Euripides: *Andromache* 289

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ταὶ δ᾽ ἐπεὶ ὑλόκομον νάποϲ ἠλυθον οὐρειάν
πιθάκων νύσον αἰ-
γλάντα εὼματα βοιαίς,
spender δὲ Πριαμίδαν ὑπερ-
βολαίς λόγων ὄσφρόνων
παραβαλλόμεναι, δολίοις δ᾽ ἔλε Κύπριϲ λόγοιϲ, . . .

289 δολίοιϲ δ᾽ ἔλε Κύπριϲ λόγοιϲ Murray: κύπριϲ εἰλε λόγοιϲ
dolios fere codd. (δὲ κύπριϲ BO, κύπριϲ δ᾽ V3)
lógoiϲ dolios: γοβεύμαϲιν vel δόλοιϲ — Hermann
Lakainas γάμοιϲ Kayser
dolios: αἰμύλοιϲ vel αἰόλοιϲ Musgrave: ποικίλοιϲ vel ἐν δόλῳ Lenting

The text printed is that of the OCT. Murray’s δολίοιϲ δ᾽ ἔλε Κύπριϲ λόγοιϲ has, according to Willink, ‘regrettably become the vulgate’. Willink objected to the ‘arbitrary’ nature of the reshuffle and the introduction in ἔλε of a ‘questionable’ epic form. While I venture to disagree with Willink’s attempted resurrection of multiple earlier emendations, his objections to Murray’s alteration leave it

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1 Diggle 1981-1994, 1.289. My apparatus includes some conjectures from the apparatus of and Appendix to Wecklein 1900, partly to illustrate the rather fanciful nature of some of the suggested solutions.

2 Willink 2005, 188 [= 2010, 640].

3 *Ibid.*, n. 9. To be fair, Murray’s proposal did work largely within the parameters of the transmitted text and his sense that the solution lies in the word order was, I believe, sound. Jackson 1955, 76 considered that the words Κύπριϲ εἰλε λόγοιϲ δολίοιϲ ‘may be left as they stand, metrically incorrect and short of a necessary δέ, yet clear and Greek’.

4 Willink first followed Hermann punctuating after Πριαμίδαν and changing δυσφρόνων in 288 to δ᾽ εὐφρόνων (to restore an assumed lack of co-ordination between ἔβαν and ἔλε) and then
open to question and the locus therefore demands reconsideration. Personally, I see little difficulty with the asyndeton, if in fact the asyndeton is in 289: it seems to me equally possible that ἤλυθον, . . . νίψαν . . ., ἔβαν δὲ . . . form a tricolon within an extended ἐπεὶ clause itself containing asyndeton (i.e. ‘after they came . . ., washed . . ., and approached . . ., it was with deceitful words that the Cyprian . . .’), thus making 289 the main clause. My own proposal is to read δολίοϲ Κύπριϲ εἷλε‹ν› λόγοϲ. The jumbled word order could well have arisen because a scribe transposed the adjective to stand next to its noun. After restoring δολίοϲ to its emphatic initial position, all that remains to be cured is the metre and this can be done by the simple expedient of adding nu to εἷλε‹ν›. This entails moving just one word and restores exact responsion with ἔριδι ςτυγερᾷ κεκορυθμένον εὐμορφίαϲ in 279, i.e. anapaestic dimeter + cretic (zan cr).

Bibliography

Denniston, J.D. 1954. The Greek Particles (Oxford)
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accepted Musgrave’s αἰόλοϲ in 289. Hermann’s change, while a clever way of introducing an unnecessary connection, produces a statement in which Aphrodite’s words are somehow both ‘kindly’ and ‘deceitful’ (and why the goddesses’ words need to be ‘kindly’ in this context is not properly explained by Willink), with παραβαλλόμεναι as a nominativus pendens. Since metre can be restored by re-arranging the word order and δολίοϲ is particularly appropriate for Aphrodite’s words (on which Stevens 1971, 131 [note on 289] is helpful), Musgrave’s change is also unnecessary. Both changes are arguably detrimental.

5 Opinion on the supposed asyndeton here ranges from ‘awkward’ (Stevens 1971, 131) to ‘not difficult’ (Stinton 1965, 73 [= 1990, 71]). The question is one of taste and it therefore cannot be decisive in constituting the text here.

6 For three verbs linked by δέ after the third, cf. Denniston 1954, 164.

7 A common type of mistake: see Diggle 1973, 251-252 (and his n. 38) [= 1994, 70].

8 Cf. Diggle 1974, 16 n. 58 [= 1994, 108]: ‘[addition of nu] is no change because L regularly omits adscript ν even where metre requires it.’

9 As does Murray’s conjecture, if we scan Κύπριϲ. However, there are 21 instances of Κύπριϲ in tragic lyrics where the upsilon’s quantity can be determined and in 16 of them, i.e. over 75%, it is short, and Murray’s conjecture therefore involves the less normal scansion.