

## MISZELLEN

### THOUKRITIDES' MOTHER: A NOTE ON DEMOSTHENES 57

Struck off the roll of his deme in the diapsephismos of 346/5<sup>1</sup>, Euxitheos of Halimous appealed from the decision to the heliastic court: his speech was written by Demosthenes.

Having dilated on the irregularity of the proceedings at the meeting of the Halimousians which effected his removal from the lexiarchikon grammateion<sup>2</sup>, Euxitheos proceeded to the crucial part of his case, a demonstration that both his father Thoukritos and his mother Nikarete were of Athenian descent on the side of their respective fathers and mothers.

There can be little doubt of the impeccability of Nikarete's parentage<sup>3</sup>. Her father, Damostratos of Melite, was unquestionably a respectable citizen whose second wife, Chairestrate, Nikarete's mother, was as unimpeachable as her predecessor, the mother of Amytheon, whose citizen status, like that of his sons, Damostratos, Kallistratos and Dexitheos, is again indisputable. Nikarete herself was previously married to the Athenian citizen Protomachos; their daughter, Euxitheos' half-sister, became the wife of Eunikos of Cholargos. It has commonly been felt that Euxitheos is equally successful in proving the double Athenian descent of Thoukritos. If so it becomes difficult indeed to understand how his enemy Euboulides could have contemplated an attempt to eliminate him from the Halimousioi. I suggest that after all there may be grounds for disquiet.

For validation of Thoukritos' citizenship Euxitheos calls first Thoukritides and Charisiades. Their father Charisios, he explains, was the brother (ἀδελφός) of his paternal grandfather, another Thoukritides, and of his paternal grandmother, Lysarete. Thoukritides the elder, he immediately adds, married his sister born of a different mother<sup>4</sup>. The next witness called is Nikiades, whose father Lysanias was a brother (ἀδελφός) of Thoukritides the elder and Lysarete, and uncle to Thoukritos<sup>5</sup>. Summoned third is Nikostratos, Nikiades' son. Nikiades, Euxitheos spells out, was nephew (ἀδελφιδοῦς) of the elder Thoukritides and Lysarete, and cousin to Thoukritos<sup>6</sup>. Brought forward to testify

<sup>1</sup> For Demophilos' diapsephisis decree of 346/5 see Androtion, FGH 324 F 52; Philochoros, FGH 328 F; and Aischines 1, 77. According to Demosthenes 57, 8 Euboulides was bouleutes at the time of Euxitheos' rejection. From IG II<sup>2</sup> 218, 6—7 it emerges that Euboulides was councillor in 346/5.

<sup>2</sup> Demosthenes 57, 8—16.

<sup>3</sup> For the details immediately following see Demosthenes 57, 40—43.

<sup>4</sup> For this detail and those immediately preceding see Demosthenes 57, 20.

<sup>5</sup> Demosthenes 57, 21.

<sup>6</sup> Demosthenes 57, 21.

last are the son of a homometric sibling of Lysarete, and the husbands of female offspring of Lysarete's homometric sibling or siblings<sup>7</sup>.

Previously, Charisios and Lysanias have been regarded as full brothers of Thoukритides, Euxitheos' paternal grandfather<sup>8</sup>. If this were correct, then Thoukритos' full Athenian descent could be in little doubt. The citizen status of Charisios and Lysanias, and of their respective sons obviously went unchallenged. However, through the words of Demosthenes Euxitheos is far from precise. Charisios was ἀδελφός to Thoukритides I and to Thoukритides' wife, his homopatrial sister Lysarete. Charisios *could* be Thoukритides' full brother and thus another homopatrial brother of Lysarete. But equally well he could be the full brother of Lysarete and the homopatrial brother of Thoukритides. Similarly, Lysanias could be a full ἀδελφός of Lysarete and a homopatrial ἀδελφός of Thoukритides just as well as the full brother of the latter and the homopatrial brother of the former. In Lysanias' case, further, the name is a positive indication in favour of full brotherhood with Lysarete.

It is conceivable, then, that the mother, who certainly was of Athenian descent, of Charisios and Lysanias, was not the mother of Thoukритides. Thus the possibility is raised that Thoukритides' real mother was not of Athenian birth. If she was indeed non-Athenian and if, as is likely enough given that Thoukритos could easily have been born as late as c. 425<sup>9</sup>, Thoukритides was born later than the Periklean citizenship law of 451/0<sup>10</sup>, he was not entitled to Athenian citizenship. That he was able to pose as a citizen, as he evidently did, would be simply due to the fact that his father, who avoided similar embarrassments for the future by taking a new, Athenian, wife, illicitly enrolled him in his deme, one normally not scrupulous in resisting the intrusion of those with dubious claims to politeia<sup>11</sup>, phratría and genos. If Thoukритides was not entitled to exercise citizen rights, then neither was Thoukритos. If Thoukритos' claims to citizenship were bogus, then those of Euxitheos, Thoukритos' son, were undermined in turn.

