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## ARCTOS – ACTA PHILOLOGICA FENNICA

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## A CORRUPTION IN *CIRIS* 530?

WŁODZIMIERZ OLSZANIEC

After a description of Scylla’s metamorphosis into a bird and her miserable fate (490–519), the poet recounts another misfortune that befell the girl: Jupiter brought back to life her father Nisus, turning him into a sea-eagle which would henceforth pursue her across the sky (527ff.). Jupiter added thus “the cruel hatred of a hostile parent” to the punishments that had previously been sent by the gods:

*huic vero miserae, quoniam damnata deorum      530*  
*iudicio natique et coniugis ante fuisset,*  
*infesti apposuit odium crudele parentis.<sup>1</sup>*

530 vero *B*<sub>p</sub>: *ero Z* *damnata B*: *iam nata* (i. *nacta AR*)  $\Phi$  531 *natique*  
et *B*<sup>2</sup> (*namque et B*)  $\Phi$  *pactique ea Housman* (*pactique iam Ellis*) 532  
*apposuitque B*  $\Phi$ : *-que del. Scaliger*

In his recent edition of the *Ciris*, B. Kayachev considers the reading *quoniam* in line 530 corrupt and replaces it with *cum (quom) iam*, giving credit for this conjecture to M. Shumilin.<sup>2</sup> The reason for this correction is the following: *quoniam* is accompanied by the subjunctive, yet Kayachev sees “no justification for the subjunctive here”, quoting Hofmann and Szantyr in support.<sup>3</sup> A closer look at other Latin grammars, however, may provide the missing justification. Indeed, as H. Pinkster observed, in *quoniam* clauses, “as in *quia* and *quod* clauses, the subjunctive is used when the speaker does not commit himself to the truth

<sup>1</sup> The text and the apparatus are quoted from Lyne 1978, 91.

<sup>2</sup> Kayachev 2020, 177.

<sup>3</sup> Hofmann – Szantyr 1965, 627.

of the content of the clause<sup>4</sup>; in other words, when the reason is viewed as that of someone else. Pinkster quotes two instances of such use: *Caes. Gall.* 5,3,5 and *Nep. Milt.* 7,5; to these we might add *Nep. Eum.* 9,6<sup>5</sup> and, in later Latin, Fronto 18,2 and 106,3.

If such use is attested, we should not suspect corruption in the line discussed above. The meaning of *quoniam damnata fuisset* seems clear and the subjunctive shows that it is Jupiter's thought. Since Scylla was burdened with so many crimes,<sup>6</sup> the god deemed it appropriate to send upon her yet another misfortune. That is why the reading *quoniam* has not raised doubts among most editors and commentators of the *Ciris*.<sup>7</sup>

There is one exception though – in his 1831 commentary on the poem, Karl Julius Sillig considered correcting *quoniam* to *cum iam*, thus foreshadowing the Shumilin – Kayachev emendation.<sup>8</sup> Since Sillig also considered *quamvis* as a possible solution, it is evident that he was looking for a concessive clause rather than a causal one. Finally, however, he left *quoniam* unaltered in the text of his edition. And rightly so – as there is no reason to emend something that is in accordance with the grammar and that provides reasonable sense.

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<sup>4</sup> Pinkster 2015, 650.

<sup>5</sup> On *quoniam* with subjunctive in Nepos, see Lupus 1876, 157.

<sup>6</sup> According to the transmitted text, Scylla was condemned *deorum iudicio / natiq̄ue et coniugis* (i.e., by the judgement of the gods, of the son (=Amor) and of the spouse (=Iuno), as Lyne explains [above n. 1], 317); Ellis (1894, 492) conjectured *pactiq̄ue* in place of *natiq̄ue* (*pactiq̄ue coniugis = Minois*) and Kayachev, accepting Ellis' idea, added the correction of *deorum* to *suorum*: *damnata suorum / iudicio, pacti quoque coniugis ante fuisset* ("by the judgement of her own people and even of her pledged husband", Kayachev 2020, 76).

<sup>7</sup> The reading *quoniam* is printed by Vollmer 1910, Haury 1957, Salvatore 1997, Knecht 1970, Lyne 1978, Iodice 2002 and Gärtner 2020 among others.

<sup>8</sup> Sillig 1831, 277.

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