NOTES ON EURIPIDES

by the late H. G. Viljoen

(Note: These emendations represent a part of a longer unpublished manuscript, dated 9th December, 1947, which was found among the papers of the late Prof. H. G. Viljoen, who held the Chair of Greek at the University of Pretoria until his death on 10th December, 1952. Apart from selection and rearrangement, no significant editing has been done to this material as the author had apparently given it his final touches.)

In Euripides Helen 9 we may save the line by reading εἶθε δὴ for codd. ὅτι δὴ, in parenthesis:

Θεοκλέμενον ἡρασίν — εἶθε δὴ θεοὺς σέβον.

βλὼν δύναγκ — εὐγενὴς τε παρθένον...

"would that he revered the gods right through life!" δὴ gives the emphasis of indignation, cp. Denniston Greek Particles pp. 229 sqq. Or we may even have εἶθε γὰρ.

In the lyric passage of Helen 167 sqq. (see Murray's text) I give in 170 μέλπουτι for μόλοιτι, so as to bring the metre in accord with 182, where Hermann reads σάγανα ἐν χρυσάκι. In 164 LP. have ὀλκιν for ὀλκτν, one letter having been lost; in 349 LP have χώρον for χλωρῖν, restored by Stephanus. Here the λ. was lost. In μόλοιτι (170) the π was lost and ε read as ο for μέλπουτι. In 170/1 ἐφιμηγγας is in order as we have παιῖδα in 178. In 173/4 I propose μέλες ἄμουσα οίκα for μέλεα μουσεία.

Helen 324 sqg.

τάφον λυποῦσα τόνδε σύμμειξον χόρη.*)

θέντερε, εἴ σοι πάντα τάληθη φράσει

ἐκούσα ἐν ὀλκίοις τοῖσι, τι βλέπεις πρόσω;

325/6 εἴ σοι ... θράσει ἐκούσα is my restoration for εἰσή ... φράσαι ἐχουσ' of LP. "Why do you cast your look far from her if she will willingly tell you the whole truth here in the palace?"

εἴ σοι was read as εἰσή, and this brought about the corruption of φράσαι ἐχουσ', out of which no tolerable sense can be got. Palaeographically the change is slight. Goguel deletes 324-326—a course of despair. Perhaps we have a similar corruption in Eur. I.T. 113/4, where it is tempting to suggest:

ὁρα δὴ γ' εἴ σοι τριγλύφων ὅπαις ἐνι

δέμας καθεύνα.

LP give εἴσω ... ὅποι κενόν. Platnauer has hinted at the appropriateness of ὅπη—a word otherwise not used in Tragedy, as far as I know. "See whether it is possible for you to let a person down at the holes of the triglyphs."

Helen 388 sqg.

εἴτε ὠφελεῖς τόθ', ἢνυκ' ἔρανον ἐς θεοὺς

tοκεῖσ ἐπολείας ἐς', ἐν θεοὺς λυπεῖν βιὼν...

I give τοκεῖσ ἐπολείας ἐς', for πευκεῖσ ἐπολείας of LP. "When your father tried to dish you up for the gods." The point is that Tantalus was the culprit. τοκεῖσ, parents, mostly occurs in the plural, but we have the singular in
Aesch. *Eum.* 459. In uncials, with the *litterae lunatae*, and *I* and *T* confused, TOKEYC > ΠΕΙΚΘΕΙC is not remarkable. NoteK > IC and Y > I, etc.

*Hel.* 1147-1150 and 1161-1164:

> κάτι τις λειματες καθ“ Ἑλλανικάν <άλλων> προδότης ἄποισας [ἄδικος] ἀθεος· οδίο ἑχω τί το σαφες, ἢτι ποτι’ ἐν βροτοίς τὸ τῶν σῶν ἐπος ἀληθες ἥρων.

1147 κάτι τις λαχής. Hermann: καὶ λαγη σή Ὑ.L: καὶ λαγη σῦ ὑ. καθ“ Ἑλλανικάν ἀλλων what I offer for καθ“ Ἑλλανικάν ἀδίκους of Ὑ. προδότης Ὑ. προδότης Ὑ.ἀδίκους I delete with ἧν. In 1150 I change τῶν θεών τὸ τῶν σῶν “And then you were executed as a traitress to your Hellenic companions, untrustworthy, godless: not do I know what the truth is, because I have found that in the judgement of mortals the word about your conduct is true.” The Doric α in ἄλλων is a moot point, as our MSS. vary in such cases. Cp. ἰάλεμος and ἰήλεμος etc. See Wilamowitz on Eur. *H.F.* 109, and Jebb on Soph. *O.T.* 1218.

