ἀμυνίαν αὐτὸν εἶπεν ἀντὶ τοῦ Ἀμεινίαν. On the strength of this note the reading 'Ἀμεινίας may well have been introduced into the text at v. 31 and added between the lines at v. 686. The fact that the reading 'Ἀμυνίας is itself in question has no bearing here: the evidence of the Scholia suggests that the reading 'Ἀμεινίας is intrusive, that it replaced the reading 'Ἀμυνίας in the first passage and was added as an interlinear note on the second.

Dover supposes, however, that 'Ἀμεινίας is the reading of preference and that it has been corrupted in the MSS to 'Ἀμυνίας. As a parallel for this almost universal corruption of one name to another he cites the case of Die(i)trephes which appears in almost all MSS as either Dittrephes or Diotrephes. If Dover means only to point out that such corruption is possible, he is unquestionably correct 4). If, however, he means to suggest that the name Ameinias

2) The following words in -iaq appear only in Ar. (at least some of them were probably coined by him): βηγματίας (Pax 712), κοππάτιας (Nub. 23, 438, frg. 42), κηματίας (Ran. 494), λοσανίας (Nub. 1162), Ἕλεν (Ran. 22), σπωγίας (frg. 859), σωρωστίας (Eq. 437), τρπάτιας (frg. 213), χαράσ (frg. 889).
3) Dover recognizes this as a possibility in his introduction (ex).
4) The name Klytaimestra seems also to have been almost universally