

Aeschylus was responsible for that belief among Greek sailors. Would a passage in Shakespeare have caused a superstitious belief in English sailors? Far more probable seems to me the view of Moritz Haupt (*Opusc.* iii 322) that a popular etymology of the name, identical with that of Aeschylus but arisen independently, assigned to Helen a function opposite to that of her brothers. But a third possibility remains to be considered: what if the sailors' belief were not merely as old as the third century, for which it is attested, or as the fourth, to which we may quite possibly assign it, but went back as far as to the fifth century—and was known to Aeschylus? Nobody will want to deprive Aeschylus of the etymology, which is so much in character with his mode of thought. But the idea may have come to him from a popular belief.

That popular belief may itself be based on an etymology, if we date Haupt's popular etymology a few centuries earlier than he seems to have done; or it may even have come about, as Wilamowitz imagined, through the creation of a figure related to, but contrasting with the Dioscuri. But again there is a third possibility. We tried to combine the early Corinthian Helena without a digamma with the *Saranyu* of the Veda, who there is connected with the *Aśvins*. There is nothing hostile about her in the Veda, but her name means 'the swift one'. Could 'the swift one' have become the storm and the harbinger of the storm which threatens disaster? We are dealing with matters wholly speculative, and it can hardly be otherwise when one is trying to analyse matters of mythology and popular belief, because there is no consistency in them, and little logic. If there is anything in what has been said here, then *saranā* 'the swift one' and the conjectured *\*svaranā* 'the shining one' have early invaded each other's fields and functions. Amid all this uncertainty only this much seems not altogether uncertain to me: that two mythological figures are fused in Helen: that Helen in the story of Troy is a calque on her abduction by Theseus; and that commentators on Aeschylus' *Agamemnon* should give some thought to Helen as the threatening corposant.

ΟΤΤΟ SKUTSCH

University College London

### An Inscribed Gold Ring from the Argolid:

#### Addendum

Technicians at the J. Paul Getty Museum have kindly informed me that the ring turns out not to be of solid gold but rather a substantial gold-plate. Analysis has not yet been done, but the metal underneath is most probably bronze.

Further discussion with colleagues here and abroad concerning the unusual, indeed unique, name *ἩΦΡΙΚ-νίδας* has uncovered no real parallels. Professor Olivier Masson has suggested (*per litteras*) that we have here the name *Φρικνίδας*, derived from *\*Φρῖκνος*, which the etymologists have posited as the source of the adjective *φικνός* ('shrivelled').<sup>1</sup> The name *Φροῖκος*, published by

<sup>1</sup> Chantraine, *Dictionnaire Etymologique de la Langue Grecque* (Paris 1977), s.v.

Professor Masson, belongs to the same linguistic group.<sup>2</sup> Masson makes the interesting complementary suggestion that the initial *Ἡα* is the neuter plural relative pronoun *ἧα*, i.e. 'Those things which Wriknidas dedicated . . .'. The ring would then be one of a series of objects. There are no exact parallels for the relative, but there are dedications with the demonstrative pronoun.<sup>3</sup> This is certainly on linguistic grounds a nice explanation of this puzzling name. However, I do not think it likely that, among a group of items dedicated, so small an object as a ring would bear the dedicatory inscription.

STEPHEN TRACY

Department of Classics  
The Ohio State University  
Columbus, Ohio 43210-1319.

<sup>2</sup> Report Department of Antiquities Cyprus (1982) 151.

<sup>3</sup> See, for example, IG II/III<sup>2</sup> 4556 and V 1 255.

### Pisistratus' settlement on the Thermaic Gulf: a connection with the Eretrian colonization\*

Aristotle<sup>1</sup> relates that during his second exile Pisistratus joined with others in the colonization of Rhaecclus on the Thermaic Gulf: *πρῶτον μὲν συνώκισε περὶ τὸν Θερμαῖον κόλπον χωρίον ὃ καλεῖται 'Ραίκη-λος*. The context of this foundation is very obscure. J. W. Cole<sup>2</sup> nevertheless proposed to consider this enterprise as 'a combined Peisistratus-Eretria settlement': this is a very attractive hypothesis which I should like to explore, adding some further considerations.

I shall begin by discussing the relative chronology of Pisistratus' acts during this second exile. Herodotus<sup>3</sup> states that, when the tyrant left Attica after refusing to get children by Megacles' daughter, he initially went to Eretria: *μαθὼν δὲ ὁ Πεισίστρατος τὰ ποιούμενα ἐπ' ἑωυτῷ ἀπαλλάσσετο ἐκ τῆς χώρας τὸ παράπαν, ἀπικόμενος δὲ ἐς Ἐρέτριαν ἐβουλεύετο ἅμα τοῖσι πιασί*. Pisistratus' deliberation with his sons about their projects presumably took place at the beginning of his exile, and this implies that Eretria, where it was held, was the tyrant's first stage. Moreover, although Herodotus omits Pisistratus' journey to the North, he writes:<sup>4</sup> *μετὰ δὲ [after the arrival at Eretria and a collecting of funds], οὐ πολλῶ λόγῳ εἰπεῖν, χρόνος διέφθυ καὶ πάντα σφί ἐξήρτυτο ἐς τὴν κάτοδον*, and we may suppose that the tyrant's visit to the northern Aegean was included in this lapse of time. Herodotus surely knew Pisistratus' activity in the North, because he reveals that during his third period of power at Athens the tyrant received revenues from the Strymon<sup>5</sup>; but the historian wanted to be brief (*οὐ πολλῶ λόγῳ εἰπεῖν*) and did not relate in all their details the preparations for the third coup d'état. As far as Aristotle is concerned, he omits both Pisistratus' arrival at Eretria

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<sup>1</sup> Arist. *Ath. Pol.* xv 2. See also P. J. Rhodes, *A commentary on the Aristotelian Athenaiion Politeia* (Oxford 1981) 207-8.

<sup>2</sup> J. W. Cole, 'Pisistratus on the Strymon', *G&R* xxii (1975) 42-4.

<sup>3</sup> Hdt. i. 61.

<sup>4</sup> *Ibid.*

<sup>5</sup> Hdt. i 64.