In the antistrophe I offer:

> νῦν δ’ ὁ μὲν "Αἰδα μέλονται κάτω: τείχες ἀθήν’ ἐφιέγ’ ἔρις, ως τε Διὸς ἐπέσωπτο φλόξ, ἐπὶ δὲ πάθεαι πάθεαι φέρεις δέλπτοις σὺ δ’ ἄφετε, διάλοις.

The MSS. have τείχες δε φλογερώς, ωςε Διὸς, ἐπέσωπτο 1 (ἐπέσωπτο Ὑ.), and ἀθλαῖν συμφοράς ἀλήνοις. We have ΑΕΛΙΠΟΙC > ΑΘΛΙΟΙC and ΣΥΔΑΦΕΙΣΙΑΙΝΟΙC > ΣΥΜΦΟΡΑΙΣΙΑΙΝΟΙC — about as close as you can have it in transcriptional errors. “Now they are a case for Hades in the nether gloom: This strife set the walls aflame and swooped down like the flame of Zeus, and you bring woes upon desperate woes; and may you bewail what you bring.” We meet with ἔρις in 1134, 1156, 1160, 248.

*Hel.* 1597:

> οὖν εἰ’ ὁ μὲν τις λειφθὲν ἄφιεται δόρυ, . . .

I give λειφθὲν for the impossible λυθθόν, usually taken as a rare form of λυθθόν. However, on the strength of IG² 1673, 17 (iv c. B.C.), where we read λυθθόν, we take new L & S, s.v. λυθθός (B), takes λυθθόν here evidently in apposition to δόρυ and renders *bow*, *gaff*, or *spar*. But ΛΕΙΣΘΕΝ > ΛΟΙΣΘΟΝ is an easy transcriptional error.

*Hipp.* 1457 sq.

> Θη. ὁ ἀλείν’ Ἕλλαδος τ’ ἐρείσματα, οὐκ στερήσειθ’ ἄνδρας. ὁ πλήμων ἐγὼ– Ἕλλαδος τ’ ἐρείσματα is my reading; Ὕληναι AVB: Ἕλλαδον LPV: Ἕλλαδαν Haun. Πιλάδος θ’ ὑσίσματα codd. Here we use the adjective of a proper name and the genitive. Literally: “Oh famous Athenian stays and of Greece.” Cp. Soph. *O.T.* 267: τῷ Λαξαθειμ πισάδι Πιλαδόρου τε . . . Cp. Kühner-Gerth, *Gr. Gr.*, II, I, pp. 261 sqq., § 402. When Ἕλλαδα was taken as Ἕλλαν, the hiatus was bridged by substituting Πιλάδος for Ἕλλαδος. This brought in its train the change of ἐρείσματα.
to ὁρίσματα—a confusion we find in Eur. H.F. 254, where Stephanus changed ὁρίσματα of LP to ὁρίσματα. We have here a clear echo of Pindar's famous dithyramb on Athens, Fr. 64 (Bowra): Ἕλλαδος ἐρείσμα, κλεινάλ Ἀθηνᾶ. Here the last syllable of κλεινάλ is shortened, but this cannot be done in the iambic trimeter of Euripides.

Wilamowitz, Herakles, p. 357 sqq., deals with the “Bruch der Illusion” of the Chorus in the Ode, H.F., 637 sqq. Perhaps we have something of it also in the Ode, ibid., 106-137, if we can solve the corruption in vss. 119-124, where I would, with much diffidence, suggest the following:

μέτρῳ κάμπτε τόδε βαρύ τε
κόλπον ὡστε πρὸς πετραίον
λέπας ζυγοφόρον εἴσοδον ἀν-
ύοντες· ὡς βάρος φέρων
tροχηλατοῖο πώλοις.

