

PHRYNICHOS THE DANCER

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IN HIS EXCELLENT ARTICLE "The Symposium at *Wasps* 1299 ff."¹ I. C. Storey argues convincingly that the Phrynichos mentioned in Ar. *Wasps* 1302 should not be identified with the Phrynichos (PA 15011) who later became a leader of the Four Hundred,² and suggests that he might be identified instead with the Phrynichos (PA 15007) who was among those arrested together with Andokides in 415, on the denunciation of Diokleides, for the mutilation of the Hermai (Andok. 1.47). Like others,³ however, he is sceptical of the textual soundness of the words ὁ ὀρχησάμενος, which in the transmitted text of Andokides follow this Phrynichos' name. Such scepticism is unjustified. We might well, with MacDowell, find it "surprising that a man should be identified in an official list as 'the former dancer' instead of by a patronymic or demotic;" but, as M. V. Molitor has pointed out,⁴ the designation ὁ ὀρχησάμενος probably does not come from the "official list" which Andokides is having the clerk read to the jury, but is his "own explanatory addition." In the reading of this particular list, Andokides adds such an explanatory gloss to every name. Most of the glosses specify, directly or indirectly, relationships by blood or marriage between the men named and Andokides himself; but the description of Eukrates as ὁ Νικίου ἀδελφός serves no such purpose, and seems designed either to distinguish this Eukrates from one or more other persons of the same name, or to remind the jury of the distinguished family to which he belonged and of his fate at

¹*Phoenix* 39 (1985) 317–333, at 328–330.

²This orthodox identification had been accepted in my commentary on *Wasps* (Warminster 1983). Storey has, in my opinion, reasonably established his overall thesis that *Wasps* 1299 ff. depicts a group of "men of superior station, mocked for their style of living and arrogant behaviour" (332), but not active in politics to any important extent. Two caveats, however: (i) The evidence for regarding Lysistratos (*Wasps* 787–795, 1302, 1308–13) as a "laconophile" (cf. Storey 324–327) is rather weak. Nowhere does Aristophanes suggest that his poverty (for which cf. also *Ach.* 855–859) is a mere pretence, nor is he ever said to have such trademarks of the laconophile as long hair (for which cf. *Wasps* 466, *Birds* 1282); and Lysistratos as a σκωπτὸλῆς (*Wasps* 788) can readily be fitted into an upper-class symposium as a κόλαξ and/or γελωτοποιός, such as Storey rightly takes Thoupkrastos to be. (ii) The father of Antiphon (PA 1283) surely bore the name Λυσωνίδης (cod. E at [Plut.] *Vitae X Oratt.* 833b; regularly derived from the common name Λύσων, cf. PA 9641–48) rather than the malformed monstrosity Λυσιδωνίδης (codd. *plerique ibid.*).

³See D. M. MacDowell, *Andokides: On the Mysteries* (Oxford 1962) *ad loc.*

⁴*Hermes* 112 (1984) 253, n. 5. Molitor's interpretation of *Wasps* 1490 and 1524 as referring to this Phrynichos is, however, rightly rejected by Storey.

the hands of the Thirty.⁵ Similarly one may suspect that Phrynichos is described as ὁ ὀρχησάμενος in order to distinguish him from Phrynichos the oligarch.⁶

There are several parallels for this practice of identifying a person informally by means of an aorist participle referring to some notable achievement of his. Two men who had held the office of archon are spoken of as Εὐκλείδην τὸν ἄρχαντα (Archippos fr. 27) and Χαρικλείδου τοῦ ἄρχαντος (Dem. 21.178); two former athletes are referred to as Εὐθυνὸν τὸν παλαίσαντά ποτ' ἐκείνον (Dem. 21.71) and Διόδωρον τὸν δολιχοδρομήσαντα (Aischines 3.91). The use of an aorist participle, rather than a phrase such as παλαιστήν ὄντα, suggests that the designations of Euthynos and Diodoros imply, not simply that they had been athletes, but that each of them had on some *particular* occasion achieved a notable athletic success (doubtless victory at one of the four major panhellenic Games), just as Eukleides and Charikleides had each on a particular occasion attained the honour of holding the archonship. On the same principle, our Phrynichos will on some occasion have won first prize in an important dancing competition. Had he been the leader of an outstanding chorus of πυρριχισταί at the Panathenaia?⁷

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⁵He was put to death for his opposition to the oligarchs (Lys. 18.4–5, cf. 24–25). Eukrates' son, in pleading against the confiscation of his patrimony, puts as much emphasis on the merits of Nikias (*ibid.* 2–3, cf. 6–7, 24) as on those of Eukrates himself.

⁶It may be no accident that Andokides' cousin Charmides, who bore the same name as a prominent adherent of the Thirty (Plato's uncle), is identified by his patronymic, while his other cousin (once removed) Kritias, who himself was one of the leaders of the Thirty, is not.

⁷Cf. Lys. 21.1 and *IG* II² 2311.72–74 which mentions competitions for boys, ἀγένειοι, and men.