

## SHORTER NOTES

## THUCYDIDES 8. 20. 1: ASTYCHOS' OFFICE

About the Peloponnesian forces at Kenchreai Thucydides writes, *καὶ ναύαρχος αὐτοῖς ἐκ Λακεδαιμόνος Ἀστύχος ἐπήλθεν, ὥπερ ἐγίγνετο ἤδη πᾶσα ἡ ναυαρχία*. As Andrewes says,<sup>1</sup> the first clause 'refers primarily to his taking over the command of the ships at Kenchreai . . . , and Thucydides adds to this the fact that Astyochos had been appointed *nauarchos* of the Spartan fleet as a whole', including the ships off Ionia. Although Classen expected an aorist in place of *ἐγίγνετο*, Steup justifies the tense by saying that one could assume command first in one place, and then in another.<sup>2</sup> Without offering his own explanation of the imperfect, Andrewes observes that 'ἐγίγνετο can hardly imply a gradual process; Astyochos became official *nauarchos* at a specific moment'.

Wyse has pointed out that *γίγνεσθαι* is used idiomatically to mean, 'be someone's due, be his by right'.<sup>3</sup> He cites some two dozen instances, all in the present or imperfect except for one aorist.<sup>4</sup> As he remarks, 'To express the lawful devolution of property Isaeus uses *γίγνεσθαι* with the genitive . . . and dative . . . , and the preposition *εἰς*'. Some of Isaeus' imperfects are quite close to Thucydides' language. In the Hagnias case (11. 10) a string of single actions (historical presents) is followed by the imperfect in a relative clause: 'Stratios dies, and Stratokles dies, and I am left, the only one of the paternal relatives, being a second cousin,'<sup>5</sup> *ὥ μόνῳ κατὰ τοὺς νόμους ἐγίγνετο ἡ κληρονομία*. Later in the same speech (22) he begins a sentence with, 'When Stratokles died [aor.] . . . and there was [imperf.] no longer a share of this property to Stratokles or this boy on account of the law, but *ἐγίγνετο εἰς ἐμὲ ἡ κληρονομία*'.<sup>6</sup> (Andocides says practically the same thing at 1. 117: 'He died [aor.] in Sicily without male issue but leaving [aor.] two daughters, *αὐτὸν ἐγίγνοντο εἰς τε ἐμὲ καὶ Λέαγρον*'.) Isaeus also contrasts the two tenses in a genitive absolute, *καταλειφθέντος δὲ τοῦ Προσπαλτοῦ χωρίου καὶ γιγνομένου τῆς ἐκείνων ἀδελφῆς* (11. 49). Clearly the idiom is not about the single act of becoming an heir or a naval commander.

Sometimes it is used of recurring obligations, such as interest on a loan or sacred tithes.<sup>7</sup> More significantly, *γίγνεσθαι* is often predicated of a right which has not yet been vindicated. In the passages which I have quoted Isaeus' client and Andocides took several years to bring their cases to court, Leagros eventually abandoned his claim, and the sister apparently transferred her claim to her son.<sup>8</sup> Demosthenes (21.

<sup>1</sup> A. W. Gomme, A. Andrewes and K. J. Dover, *A Historical Commentary on Thucydides*, v (Oxford, 1981), p. 44.

<sup>2</sup> See his third edition (Berlin, 1922), ad loc. In his edition of 1885 (Berlin) Classen says, 'Doch scheint mir für diese Bedeutung *ἐγένετο* angemessener, im Sinn des Plupft'.

<sup>3</sup> William Wyse, *The Speeches of Isaeus* (Cambridge, 1904), pp. 478 f.: 'The origin of the idiom is the use of *γίγνεσθαι* to give the result of arithmetical calculations.'

<sup>4</sup> To his list add Dem. 35. 11 (a second instance, identical to the one he cites); Isaeus 3. 38 and 4. 23 (an aorist in a contrary-to-fact clause); Plato, *Lysis* 209d; *IG* i<sup>3</sup>. 61 (= i<sup>2</sup>. 57), lines 5–9, and 101, lines 56–8 (= i<sup>2</sup>. 108, lines 47–9); and *SIG*<sup>3</sup>. 546b, lines 20–1, and 953, lines 76–7.