I give ζυγοφόρον εἴσοδον ἀνύοντες for ζυγοφόρον πόλον ἀνύοτες of LP, and μέτρῳ κάμπτε for μὴ προκάμπτε of LP (119). I punctuate after ἀνύοντες and read φέρων τροχηλατοῖο πώλοις for φέρον τροχηλατοῖο πώλοι of LP.

The point is that the Old Men of the Chorus are very weak and have to exert themselves to come up the slope of the Acropolis to the orchestra (the palace of Heracles). Hence μὴ προκάμπτε of the MSS. is ruled out by metre and sense. They have to advance with measured step like a team of horses pulling a heavy load up a steep incline. I therefore suggest μέτρῳ κάμπτε, where μέτρῳ has the same force as in Pindar, P. VIII, 78 μέτρῳ κατάβαιν·

For explanations see Farnell, Pindar, II, p. 198 sq. I take it to mean: “Enter the lists with firm, steady step”. “With measured step exert foot and leg going up the entrance-place bringing the ζυγά as though up a rocky incline. May you wheel along like a horse drawing a load.” ζυγοφόρον εἴσοδον (to be taken here as an adverbial or internal accusative) also has a double entendre. εἴσοδος, like εἰσβολή, can also mean the top of a pass where the descent starts. The ζυγά that are brought are the files of the Chorus. For the arrangement of the Tragic Chorus, cp. A. E. Haigh, The Attic Theatre 3, pp. 298 sqq. 

EICOLON > Πῶλοι—one of the easiest slips in this passage. For ἀνύοτες we have to restore ἀνύοντες to get sense and to remedy the metre. When the verb τροχηλατοῖο was read as the adjective, πώλος had to be changed to πώλου. Here we have a clear “Bruch der Illusion”, as also ibid. 673-700, as pointed out by Wilamowitz.

Eur. Supplies, 1039 sqq.:

1089 I offer τὸ δῆλον ... ὡς ὁλον (or τῇ ὁλον) for τόδε ἢλθον ... ὁλον of LP. 1091 I read τὸ δῆλον εἴσεδον for τόδε ἢλθον εἰς δ vōv of LP. 1092 I giveθυγατέρα for φυτεύσας of LP. 1093 I read τοῦν δυοῦ (or τούνδε vōv) for τούδε vōv of LP.
“But if I had indeed made trial of my misgivings, for the proving, for example, that it is possible that a father loses his children, I would not have plunged into this manifest evil, such a man as I who begat a daughter and a very good youth, and then lose both of them.” 1089 Reading the participle γ' ἄνων we render “because of misgivings”; for καί . . . γε ὑπ. J. D. Denniston, Greek Particles, p. 158. 1092 θυγάτερα > φυτεύσας must have arisen from a compendium θυγή misread as φυτ for φυτεύσας. In the light of 1034-1040 and 1065-1071 we expect a reference to the immolation of Iphis’ daughter Euadne as well as to the death of Eteocles, his son.

For this compendium of θυγάτερα and φυτεύσας, causing confusion, we may offer another instance in Soph., O.T. 1098 sqq.:

τίς σε, τέχνον, τίς ο’ ἐνπειτε
τάν μακρακόσμων ἀρχα
Πανός ὄρεσσαβάτα πατρός πελασθεῖτ’; ή σε γ’ ο φυτεύσας πατήρ

Λοξίας;

1099 τάν Heimsoeth: τῶν MSS; ἀρχ. Heath: ἀρχ. L; 1100/1 πατρός πελασθεῖτ’ Lachmann: προσπελασθεῖτ’ L. 1101/2 σε γ’ ο φυτεύσας πατήρ Λοξίας; is my correction of σε γε θυγάτηρ Λοξίου; L. Here we evidently had ΦΥ πατήρ Λοξίας in the archetype, which led to θυγάτηρ Λοξίου. ΦΥ or ΦΥΤ was the compendium of φυτεύσας. In 1100/1 προς for πατρός was read in προσπελασθεῖτ’. The phrase ο φυτεύσας πατήρ occurs quite a number of times, O.T. 793, 1514, Ph. 904, Eur. I.A. 1177. In Soph. Trach. 311 we have ο φυτεύσας πατήρ, cf. Ai. 1296, Eur. Ale. 1137. For ο γενήσας πατήρ, cf. Soph. El. 1412, Eur. I.T. 360. This phrase was a favourite for the end of an iambic trimeter.

