

## SHORTER NOTES

ARISTOPHANES, *CLOUDS* 1158–62:  
A PROSOPOGRAPHICAL NOTE

οἷός ἐμοὶ τρέφεται  
 τοῖσδ' ἐνὶ δώμασι παῖς  
 ἀμφήκει γλώττῃ λάμπων,  
 πρόβολος ἐμός, σώτηρ δόμοις, ἐχθροῖς βλάβη,  
 λυσανίας πατρώων μεγάλων κακῶν.

(Clouds 1158–62)

In his article on the early career of Aristophanes, in particular on the relevance of the *thiasotai* on *IG* ii<sup>2</sup>.2343 and the importance of Herakles in the plays of Aristophanes, David Welsh has supported the thesis of Dow, that several of the *thiasotai* are mentioned by Aristophanes in his plays (e.g. Simon, Amphitheus, Antitheos).<sup>1</sup> He suggests that another of these *thiasotai*, Lysanias, may be alluded to at *Clouds* 1162. Here the unusual word *λυσανίας* in the text means ostensibly 'deliverer',<sup>2</sup> but Welsh argues that in view of the rarity of the word 'the spectators would have been put in mind of a contemporary individual... a Lysanias who was known for his filial piety or forensic ability (or lack of the same).'

Apart from the *thiasotes* (= *PA* 9300a), Welsh mentions two prominent men of this name, (i) the archon of 443/2 [= *PA* 9300], and (ii) a trierarch [of Leontis] killed in action in 409.<sup>3</sup> The name, however, is a very common one, with 29 entries in Kirchner (*PA* 9299–9328), two more in the supplement to *PA*, and at least 20 more in the inscriptional evidence uncovered since the publication of *PA*. Since Lysanias is a common name, Welsh's thesis that the mention of *λυσανίας* would suggest a real person seems cogent. May I add two other prominent Lysaniai who deserve consideration if a *komodoumenos* was intended at *Clouds* 1162?

First, there is Lysanias Thorikios, the father of Dexileos a cavalryman killed at Corinth in 394/3 and commemorated on *IG* ii<sup>2</sup>.6217. Both the elegance of the memorial (in addition to the public memorial; cf. *IG* ii<sup>2</sup>.5222) and the financial and social implications of the cavalry status suggest a family of some prominence. We know from the funeral monument that Dexileos was born in 414/13; we thus have a Lysanias of the right age and status to have been a *komodoumenos* in 423 (or c. 418 if this allusion belongs rather to the revised *Clouds*).

Second, and even more appealing, is Lysanias Sphettios (*PA* 9224) whose son Aischines was that Aischines generally called 'Aischines the Socratic' to distinguish him from the rival of Demosthenes. This Aischines was one of the young men present at Sokrates' trial and execution (Plat. *Apol.* 33e; *Phd.* 59b), and his father clearly knew Sokrates, as his presence in support of Sokrates at the trial bears witness (*Apol.* 33e). In a play devoted to the caricature of Sokrates and his followers, an allusion to this Lysanias would not be out of place at 1162. Aischines is included among the *νέοι* at Plat. *Apol.* 33 (Kritoboulos, Epigenes, Platon, Apollodoros) and among a similar

<sup>1</sup> *CQ* 33 (1983), 51–5.

<sup>2</sup> The scholiast regards this as a parody of Sophokles and cites fr. 801N<sup>2</sup> = 887 Radt: Ζεὺς νόστον ἄγοι τὸν νικομάχαν | καὶ παυσανίαν κατ' Ἀτρεΐδαν. On the tragic elements in this song of Strepsiades see Raymond K. Fisher, *Aristophanes, Clouds: Purpose and Technique* (Amsterdam, 1984), pp. 209–10.