<sup>5</sup> Some scholars take the kinship term to mean, 'first cousin once removed'; cf. W. E. Thompson, *De Hagniae Hereditate* (Leiden, 1976), pp. 4 ff.

<sup>6</sup> This is part of an unusual mixed condition; cf. Wyse, op. cit. 695 f.

<sup>7</sup> Dem. 24. 120 (public revenues similar to the tithes mentioned in the same passage) and 37. 5; *IG* i<sup>3</sup>. 61 (= i<sup>2</sup>. 57), lines 5–9 and 29–32, and 101, lines 56–8 (= i<sup>2</sup>. 108, lines 47–9); *IG* ii<sup>2</sup>. 2679; and *SIG*<sup>3</sup>. 953, lines 78–81. <sup>8</sup> cf. Isaeus 11. 10 and 49; And. 1. 117–23.

11) says that successful prosecutors are not permitted to distraint upon their opponents' property on a holiday: the law allows the original possessors to keep τὰ δίκη καὶ ψήφω τῶν ἐλόντων γιγνόμενα. The demos voted to assist one of Phrynichos' assassins to obtain [τὸ μέ]ρος τὸ γιγνόμενον.<sup>9</sup> Most pertinent of all is a passage from the *Lysis* (209d), which Wyse does not cite, about the Persian King's eldest son and heir, οὗ ἡ τῆς Ἀσίας ἀρχὴ γίγνεται.

Thucydides therefore seems to mean that Astyochos took over the ships at Kenchreai and had the right to command the rest of the Peloponnesian navy but could not exercise that right until he arrived off the coast of Asia.

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<sup>9</sup> *IG* i<sup>3</sup>. 102 (= i<sup>2</sup>. 110), lines 22–5. Other examples are Dem. 38. 7 and 43. 71 (a law), and Isoc. 6. 18.

### EURIPIDES, *ORESTES* 279 γαλήν' > γαλήν, OR HOW A BLUE SKY TURNED INTO A PUSSYCAT

One of the most notorious of all mistakes known in classical literature is that which was made in 408 B.C. by the actor Hegelokhos, during a performance of Euripides' *Orestes*. In reciting line 279

ἐκ κυμάτων γὰρ αὖθις αὖ γαλήν' ὄρῳ

(freely translated) 'after the storm I behold once more the blue sky', Hegelokhos apparently pronounced the word γαλήν' in such a way that the audience understood the line to mean 'after the storm I behold once more a pussycat'.

According to the scholia on *Orestes* 279 and the scholia on Aristophanes' *Frogs* 303, which parodies this line, there is no doubt that the Athenian audience interpreted the sound which emerged from Hegelokhos' *lapsus linguae* to mean 'pussycat', or a close feline equivalent. What is less clear is precisely what, phonetically speaking, Euripides intended his audience to hear in the words γαλήν' ὄρῳ, and what in fact they actually did hear when Hegelokhos purportedly said γαλήν ὄρῳ.

The scholia on *Orestes* 279 and on Dionysios Thrax 163. 22 (Hilgard) claim that the confusion arose from Hegelokhos' failure, owing to shortness of breath, to indicate clearly the elision in γαλήν' ὄρῳ. How should this elision have been indicated? According to testimony found in Aristarkhos and Dionysios Thrax,<sup>1</sup> the consonant preceding the elided vowel should be closely joined to the initial vowel of the following word, in this case, γαλήν' ὄρῳ, with no audible pause between the nu and the omikron. If Hegelokhos, through shortness of breath or for any other reason, *did* make an audible pause between the nu and the omikron (γαλήν' || ὄρῳ), this presumably would have indicated to the audience that there was no elision, i.e. that the word ended completely with the nu. The only complete word known to the audience with these vowels and consonants (γαλην) meant 'pussycat', hence the hilarious reaction.

Although it is possible that an incorrect pause between γαλήν' and ὄρῳ signifying an absence of elision between the two words contributed to this case of aural confusion,

<sup>1</sup> For Aristarkhos, see Eustathios ad *Il.* 8. 206; for Dionysios Thrax, see Hilgard 156, cited, along with more recent studies, by W. B. Stanford, *The Sound of Greek* p. 154 n. 46. On the question of elision, see also W. S. Allen, *Accent and Rhythm* p. 227, and *Vox Graeca* pp. 95, 158.