

I. PRESENTATION DE L'OEUVRE ET MISE EN CONTEXTE

A. *Andromaque* synthèse de l'Antiquité et du goût classique

Au XVIII^e siècle, la question de la fidélité à l'histoire et aux sources antiques est essentielle et constitue un critère d'appréciation de la valeur littéraire d'une œuvre : dans la perspective classique de l'imitation des Anciens, les auteurs doivent respecter le tempérament dont les auteurs grecs et latins ont doté les personnages ainsi que le déroulé de l'histoire où ils s'illustrent, fût-elle mythologique... Aussi, dans sa préface à *Andromaque*, Racine s'empresse-t-il de citer ses sources (Virgile, Euripide et Sénèque). Mais l'imitation des Anciens n'est jamais une exigence de reproduction pure et simple : elle doit s'adapter aux valeurs et au goût contemporain. A l'auteur de trouver l'équilibre entre ces contraintes. Si les Anciens ont fourni à Racine la trame légendaire de sa tragédie, son œuvre est avant tout une création originale, "synthèse inconnue jusqu'à lui entre l'Antiquité et Modernité" (Georges Forestier, présentation d'*Andromaque*, Œuvres complètes de Racine, Gallimard, coll Bibliothèque de la Pléiade, 1999).

Dans les versions respectives de Virgile et Euripide, après la chute de Troie, la jeune et belle Andromaque, veuve du Troyen Hector, a été réduite en esclavage par le fils du héros grec Achille (Néoptolème chez Euripide et Pyrrhus chez Virgile). En la forçant de partager sa couche, il lui a donné un fils, Molossos, avant de la rejeter au profit d'Hermione et de la donner à l'esclave Hélénius. Dans les deux versions, fiancé à Hermione, sa cousine, avant la guerre de Troie, Oreste tend un guet-apens au fils d'Achille, le tue et enlève celle qu'il n'a cessé d'aimer et qui lui rend son amour. A la suite de cette intervention, Andromaque devient reine d'Epire. Ainsi, contrairement à ce qu'on observe dans la pièce de Racine, dans l'œuvre de Virgile comme dans celle d'Euripide, ce n'est pas au fils d'Hector, Astyanax, qu'Andromaque se dévoue, mais à celui de Pyrrhus : le roi d'Epire n'est pas un soupirant malheureux : il a profité de sa prisonnière, puis l'a dédaigné, il ne repousse pas non plus Hermione et celle-ci suit Oreste de son plein gré.

Il n'y a donc que quelques points communs entre les versions léguées par la tradition et celle de Racine : Andromaque défendant son enfant, l'assassinat du roi par Oreste, le couronnement final d'Andromaque, ainsi que des emprunts plus ponctuels du dramaturge aux Anciens. Mais ils peinent à masquer l'éloignement de la pièce de celles de ses modèles. Aussi, elle fait l'objet de critiques de la part de puristes reprochant à Racine son manque de fidélité envers les sources antiques. L'auteur légitime ses choix dans une seconde préface en 1676.

Si Racine prend soin de modifier l'enchaînement des événements de la vie d'Andromaque fixé par les Anciens, il le fait pour respecter les règles classiques de vraisemblance et de la bienséance. Il doit justifier la présence d'Astyanax au côté de sa mère. En effet, selon la plupart des sources mythologiques, le fils d'Hector a été jeté du haut des remparts de Troie par Ulysse, au moment de la chute de la ville. Alors que dans l'œuvre de Racine, l'enfant doit sa vie à une ruse d'Andromaque qui l'aurait sauvé de la mort en le remplaçant par un autre enfant au moment du meurtre. Pour l'auteur, cette transformation est dictée par la vraisemblance, car elle est en adéquation avec la représentation que le public se fait d'Andromaque, épouse fidèle à son mari par-delà la mort. Implicitement, la règle de bienséance joue aussi un rôle dans cette substitution de Molossos par Astyanax car, au XVIII^e siècle, il était impensable qu'un roi eût un enfant avec une captive avant d'être marié.

En outre, pour mobiliser les spectateurs, il fallait remettre en cause la passion réciproque d'Hermione et Oreste établie par les Anciens afin de rétablir une chaîne amoureuse saisissante : Oreste aime Hermione, qui aime Pyrrhus, qui aime Andromaque, qui aime Hector, qui est mort. Le public de l'époque apprécie ce genre de schéma galant, dont il est familier : cela reflète en partie une réalité sociale du XVIII^e siècle avec les mariages arrangés, mais aussi du thème de la passion contrariée qui est omniprésent chez Corneille et les pastorales.

Cependant, en matière de tragédie, l'intrigue galante ne saurait à elle seule répondre aux aspirations des spectateurs et des critiques. En 1660, dans son *Discours de l'utilité et des parties du poème dramatique*, Corneille a mis en garde les auteurs tragiques contre la tentation de flatter le public en lui proposant une intrigue dont l'amour serait l'unique enjeu. C'est pourquoi, la présence d'Astyanax, l'ambassade d'Oreste et les revendications des Grecs sont des éléments inventés par Racine afin de relier la dimension galante de la pièce à un intérêt d'Etat, et ainsi d'en éviter toute mièvrerie. Sans ces modifications, le chantage de Pyrrhus à Andromaque serait moins crédible et l'œuvre perdrait en intensité tragique.

Cependant, si la pièce marque les esprits, c'est en raison de la rupture qu'elle crée avec le modèle héroïque traditionnel : les personnages capables de surmonter leurs passions, soucieux de gloire et vantant sans retenue leurs exploits et leur vertu ne sont plus de mise. Contrairement à ce qui se passe dans les pièces de Corneille, chaque sursaut héroïque, chaque effort pour se dépasser est puni par l'échec, la folie, ou la mort : la faiblesse domine. Oreste veut enlever Hermione mais c'est lui qui cède finalement à ses instances en devenant un meurtrier contre son gré. Alors qu'il a vaincu Troie, Pyrrhus semble envahi par la culpabilité et incapable de dominer sa passion pour Andromaque. Quant à Hermione, elle demande la mort de celui qui l'a humiliée, mais ne l'assume pas une fois le meurtre accompli.

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