There is, I suggest then, a change, perhaps even a likelihood, that while still malicious and politically motivated, Euboulides' claims and actions with respect to his foe Euxitheos were less arbitrary and fantastical than one would initially suppose. Can it be coincidental that on the one hand Demosthenes, at first sight so detailed in his delineation of the relationships between Thoukритos' kinsmen, curiously leaves the precise connection between Thoukритides and his ἀδελφοί Charisios and Lysanias shrouded in obscurity, and on the other that it might well have been crucial to the success of Euxitheos' plea that a majority of the heliasts leap to the conclusion that Thoukритides II, Charisiades, Nikiades and Nikostratos, all incontestably of Athenian descent, were descendants of full brothers of Thoukритides I?

*- It also hinges on what the relations are*

<sup>7</sup> See Demosthenes 57, 22 and 67 together with the arguments of Wesley E. THOMPSON at AJP 92, 1971, pp. 89—91. There is a good chance that as THOMPSON (p. 90 note 4) suggests, the fourth and unnamed cousin of his father Thoukритos called by Euxitheos as a witness was another Thoukритos who figures as bouleutes at IG II<sup>2</sup> 1742, 15—16. If this is so, Thoukритos II's father, Kephisodoros, was the, or one of the, male homometric siblings of Lysarete.

<sup>8</sup> See, for example, KIRCHNER's stemma apropos PA 7255, Thoukритides I Halimousios. J. K. DAVIES, Athenian Propertied Families, pp. 93—95, follows suit.

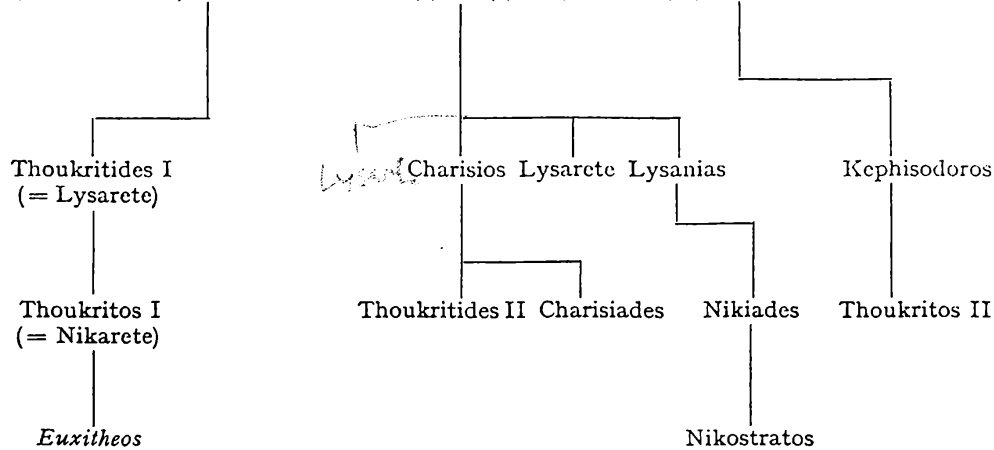
<sup>9</sup> A significantly later date would, of course, be incompatible with the biographical data supplied at Demosthenes 57, 18.

<sup>10</sup> Aristotle, Ath. Pol. 26, 3.

<sup>11</sup> See the Suda lexicon, s. v. Halimousioi.

From a deme decree of Halimous in the Epigraphical Museum at Athens (no. 12, 560) we learn that one Charisandros Charisiadou was elected (ἐλομένων αὐτὸν τῶν δημοτῶν; lines 6—8) acting demarch by the Halimousioi c. 330/25 (for this approximate date see J. J. E. HONDIUS, BSA 27, 1919/1921, p. 154—156). Charisandros, almost certainly the son of Charisiades Charisiou of Demosthenes 57, 24, is overlooked in DAVIES' treatment of Euxitheos and his relations. Whatever Euxitheos' fate, the Charisios branch of his family clearly remained influential in its deme's affairs.

F (not Athenian) = M<sup>1</sup>Halimousios (2) = (2) F (Athenian) (1) = M<sup>2</sup>Halimousios (?) \*



THE FAMILY OF EUXITHEOS THOUKRITOU HALIMOUSIOS,  
APPELLANT AT DEM. 57

\* See the text together with note 7.

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## ZUM RÖMISCHEN KALENDER

### I.

Im unlängst erschienenen, die Chronologie behandelnden Bande des Handbuchs der Altertumswissenschaft schreibt A. E. SAMUEL<sup>1</sup> zur Länge der römischen Monate: »It is hardly likely that the alternation of 31 and 29 day months was based on the moon . . .«. Ähnlich formulierte schon E. BICKERMAN: »Das römische zyklische Jahr mit seinen vom Mondlauf nicht abzuleitenden Monaten zu 31 Tagen . . .«<sup>2</sup>, und gleich apodiktisch heißt es bei A. Kirsopp MICHELS: »Months of 31 days, instead of 30, . . . could never have been expected or intended to stay in step with the moon«<sup>3</sup>.

<sup>1</sup> Greek and Roman Chronology. Calendars and Years in Classical Antiquity (Handbuch der Altertumswissenschaft I 7) München 1972, 160.

<sup>2</sup> Chronologie<sup>2</sup>, Leipzig 1963, 25. In der englischen Neubearbeitung: Chronology of the Ancient World, London 1968, 44 f., fehlt der Passus.

<sup>3</sup> The Calendar of the Roman Republic, Princeton 1967, 17.