<sup>3</sup> *SEG* XXI 131.25 = D. W. Bradeen *The Athenian Agora*, vol. XVII: *Inscriptions: the Funeralary Monuments* (Princeton, 1974), nr. 23, 118; originally published by Bradeen in *Hesperia* 33 (1964), 48f.

company at Plat. *Phd.* 59b. As Aischines is known to have been alive and active as late as 356 (D.L. 2.63), a career roughly co-terminal with that of Plato (428/7–348/7) is not unreasonable. Thus a link between Sokrates and Lysanias in 423 (or even in 418) would depend on something other than a connexion between Lysanias' son with Sokrates.<sup>4</sup> This is by no means impossible; compare the lifelong association of Sokrates and Kriton, mentioned by Plato immediately before Lysanias and Aischines. If either of these Lysaniai is the man meant at line 1162, he could also be the *thiasotes* of *IG* ii<sup>2</sup>.2343, but given the commonness of the name, one must be cautious.

Trent University, Peterborough, Ontario

IAN C. STOREY

<sup>4</sup> The reader for *CQ* points out that if a real Lysanias is meant here, then the comparison to him is essentially positive and the point of the reference should be appropriate to the deliverance of one's father. The reader suggests that Lysanias could have saved his father's life at the recent [if this part of *Clouds* belongs to 423] battle of Delion.

### A NOTE ON [LYSIAS] 6, *AGAINST ANDOKIDES*

There is a problem in §23 of *Against Andokides*, the sixth speech of the *Corpus Lysiacum*. The passage in question runs: ἐκ δ' οὖν τούτου τοῦ τιμήματος ἐδέδετο ἐγγὺς ἐνιαυτόν... 'And as a result of the proposed penalty he was imprisoned for nearly a year...'. The speaker's context is as follows: he is castigating Andokides in connection with his trial in 400/399<sup>1</sup> for impiety and describing his lawless life since his (alleged) part in the great scandals of 415, the mutilation of the Herms and the profanation of the Mysteries. The problem in the text concerns the words ἐγγὺς ἐνιαυτόν 'for nearly a year', as the statement contradicts what we learn about Andokides' imprisonment in 415 from his own defence speech (*On the Mysteries*) and above all from Thucydides.

Let us take these sources separately. Andokides begins his narrative with the denunciation of Alcibiades on the eve of the departure of the Athenian Sicilian expedition. We must place this in late spring/early summer of 415, even if there is room to argue about precise chronology.<sup>2</sup> Then Andokides gives a sequence of denunciations in connection first with the Mysteries scandal and then with that of the Herms. These denunciations occupied the summer of 415, as we see from Thucydides' narrative, gaining momentum after the expedition actually sailed. One of them, lodged by one Diokleides, led to Andokides' imprisonment (*Mysteries* 37ff.). Andokides says he spent only one night in prison, and then confessed to having guilty knowledge of the Herms' mutilation. *Pace* MacDowell, who claims that Andokides does not state *expressis verbis* that he was released following his confession, it emerges clearly enough, in my opinion, from Andokides' account that he was released from prison on the strength of the ἄδεια promised him if he confessed truthfully.<sup>3</sup>

<sup>1</sup> On the date of the trial see D. MacDowell, *Andokides, On the Mysteries* (Oxford, 1962), pp. 204–5, where he favours 400.

<sup>2</sup> On the chronology of this period see B. D. Meritt, 'The Departure of Alcibiades for Sicily', *AJA* 34 (1930), 125–52; *Athenian Financial Documents* (Ann Arbor, 1932), pp. 152–79; 'The Chronology of the Peloponnesian War', *Proc. of the American Philosophical Society*, 115 (1971), 97–115; K. J. Dover, 'Excursus on the Herms and Mysteries', in *A Historical Commentary on Thucydides* iv (Oxford, 1970), pp. 265–88; MacDowell, op. cit. (n. 1), pp. 181–9; O. Aurenche, *Les Groupes d'Alcibiade, de Léogoras et de Teucros, Remarques sur la vie politique Athénienne en 415 avant J.C.* (Paris, 1974), pp. 155–8.

<sup>3</sup> MacDowell, op. cit. (n. 1), pp. 178–80. Andokides indicates that his freedom was the issue when he decided to confess at 50 (σεαυτὸν σώσον), 54 (εἰ οὖν τινι ὑμῶν... ἐγὼ δὲ σωθείην... where Andokides' reasoning is illogical if he was not actually released from prison on the strength of his confession), 57 (...τὸ ζῆν περὶ πλείονος ποιησάμενοι τοῦ καλῶς ἀποθανεῖν), 59 (αὐτὸς τε