Eur. Fr. 188, Nauck p. 416. (Plat. Gorgias 486c; Stob. Flor. 56, 13; Dio Chrys. 73, 10):

ἀλλ’ ἐμι πιθοῦ
παύσαι οδιδών, ἀπὸ δόμων δ’ εὐμορφιᾶν
ἀπει τοιαύτα δ’ ἐρθε καὶ δόξεις φοροεῖν
σκάπτων, ἐρῶν γῆν, ποιμνίοις ἐπιστατῶν,
ἄλλοι τὰ κοιμᾶτα ταύτ’ ἀρείς σφησματα,
ἐξ ἦν κενεῖτ’ ἐγκατοικήσας δόμως.

2. Grotsch restored οδιδών for Plato’s ἐλέγγων. Here we have ΑΟΙΔΩΝ > -ΔΕΓΧΩΝ, ΑΑ; ΟΕ; ΙΓ; ΑΧ confused. We see how Plato transformed Euripides for his own purposes. I propose ἀπὸ δόμων δ’ εὐμορφιᾶν for πολέμων δ’ εὐμορφιᾶν. 3. I accept Cobet’s brilliant emendation τοιαύτα δ’ ἐρθε for τοιαύτ’ ἀδεία of Stobaeus, not even mentioned by Von Arnim, Suppl. Eur. Δ’ΕΡΔΑΕ > ΑΟΙΔΕ. “Listen to me: Stop your musing, and build up a goodly fort out of doors: Work at the following and you will seem to have sense: dig and plough, and tend to your flocks, and leave all this ingenious clap-trap to others, as a result of which you will dwell in a home devoid of substance.” By working out of doors, doing manual work, you will build up a splendid physique: ἀπὸ δόμων εὐμορφιὰν ἀπει. The unproductive (!) life of the cultured man spells ruin. This Fragment is from Euripides’ Antiope,
giving the spirited debate between the two brothers, Zethus, advocating the outdoors life of a farmer, and Amphion, practising the lyre and song.

Compare Amphion's reply in Fr. 199 (Stob., ibid., 3, 12):

τὸ δ’ ἀθλένες μου καὶ τὸ θῆλυ σώματος
κακῶς ἐμέμφησις· εἰ γὰρ εἴτο φονεῖν ἔχω,
κρείσσον τὸδ’ ἐστὶ καρπεροῦ βραχίονος.

Amphion considers his way of life better than that of the brawny arm. We appreciate Plato's fine play on the words of Euripides. Cp., too, Fr. 201, Nauck (Stob., ibid., 6, 22). Here, σαρκὸς εἰς ἐνεξίζειν ἄσκειν βίοτον is the same as ἀπὸ δόμων εὐμορφίαν ἄσκειν.

Eur., Fr. 413 Nauck (Stob. Flor. 89, 9):

ἐπιστακαι δὲ πᾶνθ’ ὅσ’ εὐτενή χρεών,
συγάν θ’ ὅπου δεῖ καὶ λέγειν ʹν ἀσφαλές,
ὁρᾶν θ’ & δεῖ με κοῦχ ὁρᾶν & μὴ πρέπει,
χαστρὸς κρατεῖν δὲ καὶ γὰρ οὐκ ἄκους γ’ ἄγων.

ἐλευθέρως γὰρ ἑµποταἰδευµα τρόποις.

4/5 I give οὐκ ἄκους γ’ ἄγων. ἐλευθέρως γὰρ for ἐν κακοῖς ὅλη ἐλευ-

θέραιοιν Codd. Dindorf defended ὅλη, the masculine for a woman, by appealing to Eur. Hipp., 1105. But Prof. Gilbert Murray has thrown light on this passage by introducing a chorus of huntsmen to account for the masculine participles. Ino says here: "I know how to control gluttony: for there is then no question of, struggle for, medicine or cures. I have been nurtured in the ways of freemen." Note confusion of ΤΝ and ΓΑΠ, ΤΝ and ΓΑΠ; also EVK and OUΚ.
Acta Classica

Acta Classica is published annually by the Classical Association of South Africa. The journal has been in production since 1958. It is listed on both the ISI and the SAPSE list of approved publications.

For further information go to: